

# PENTECOSTAL HERALD

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## THE BOOK OF BOOKS.

By The Editor.

**I**F we abide by the principles taught in the Bible, our country will go on and prosper; but if we and our posterity neglect its instruction and authority, no man can tell how suddenly a catastrophe may overwhelm us and bury all our glory in profound obscurity.—*Daniel Webster.*

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The Word of God will stand a thousand readings; and he who has gone over it most frequently is the surest of finding new wonders there.—*J. Hamilton.*

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The Bible is a window in this prison-world, through which we may look into eternity.—*Timothy Dwight.*

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A loving trust in the Author of the Bible is the best preparation for a wise study of the Bible.—*H. Clay Trumbell.*

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The Bible is the most thought-suggesting book in the world. No other deals with such grand themes.—*Herrick Johnson.*

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If we read the Bible aright, we read a book that teaches us to go forth and do the work of the Lord.—*Theodore Roosevelt.*

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The best evidence of the Bible's being the word of God is to be found between its covers. It proves itself.—*Charles Hodge.*

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The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Flavel.*

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Take all of this book upon reason that you can and the balance on faith, and you will live and die a better man.—*Abraham Lincoln.*

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Only a slight acquaintance with the Bible shows that nothing is there revealed to us which cannot be transmuted into life.—*H. G. Weston.*

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What other book beside the Bible could be heard in public assemblies from year to year, with an attention that never tires, and an interest that never cloy?—*Robert Hall.*

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The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—*T. B. Macaulay.*

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People often say that they cannot speak or say much in meeting. No wonder they have nothing to say who daily read twenty columns of newspaper to one square inch of Bible.—*H. L. Hastings.*

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Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—*Ruskin.*

The Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on rocks or bars.—*H. W. Beecher.*

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I am heartily glad to witness your veneration for a book which, to say nothing of its holiness or authority, contains more specimens of genius and taste than any other book in existence.—*W. S. Landor.*

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Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—*Joseph Cook.*

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Many books in my library are now behind and beneath me. They were good in their way once, and so are the clothes that I wore when I was ten years old; but I have outgrown them. Nobody ever outgrows Scripture; the book widens and deepens with our years.—*C. H. Spurgeon.*

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In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at great depth of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit.—*S. T. Coleridge.*

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What crisis, what trouble, what perplexity of life has failed, or can fail, to draw from this inexhaustible treasure-house its proper supply? Amid the crowds of the court, or forum or the street, or the market place, where every thought of every soul seems to be set on the excitements of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find its wings like a dove, may flee away and be at rest.—*William E. Gladstone.*

## DOWN IN THE SOUTHLAND.

**W**ITH severe cold, and rising fever, I fled from the ice and snow with my wife, from Louisville, January 5, going direct to New Orleans. My good friend, Dr. Schroeder, secured for us a quiet room in the excellent boarding house of Mr. and Mrs. Heroy. Here we met with Mrs. Beard, a sister of Mrs. Heroy, the widow of my beloved friend, the great full salvation preacher, Dr. Beard, a prominent member of the Louisiana Conference, and for sometime, editor of *The Pentecostal Age*. I assisted Dr. Beard in meetings in New Orleans some thirty-three or four years ago. I held meetings about that time in a number of churches in New Orleans; since then, a generation has

passed away and a new generation has come. The growth and development of the city have been remarkable, it now claiming to be the second port in the United States. It is located on the Mississippi River one hundred miles from its mouth, and offers one of the great harbors in the world, ships coming there from all nations.

It was a real pleasure to preach for Dr. Cain, pastor of Parker Memorial Church, one Sunday morning. He is a most delightful, warm-hearted Christian gentleman. His people gave me a very hearty reception. Dr. Peters, pastor of First Methodist Church, a brilliant and progressive man, is awaking great interest in the church of which he is pastor, and is having especially large evening congregations Sunday. I preached one Sunday evening to a great audience, very receptive. It was also my very great pleasure to hear Dr. Nicoll, of the Presbyterian Church, recently from Canada. He is a great gospel preacher and is making a fine impression on the city. Wife and I had evening dinner with him and mutual friends, and we found his faith and fellowship as refreshing as a good gospel meeting. Through the courtesy of Mr. Edwin Morgan, a Kentucky gentleman, we had evening dinner at St. Charles Hotel, with Dr. Harper, presiding elder of the New Orleans District, and Dr. Carley, editor of *The New Orleans Christian Advocate*. We found them most delightful and brotherly men.

From New Orleans, we went to Hattiesburg, Miss., where we had three very restful days in the home of our good friends, Mr. V. M. Scanlan and wife. While there I preached on prayer meeting night in the First Church, for Rev. Joe Smith, pastor. We heard many good words of approval of Brother Smith's ministry in this, one of the great churches of Southern Methodism.

From here, we went to Clarksdale, Miss., where I had an engagement with my friend and brother, Rev. Henry F. Brooks, D.D., for a week's meeting. Dr. Brooks was appointed to this church only a few months ago and is entering upon a most encouraging and successful pastorate. Clarksdale is a city of some fifteen or twenty thousand, situated in the heart of the Mississippi Delta and surrounded by the greatest cotton plantations in all the south. We were told that about 80 percent of the people in surrounding country are colored people, employees on these great plantations. One of Dr. Brooks' stewards owns some twelve thousand acres of this land and has in his employ, living on his estate, some 1700 colored people.

Dr. Brooks has a magnificent church building and a wonderfully intelligent and growing membership. We found his people very fond of him, and notwithstanding the financial pressure because of the low price of cotton, they are going forward courageously.

We commenced the meetings on Sabbath and closed the following Sabbath. During this time we caught a glimpse of the sun twice; the rain poured almost every day,

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

# Modern Abominations and Shocking Fashions---A Protest.

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

**I**T was a pertinent remark of Mr. Begbie, the vital English writer, that we are in the age of the Beast and that the age "seems to be delivered over to the sway of infamous passions," to "the promptings of a mind abandoned to itself," and "set ablaze with lustful passions and abandoned to the perpetration of hideous sins."

"The spirit of the age," says the same writer, "is a spirit of liberty without restraint, egotism without conscience, life without God." The tendency of the age with regard to sin and wickedness is to "clap a purple patch of rhetoric on the running sores of humanity, hiding with their deadly arts the leprosy of our nature."

Despite the New Theology which repudiates depravity and ignores sin and which whitewashes carnal nature

"Ten thousand lusts remain  
To vex the soul and stir up sin,  
Still rebel nature strives to reign  
And the Spirit cries Unclean! Unclean!"

In Ezekiel 8:7-12, we read "And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto the Son of man, dig now in the wall; and when I had digged in the walls, behold a door. And he said unto me, Go in and behold the *wicked abominations* that they do here. So I went in and saw and behold every form of creeping things and abominable beasts, and all the idols of the house of Israel portrayed upon the wall round about."

**IDOLS! ABOMINATIONS!! FASHIONS!!!**

Turn now to Isaiah 3:17-26.

17. Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

18. In that day the Lord will take away the bravery of *their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,*

19. The chains, and the bracelets, and the mufflers,

20. The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

21. The rings, and nose jewels,

22. The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23. The glasses, and the fine linen, and the hoods, and the veils.

24. And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

25. Thy men shall fall by the sword, and thy mighty in the war.

26. And her gates shall lament and mourn; and she *being* desolate shall sit upon the ground.

Here we have both an ancient and modern fashion plate which shows up the depravity and pride and haughtiness of the women of Isaiah's age and of the twentieth century.

Modern abominations take the form of

(1) The Craze for Pleasure.

(2) The Craze for Sensual Attire and Conformity to Fashions.

(3) The Discard of the Virtuous and devotion to the Vice.

Bishop Candler, in his article on "The Mad Pursuit of Pleasure," says some pertinent things as follows:

"The disposition to pursue pleasure relaxes all the normal fibers of character, and destroys the capacity of self-sacrifice. This fact explains the demoralization of men and the death of nations by luxury. Their self-indulgence suffocates every heroic element in

## FINNEY ON DRESS.

Every Christian makes an impression by his conduct, and witnesses either for one side or the other. His looks, dress, whole demeanor, make a constant impression on one side or the other. He cannot help testifying for or against religion. He is either gathering with Christ or scattering abroad. Every step you take, you tread on cords that will vibrate to all eternity. Every time you move, you touch keys whose sound will re-echo over all the hills and dales of heaven and through all the dark caverns and vaults of hell.

Every movement of your lives you are exerting a tremendous influence that will tell on the immortal interests of souls all around you. Are you asleep while all your conduct is exerting such an influence?

Are you going to walk in the street? Take care how you dress. What is that on your head? What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! You might just as well write on your clothes, "No truth in religion." It says, "Give me dress, give me fashion, give me flattery, and I am happy." The world understands this testimony as you walk the streets. You are "living epistles; known and read of all men."

If you show pride, levity, bad temper and the like, it is like tearing open the wounds of the Savior. How Christ might weep to see professors of religion going about hanging up his cause to contempt at the corners of streets! Only "let the women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works;" only let them act consistently, and their conduct will tell on the world, heaven will rejoice, and hell groan at their influence.

But, oh, let them display vanity, try to be pretty, bow down to the goddess of fashion, fill their ears with ornaments and their fingers with rings. Let them put feathers in their hats and clasps upon their arms. . . . Let them put on their "round tires and walk mincing as they go," and their influence is reversed. Heaven puts on the robes of mourning, and hell may hold a jubilee.

Your spirit and deportment produce an influence on the world against religion. How shall the world believe religion when the witnesses are not agreed among themselves, and the sum of their whole testimony is, There is no need of being pious?

Oh, how guilty! Perhaps hundreds of souls will meet you in the judgment, and curse you (if they are allowed to speak) for leading them to hell by practically denying the truth of the gospel.

—Rev. C. G. Finney.

their natures and makes them unable to resist any formidable evil or support any imperiled good. They become utterly incapacitated for doing or suffering anything which gives them discomfort or interferes with their self-gratifications.

## THE FALL OF THE STATE AND FOLLY OF THE PEOPLE.

"Such was the case with the Roman Commonwealth of ancient times. The people became pleasure mad, so that they were incapable of resisting the assaults of the hardy barbarians from the north. Amid all the suffering around them and in sight of the impending ruin before them they could not forsake their destructive diversions and absorbing amusements. Hence, the bitter epigram, 'The empire laughs while it is dying,' ('ridet et moritur.') There was a direct connection of the fall of the state with the folly of the people. The pampered populace was prepared for their subjection to tyrannical rulers by their consuming interest in sports. The unscrupulous men in power found it to be greatly to their interest to keep the people diverted. 'Bread and Fun' was the cry, and so long as Rome had enough to eat and was amused, the Emperor might, without fear, do what he pleased. The more political life decayed, the greater the place occupied by sports.

"Are not the American people moving in the same down-grade over which the Roman Commonwealth ran to its ruin? Let no one dismiss the question with a sneering nega-

tion, and go off into an irrelevant denunciation of pessimism. Facts are not matters of pessimism or optimism; they are hard realities, which must be faced honestly and handled according to their nature.

## AMERICANS OBSESSED WITH MANIA FOR PLEASURE.

"And this is a fact! The American people are obsessed with a mania prevalent among the Romans in the period immediately preceding the decline and fall of the Roman government. The vast sums expended by our people on cheap, shoddy, and demoralizing spectacles are as great as the amounts which Roman rulers squandered on similar exhibitions in their day."

## FASHIONS!

Shocking Fashion! What spectacles are to be met with today upon the streets, in the trains, in the homes and in the churches! Our young women (and, alas, great crowds of mature women of age and experience) are conforming to the Goddess of Fashion to a degree never known before in the history of America.

Fashion has always had a terrific influence upon women. Many years ago it made them hideous with over-dress, today the other extreme is to be met with, and our women—young and old—furnish in public and at home the vilest exhibitions of depravity and the gravest want of modesty, chastity and virtue we have ever witnessed in the last half century. The average young woman of today is only half clad. The abbreviated skirt, the silk hosiery, the tiny slippers, the painted face, the bobbed hair, is making of our young women (and older ones, too) the most ridiculous, nonsensical, absurd, outrageous, unreasonable, unlovely, unhappy, immodest creature that fashion ever played tricks upon and that the god of this world ever perpetrated upon any age.

And the pity of it is that these vile exhibitions are everywhere—in the churches, in the choirs, in the Sunday school classes, in the prayer and social meetings, in the official meetings, and in the leadership.

Not so long since we attended an evangelistic meeting addressed by a very distinguished evangelical preacher. A great crowd was present, because he always drew a crowd. Before preaching, his daughter was called upon to sing a solo. Alas! alas!! It put a serious damper upon the great man's message, because she was attired on that Sunday night in opera dress. She was a sight to make angels weep and good people to hang their heads in shame. She was dressed not for church, but for the place of play and fashion and the world. It was a grave reflection on the father to have put her up to sing that night. She ought first to have gone home and put on modest attire as becometh the house of God, and attired herself for worship instead of opera. Is it any wonder that the church is no longer a place of worship? Is it to be wondered at that the Spirit does not fall on the singing as in other days when painted, half-clad dolls occupy the choirs or lead in the special singing?

The average church choir of today is an exhibition of hosiery, millinery and sensuality, and if we were pastor and had to endure a choir sitting in front of the congregation and in the rear of the pulpit for the sake of pure decency we would insist on having the young women gowned. Time was when a gowned choir looked a trifle formal and ritualistic to us, but we no longer think so; we now view a gowned choir as a safeguard and protection and a positive offset to the atrociously carnal exhibition which the average group of young women furnish in public today by their abbreviated dress and attire.

Then think how this abomination has invaded the holiness ranks! Time was when



this vile thing fashion did not impose itself upon deeply religious circles as it does now. But now we see the most sorry exhibitions in our holiness meetings and camps, and too often some of our women leaders are to blame. We have frequently witnessed in our holiness women workers a falling down to worldly standards of style and fashion!

Then our Holiness Schools are seriously at fault. Things are permitted along fashion's line which very seriously reflect upon our leaders. Too often when anything is said the question is dismissed by the remark: "What are you going to do about it?" Are there not regulations concerning dress in our holiness schools? Have not the Matron's instructions on these matters? Have our presidents and Discipline Committees no power to act? Quite recently an evangelist told us of a young married woman who had been sanctified in his meetings, and as a result she changed her manner of dress and lengthened her skirts. She afterwards went with her husband to a holiness school. After some months the evangelist met her again.

She had returned to the abbreviated skirt, and gave as her reason that at the holiness school the short skirt was prevalent and the daughter of one of the officials was one of the chief offenders. Of course dress is a vital question, it is a hard question, it is an exceedingly difficult question, but is a question which must be handled, and there is no better place to handle it than in our holiness schools.

Bishop Berry writing recently in the *New York Christian Advocate*, analyzing the present day tendencies (particularly regarding divorce which has a harvest now of 133,000 families each year. Every eleven days we have more divorces than England has in a year) says: "What are the causes? 1. The frivolous temper of our times. 2. The dissemination of loose views upon almost every subject. 3. Impatience of restraint. 4. Ridicule of the old-fashioned virtues. 5. The quickened pace which keeps the nerves forever on edge. 6. The passion for luxury, immodesty in dress, pernicious incitements of modern fiction, the unwholesome familiar-

ities of the modern dance and the false pictures of life displayed in the modern playhouse. 7. The passing of the sacred home life of yesterday. 8. Above all, the loss of the sense of God and of moral responsibility."

In conclusion, what shall we say? We cannot do better than to give way to the word of God?

"Wherefore come out from among them—(the worldly, the sensual, the fashion devotees) and be ye separate saith the Lord, and Touch not the unclean thing (the unclean in dress, movies, theaters, the filthy magazines, the vile dance, etc.) and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty. ("King's daughters are all beautiful within"). Having, therefore, these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit (avoid everything carnal and fleshly, and sensual in dress, attire and behavior). Perfecting holiness in the fear of the Lord." 2 Cor. 6:17, 18; 7, 1.

## MODERN APOSTLES OF FAITH.

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

### CHAPTER IX.

ALEXANDER McLAREN.



COTLAND has produced more than her quota of great preachers. There is a something in the blood and brawn of that sturdy race of clansmen to give out in manhood the strongest fiber of character. We cannot appreciate the Scotchman until we get a long perspective of her history; we must know the acid tests of her bloody battlefields; we must get a close-up of her Bruces, and her Wallaces—her Covenanters—signing the pact of fidelity in their own blood. These are the settings which give color to her people.

Then when we know the heroism of Christian character and courage—such as John Knox and his successors in the realm of truth and sacrifice, we can only expect, as the law of Cause and Effect operates in blood-streams of men, as well as in the physical world about us, the long line of preachers bearing the stamp of which martyrs are made.

We are studying Modern Apostles of Faith, and our investigations surely teach that the office of Apostles has not been withdrawn in the schedule of provisions authorized by the great Head of the Church, when he ascended on high and led captivity captive, and gave gifts unto men. In this one of our studies we can only touch the mountain peaks—although we should enjoy the majestic foothills, and even the valleys, as it were. Our aim is to show how that God in all ages has committed his oracles to the few super-candle power souls who could guide those lesser lights through the quagmires of sin and doubt, up through the mazes to the eternal hills, where the light, please God, will never grow dim.

We shall now give a brief setting to the picture being drawn of one of "Bonnie Scotland's" ten-talented men. David McLaren, the father of this sketch, was born in 1785. He was a most promising lad, and early in life prepared and entered Glasgow College, now the University of Scotland. In infancy he was dedicated by his parents to the ministry of the Scotch Church. While in college he came in contact with an evangelistic movement which swept over Scotland at that time. It was full of fervor and zeal, and so touched his heart that it forever destroyed the aims of young McLaren touching the dignified parish pastorate which had been his aim.

The parents were greatly troubled, and actually visited Glasgow to convince their son of the error of his way, but failed. He left school and entered business, but continued his religious labors. He joined a Congregational church, whose pastor was Doctor Wardlaw. About this time several members of this congregation became unsettled touching the ordinance of Infant Baptism; whereupon, the pastor announced and preached a sermon on "Household Baptism," as taught in the Bible. Evidently, the preacher failed to sustain his objective, as David McLaren became convinced that Baptism should not be administered to any except upon profession of faith. Forty members withdrew from the church, among them, David McLaren, who was shortly afterwards chosen pastor of the dissenting group. This will explain why Alexander McLaren was a Baptist preacher, after a long line ancestry of orthodox Scotchmen. His father, David McLaren, became a lay pastor, never giving up his business or his gospel ministry. Alexander was the youngest child of this family, and was born in Glasgow, Feb. 11, 1826.

The boyhood of this sketch had little in it out of the ordinary, and not until the long struggle with sin and doubt, did his life take on color for a sphere of usefulness. However, he at last came into the assurance of salvation. "Since that day," he writes, "I have found that peace ever increasing, and I have in reading the Bible and prayer, a joy and peace I never knew before." On the 17th day of May, 1840, Alexander McLaren was baptized in Hope Street Baptist Church, Glasgow, by Rev. James Patterson, the pastor.

Speaking of his call to the ministry, he says: "I cannot ever recall having any hesitation as to being a minister. It seems to me it must have been taken for granted by my parents and myself—it just had to be." In childhood and youth he breathed the atmosphere of true religion and genuine piety. His home training taught him one big lesson, and from it he never swerved that, "man's chief duty is to glorify God."

Alexander McLaren entered the University of Scotland, but owing to the removal of his people to London, never finished his studies there. Cambridge and Oxford were then closed to Nonconformists, and by passing the examination, was admitted to the Baptist College of Stepney, which was finally incorporated in the University of London. He was considered too young for the ministry; but he appeared before the Committee, and

passed such an approved examination, that he was granted license, notwithstanding his very youthful appearance. Very little is known of his record in college, except letters which he wrote to his cousins, telling them of his examinations, and prizes won for scholarship, as well as honors before the theological tutors.

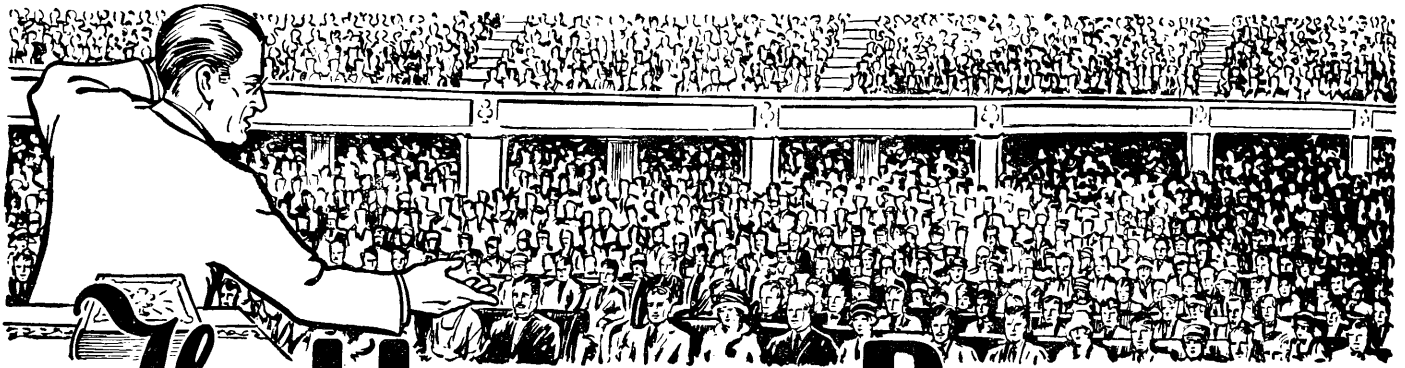
There was in 1845 a struggling church at Southampton, that had been organized but a few years, and two pastors had resigned because of the difficulties of the field. On November 14, Alexander McLaren, not yet twenty years of age, was sent there by the college authorities to preach for them. This was the beginning of his remarkable career; he was invited to preach for three months following his first visit. Writing about the venture at the time, he says: "If the worst comes to the worst, I shall at all events not have the regrets of killing a flourishing plant; but only assisted in the funeral of a withered one."

He remained in that pastorate more than a dozen years, building up a strong congregation. His genius as a preacher was evident from the beginning. We have extant, some of his unique sermon arrangements: Morning: "Necessity of Companionship," not good for man to be alone. Evening: "Advantages of Solitude." Then: "Nature's Co-operation with Man." Evening: "Nature's Antagonisms to Man." Morning: "The Wonders of Creation." Evening: "The Miracles of Grace."

While in his early thirties, Alexander McLaren became one of the foremost preachers of England. During his pastorate at Southampton, he was happily married; here we must write something a bit strange: his wife was Marian McLaren—his cousin, who had been his sweetheart since childhood—playing in the nursery. He was married by Rev. James Russell, the husband of his wife's sister, and under whose ministry he was converted. The ceremony was performed at her home in Edinburgh, on George's Square, a place made classic by Sir Walter Scott having spent his boyhood there.

In 1858, Dr. McLaren came to Manchester as pastor of Union Chapel, Oxford Road. This union was significant, as the only stipulations of the deed were, that the pastor must be a Baptist, and baptism must be by immersion. Conditions of admission into membership were broad, and it became a community church, and the congregation was made up of all peoples and creeds. In

(Continued on page 6)



# The HERALD PULPIT

## THE GREAT COMPANION.

Rev. B. F. Durling.

"For he dwelleth with you, and shall be in you." St. John 14:17.



HE greatest promises ever given to the human race have been those relating to Redemption and the recovery of mankind from sin, and the renewal in the likeness of God. The first of these was made at the very time of man's fall and of course related to our Redeemer who should accomplish the work of our Redemption.

The Agent in the second part of this work was to be the Holy Spirit. The great promises concerning the latter were given by Christ. Their supreme importance is suggested by Christ in the words spoken to his disciples: "Nevertheless, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

In one place he spoke of it as being peculiarly the promise of the Father: "Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." There was, perhaps, no promise which Jesus emphasized more strongly, nor was this strange when we consider the purpose of his coming which was to complete the work of man's salvation which had been inaugurated by Christ in his work of Redemption. His regenerating and sanctifying work are just as indispensable to the work of man's salvation as was the redeeming work of Christ. To reject him is to turn away from all his transforming work, without which salvation is impossible. This must be just as displeasing to God, and as fatal to the soul's welfare as to reject the work wrought by Christ himself. Indeed, the one unpardonable sin referred to by him was the sin against the Holy Spirit. From all this we may see how very perilous it is to trifle with him who is the great Agent in working out the salvation of the soul.

In considering the nature of this work, we find that Christ himself has stated very largely in what that work consists. He said, "When he is come he will reprove the world of sin, of righteousness, and of judgment." He will reprove the world; that is, he will convict or convince the world of sin. The real conviction of sin is very positive in its nature, although there are varying degrees of conviction. In a cold, inactive church, where there has been very little prayer and little concern for souls, there may not be very much deep conviction. But where conditions have been the reverse of these, and where the nature of sin has been emphasized, its awful character set forth, and if the perfect and unfailing cure for sin has been pressed upon the minds and hearts of the people, then the Holy Spirit may be depended upon to do the necessary work of conviction.

It is interesting to notice the marked progress of a soul as the Spirit leads it gradually through the stages from its beginning conviction on through the dark valley of repentance until it passes to the vision of the redeeming Christ; to note the changing expression of countenance, from that denoting dread and apprehension to the coming in of light as the word of pardon is spoken. Now indeed, is the Spirit *with* them. It has now become their privilege to walk in a new companionship. *With him*. Then as they continue faithfully thus to walk day by day, he speaks to them by that still small voice teaching them spiritual lessons. Many rich promises are sealed upon their hearts; promises which invite them on into richer fields of experience. While their pardon is assured, still they find that their heart-condition is not yet what they find set forth in the word as the privilege of the child of God. They are yet living in the seventh chapter of Romans, but they hunger to get over into the eighth chapter. They are walking with the Spirit but they find in that great chapter that it is their privilege to have the Spirit *within* them. Now has come the conviction of *righteousness*. They long for a life in which the conduct and the thoughts flow from a heart made pure by the abiding of the Spirit within. Soon they are led into the fullness of consecration, and to the exercise of faith in the blood which cleanses from all sin. The Spirit enters, and the assurance is given. The promise has indeed been fulfilled to them, "For he dwelleth with you, and shall be in you." In a certain sense there has been an incarnation. God has taken up his abode within the human temple. He has come not as a transient guest, soon to withdraw, but as a permanent, indwelling intelligence. That which has taken up an abode within that being is not a mere influence, however powerful, but the infinite Personality, the "I Am." He whose knowledge comprehends all existence; his love so great that were the love of all human hearts breathed into one glowing heart, even that would not equal the love of him who has taken up his abode within that human heart. Oh what power is his to save from sin! What ability to cause all things to work together for good in the life of that one! What power to deepen the experience of a trusting heart! In such a fellowship how should the heart be enlarged and the intellect quickened.

Yet, great as may be considered this experience we should consider it but the beginning of a career which would be enlarging forever. Jesus said, "I have many things to say unto you, but ye cannot bear them now." But he added, "Howbeit, when he the Spirit of truth is come, he will lead you into all truth." How often have we realized in the study of the word, some new light shining upon the sacred page. As we are faithful in the study of the inspired truth, how do we

gradually pass deeper into its meaning. And Jesus said "He shall take of mine and shall show it unto you." How often does this prove true. As we read, the very life of the word is wrought into our spiritual being. This is more easily felt than expressed. He who is living in this experience, knows the fellowship of the Spirit.

Jesus also said, "And he will show you things to come." As one meditates upon this language, what visions of the future rise before him. How anticipation is quickened by considering the words, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." Of such rare and exquisite beauty are they that they lie beyond the power of gross physical senses to detect. No beauty of earthly landscape or sublimity of mountain or ocean can compare with the wonders of the future life. No voice in earthly concert or harmony of symphony can afford a hint of the melody of heavenly voices, or the harmony of celestial choirs. But there is a deep sense in which God has revealed even this unto us. He who has heard within the chambers of his soul the music of that still small voice, and has felt the breathings of the divine Spirit concerning the future, does have the very "substance of the things hoped for." He who has God within his soul has revelations concerning the future and a spiritual outlook upon it, which cannot be set forth in words. Just as in another connection it is said that "the Spirit maketh intercession with groanings which cannot be uttered," so in this case the revelations of the Spirit in their deepest sense, are unutterable.

The deep satisfaction which results from this companionship of the Spirit is also beyond the power of words to fully describe. Its fruit in the life has been realized by countless souls. What a marvelous list of these results has been given by Paul in Galatians, the fifth chapter. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. These can be the fruit of the Spirit *alone*. There can be no real grace wrought in the heart by human effort. Should one attempt by his own efforts to bring forth in his character any grace, as that of love or goodness, however that might appear to human judgment, to the eye of infinite purity it would be seen with the stain of selfishness or other sinful taint upon it. Education or other form of human effort will be unavailing.

But oh, the beauty of those graces wrought by the Holy Spirit as he abides within the heart. The *Love* how pure and self-sacrificing. How all-comprehending, gathering within its embrace all for whom Christ died.

(Continued on page 8)



# THE MIGHT OF SACRIFICIAL LOVE.

Rev. E. Stanley Jones, D.D.

## PART IX.



OW we know that back of things in the universe stands Love—Redeeming Love. Amid our perplexities we can lay hold of one sure thing—God loves us and would save us. As a great thinker puts it: "Jesus Christ did not try to satisfy our minds with mere arguments; He did not solve objections or show why pain and sacrifice are necessary throughout creation; nay he did not even declare God's love as a dogma and prove it by miracles. The gospel lies in his Person. He took upon himself all that tells against divine love, all that ever wrung from men's hearts the bitter words of unbelief or the more chastened cry of agonizing enquiry, 'My God, my God, why hast thou forsaken me?' He took all this upon himself, and as the Man of Sorrows, made it, in his bitter passion and death upon the cross, the very occasion for expressing the depths of divine self-sacrifice. Thus the satisfaction that he gives lies in his proving to us, out of the very heart of all that might speak against such a conclusion, that behind all the groaning and travailing of creation lies the love of God, and beyond it all the victory of God; and the demonstration consists in the fact that Jesus as essential Son of the Father reveals no other love than God's, and by his resurrection from the dead manifests that love triumphant through all the seeming failure." We look up through nature to God and we say God is Law; we look up through Jesus Christ to God and we say God is Love. Redeeming Love. For, in the words of Shelly:

He was a Nerve, o'er which do creep  
The else unfelt oppressions of the earth.

And now what does this mean for you and me today? Is there anything available from his sufferings for us now? There ought to be and there is! Since God has been so just that he would suffer rather than do away with his law, now having satisfied his own law he can be merciful—he can forgive. But there can be no forgiveness without expiation, without suffering. God forgives at cost to himself. But what good news is this! All that has been against us, all the sins that have tormented us, all our past record blotted out! No wonder Jesus called it the Gospel—the good news. But forgiveness means more than cancellation; it means the turning of our hearts against that which we have loved, our sin. But it means more than that; it means *power over sin*. To cancel sin and to give no power against sin would degrade the soul. "Sin shall no longer have dominion over you," cries the transformed Apostle Paul. Christ brings us out of our sins and hence out of their penalties.

It has been said that the "inner strength of another life is directly transmissible." If this be true then the inner strength, the purity, the holy sacrificial love of Christ's life is directly transmissible—transmissible to our tempted, sin-defeated, habit-ridden lives. During this late war a soldier was brought into the hospital frightfully wounded. He had lost so much blood that life was almost gone. The doctor looked at him, shook his head and said, "Nothing can be done for him. He is too far gone." Then he added, "It might be that, if we could transfuse sufficient blood into him, he could be saved." An orderly standing by came round in front, saluted the doctor and said, "Sir, did I hear you say that you needed blood for this man? If so, I am ready. You may open my veins and take my blood." The doctor replied, "You do not understand, if you give this man as much blood as he needs to bring him back to life, you will probably be ill for some time and there is a chance that you may die." Again the orderly saluted and said, "Sir I am

ready." But the doctor said, "What is this man to you? Is he a friend or a relative?" "No, Sir," replied the orderly, "I have never seen him before. But, please Sir, I am ready." The doctor opened his veins and transfused the warm, rich blood of the orderly into the withered veins of the dying man. He lived. The orderly, as it were, poured out his life that the other might live. In a richer, deeper way Jesus did that for us. He pours his rich, full, holy life into the withered moral and spiritual veins of a sin-wounded race. That inner strength of his life—so pure, so holy, so divine—is now available for you and me. And "how can the impurity of sin be better expelled than by a draught of sacred life?" My dear brother, tempted, fighting a losing battle with evil, struggling with passion that you cannot control, having "the pain of not being righteous," take the inner strength of Christ's strong life. He can give you power over sin. The writer of this knows this to be true. For sixteen years it has been his joyous experience.

There are three things necessary to understand fully the cross, and we must understand them in relationship with each other—the greatest thing in God which is his love; the strongest thing in the Universe which is law; and the darkest thing in man which is sin—love, law, sin. In the suffering and death of Christ we see the love of God marvellously manifested, law is upheld and sin is thoroughly and radically dealt with. It is dealt with so thoroughly that the problem of evil mentioned in the beginning of this discussion is solved: the soul, taking hold of the Saviour, finds himself at one with his higher nature, at one with his fellowman and at one with God. He is reconciled in a threefold way. The problem of life is no longer the problem of evil. It is the problem of the Person. We are faced not with a mere question of religion or of a doctrine, or of this sect or of that civilization, but we are faced with a Person—a Person who inescapably confronts us and convicts us of our moral ruin, and yet offers to us the saving love of God. He who died for us has claims upon us—claims as deep as the sacrifice he made for us.

Prof. James, the famous psychologist, has said that every proposal to act comes before us in the form of an hypothesis. First, is it a living or a dead issue? Second, is it momentous or trivial? Third, is it forced or avoidable? This saving Person, filled with the authority of love, confronts us. First, is he a living or a dead issue? It would seem that, living and suffering two thousand years ago, he would be a dead issue, but he is not. He seems to be, and is, bound up with our own moral and spiritual life. Our moral and spiritual problem is life's liveliest issue. It is with us always. It colors every relationship of life. Our moral and spiritual condition determines whether we see life sad or glad; whether we face it with gloomy forebodings or with radiant hue; whether we ultimately fail or succeed in life; and as we feel with the sceptic Strauss that "no perfect piety is possible without his presence in the heart," so we feel that he becomes a decidedly live issue. He, who is so supreme in the moral and spiritual realm and able to turn our moral defeats into victories and change spiritual depression into radiant joy, is as live an issue as our spiritual needs. Second, he is not a trivial, but a momentous issue. Jesus, who himself knew reality, who distinguished the momentous from the trivial, was never misled by a subordinate issue, never got off the essential and the vital. He who knew values, asked this pulsating question, "What shall it profit a man if he gain the whole world and lose his own soul?" If in gaining the world of honor, of possessions, of

influence and power and authority, we lose the highest part—the soul, we have lost all. All the questions of life fade into the trivial before this one question: Is my soul saved? Have I found peace—peace of conscience and that peace that comes from rightness of relationship and communion with God? Do I have deliverance from my past sin and power over my present sin? Is MY SOUL SAVED? My brother, into whose hands God, your FATHER, may have guided this pamphlet, have you found this glorious deliverance? You have prayed your prayers, you have made your offerings, you have read your sacred books, you have longed for God, you have worshipped for years—but have you found? You have been searching for God earnestly and eagerly—now hearken—God has been searching for you through the Incarnation, and in his sufferings he has lifted a sign to you and to me. To us, who are so sunk in the senses. He has lifted the outward sign of physical suffering, that we might understand what God eternally feels, and how he eternally desires and longs to save us. Through all this suffering and tragedy he comes to us and stands ready to heal our sin-tragedy and lift us to himself. I say "that God thus comes to us", for "Jesus is a Mediator, but only in the sense that he mediates God to us—when we take hold upon him we take hold upon God himself. He who has found him has found God."

So here is the position: Here we are in deep, dire spiritual need; while here stands God in the majesty of Almighty, Redeeming Love, ready to heal and to save. I refuse his offer. I sink back into the sway of my lower nature and into the fatalities of the physical universe about me—I sink back into the dark. On the other hand, if I take the help of his nail-pierced hand I rise—rise out of confusion into certainty, out of sin into holiness, out of loneliness of soul into sweet and strengthening communion with himself, out of the world into God. Blessed deliverance! Is the issue that presents this alternative to me a momentous one? Let the moral judgment answer.

And somehow one feels instinctively that this issue that Jesus presents is forced and not avoidable. "We may view him with intellectual impartiality, but not with moral neutrality." He forces us to take sides: "He that is not with me is against me," he says. Whether he is an issue that is forced or avoidable let conscience decide.

Henry Ward Beecher, one of the most eloquent and one of the best men that America ever produced, gives this as his personal testimony: "That blessed morning in May when I found out it was God's nature to love man in his sin to help him out of it, as my mother loved me when I was in trouble that she might help me out of it, then I found God." The cross of the Lord Jesus is the expression in Time of God loving man in his sin, in order to help him out of it. It is Eternal Love translated from the speech of Eternity into the speech of Time. It reminds us, as Bushness says, that "there is a cross in God before the wood is seen on Calvary. The bodily pains of Christ on the cross are a condescension to our coarseness. He raises the outward flag of distress for our dull sensuous nature to look upon, in order that we might understand that God's very nature is sacrificial love. Let us come then not to the wood of the cross alone, not to the nails, not to the vinegar and the gall, not alone to the writhing body of Jesus, but to the very feelings of our God and there take shelter." The cross says that God loves us in our sins in order to help us out of them.

As you grasp that thought and surrender to the Person who is the embodiment of it,

(Continued on page 8)

## MODERN APOSTLES OF FAITH. (Continued from page 3)

this new and wider field his reputation grew steadily with the years; his influence wielded in force for righteousness in an ever widening circle. A contemporary of his has this to say of him as a preacher: "Dr. McLaren cannot be described as a preacher. We may speak of the spare figure quivering with life and feeling; the firm set mouth, the unmistakable sign of a tremendous will; of eyes that pierce and shine and seem to compass everybody and everything in their quick lightning glances, of the strange magnetic voice, but in vain. We may describe his preaching as logic on fire, or that his words thrill like electricity." He was known the world over, as "Dr. McLaren of Manchester."

It was soon evident that Union Chapel must be replaced by a much larger building, and this was built and dedicated in 1869. In 1879 he was chosen president of the Baptist Union of England, and his services were in demand from every part of Christendom. In 1877 the University conferred upon him the honorary degree, and in 1907, the University of Glasgow did likewise. He traveled extensively on the Continent, in America, and in Australia.

During all these years, his pen was busy; religious journals and publishing houses everywhere eagerly sought the messages from his versatile mind. He was modest in the extreme, and throughout life shrank from the limelight of publicity. He did not seek, but rather shunned, honors, holding that the work of a minister was to efface himself, and exalt his message.

A volume of his prayers has been published, and in them, one scarcely ever sees the usual, trite phrases so often used in prayers; they are fresh and free from repetition, and breathe the very aroma of worship. From the compilation of his sermonic literature, the church has been enriched by seventeen large volumes of commentaries, sermons, and homiletical material. It was said of him: "For years he held so high a place, and exercised so wide an influence, and passed so completely into the thinking life of his day, that it is hard to estimate his power in the world." At the time of his death, the *London Times* had this to say of him: "If some reverend hand should compile the testimonies to his influence, which might be gathered from every part of the world, a book would be produced of abiding spiritual value."

Dr. McLaren was a man's man; he detested the professionalism in the clergy. "In his dress he sought to escape notice. Clerical dress he never wore, for he did not think of a minister as a class apart from other men. In the very early days at Southampton he scandalized some of the older ministers by his total disregard for established rules."

In the year 1886 Dr. McLaren secured a summer house at Carr Bridge in the Highlands, and it was here he spent his last months. He came to the sunset in great peace, May 10, 1910. His body lay in state in Union Chapel where he held such a conspicuous position for so many years. His family knowing his wishes, had the body cremated; the ashes were taken to the Brookland Cemetery, where his wife and daughters were buried. He had a cross placed there many years before, on which were these words: "In Christo, In Pace, In Spe." In Christ, in Peace, in Hope.

### The Prayer of an Evangelist.

Lord Jesus, I thank thee for every measure of success which has come from thee in the year just gone. I thank thee for every lesson learned; for every sorrow, heartache, disappointment, test and trial which has drawn me closer to thee. I thank thee for larger vision of life.

Send me, I pray, into the New Year with undaunted courage and unyielding determination. Keep me self-possessed and calm to meet emergencies which call for clear thought and accurate decision. Keep me sweet of spirit; strong of soul; uncompromising with evil; fearless in rebuking sin; but never guilty of wounding another heart.

Father, in this age of skepticism, doubt, clouded philosophies and perverting theories, keep me from any mental entanglements which would weaken my faith in childhood's teachings, which would chill the convictions of my heart, which would retard the motives of my life for doing the work of thy Kingdom.

Confronted on every hand with superficial, sensational evangelism and hollow, shallow formalities of the churches, keep me from pessimistic ponderings or morbid meditations; endow me with clearer vision and understanding of thy path for me and the proper interpretation of events in an era of such uncertainties.

Lord, give me a larger conception of real faith. Thou hast given us thy Word, the anchorage for human hearts; thou wouldst not have promised thy help and blessing to long-ing, searching humanity except thou didst expect to make it good when we take thee at thy word.

Preserve me in the hour of temptation, that my life may be kept above reproach, transparent before the eyes of the world, my soul spotless through the blood of Jesus Christ, and my vision of Heaven undimmed.

Help me to be concerned about serious matters and unmoved by trifles. Fortify me continually against weakening forces; let me be uncowed by seeming failure, or the flaring success of others who pass me on the road; unshaken in faith by disappointment or sorrow; victorious in heart and mind over the rasping annoyances inflicted by others.

And keep me ever watchful for Thy coming, while earnestly striving to win others to readiness for Thy glorious appearing.

For Thy glory. Amen!

JAMES V. REID.

## Christianity and Labor.

REV. WM. ZIMMERMAN.

*"And the shepherds returned, glorifying and praising God for all things that they had heard and seen, as it was told unto them."*—Luke 2:20.

We know not the number of shepherds; the years they had watched their flocks before the angel announced the Savior's birth; nor are their names left to posterity, but we know of their fear, their resolution to investigate, their joy and their making known abroad the saying which was told them concerning this child and all that heard it wondered at those things which were told them by the shepherds. One thing we wish particularly to notice; that is, they "returned" to their flocks. Witnesses they were, but shepherds still. They did not all leave their labor and think they had to preach. We could tell of sincere farmers, blacksmiths and others who made the mistake of not going back to their labor and joyfully witnessing for the Savior.

Notice the shepherds "returned" to their flock. Not all are called to preach. If all were to be preachers that were saved or sanctified, where would the lay witnesses be in evidence? Don't think this is a man of straw we are aiming at! Satan has prevented good men from "returning" to honest labor like the shepherds did, and homes have been broken up, the mistaken ones disappointed and perhaps discouraged forever. A happy sheep herder, farmer, teacher, merchant, etc., is what God wants. Can't you see them returning to their labor? True la-

bor was pleasure from that great day to them. We believe there is a very practical lesson here for many.

If God wants and calls one to preach, he will make it known and the one who is called will be successful if he is faithful. For one to go back to the flock when God calls would be as great a mistake as it would have been for the shepherds not to have returned.

## RADIANT LIVING.

REV. C. M. GRIFFETH.

### JUST A COMMON WEED.

It was a hot, sultry day. A middle-aged woman carrying a heavy bundle was trudging along the dusty road. She was tired and thirsty.

Still she kept plodding along until she came to a cool place where there was a small stand of timber running parallel with the road. There was a watering trough there, fed by a spring a short distance away.

The tired woman threw her bundle to the ground and began cooling her face and hands with the spring water and then she sat down to rest a moment in the shade by the roadside.

While sitting there in a listless manner her eyes roamed about in the most casual way until by chance she saw a daisy growing close to the roadway. It was but a single daisy. It looked so lonely there. She glanced here and there but there was no other one to be seen.

"I wonder if that daisy feels as lonely as I do," she mused.

Somehow she felt drawn to the weed. She felt a kinship in its loneliness. Slowly getting up she went over and plucked the flower, and came back to her bundle, and throwing herself on the ground, she gave herself over to the contemplation of the daisy. As she continued to gaze at it the features of her face began to relax. A suggestion of a smile played on them.

"I never knew a daisy could be so pretty!" she exclaimed aloud. She had a habit of talking aloud for company. "It's just a weed, yet it really is pretty. I never knew there was such beauty in such a common weed!"

Her thoughts drifted off into wondering about God who made the flower. Why did he expend so much thought on the design and color scheme of such an insignificant weed? She could not answer her own question.

But she thought of herself. "I, too, am but a weed, and perhaps—" she exclaimed aloud as the inspired thought came into her mind, "perhaps God has intended my life to be beautiful!"

Overhead a bird chirped. She looked up and smiled. Picking up her bundle, she walked briskly up the road.

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# REPORTS FROM SOUL WINNERS

## GOOD MEETING IN WASHINGTON, ILLINOIS.

We have just closed a good meeting in the Calvary Mennonite Church, Washington, Ill., with pastors Rev. Val Streuber, and Rev. Esch. Two feet of snow cut in on the attendance somewhat, but nevertheless enough came to hear the gospel and assure success in the meeting.

The last day of the meeting on Sunday afternoon we delivered a lecture on Man or Monkey, or Evolution Outlawed by Science, to a large and appreciative audience. The people are interested in the origin as well as the nature and destiny of man.

The good old Kentucky friend who was instrumental in getting us to come to Washington, Mr. J. S. Deatherage, formerly of Somerset, Ky., did fine work in boosting the meeting. We are always glad to meet up with Kentuckians in our evangelistic rounds.

We are now in a revival in Harrisburg, Pa. Pray for the salvation and sanctification of souls.

Yours in Christ,

Andrew Johnson.

## PRESIDENT JOS. H. SMITH HOLDS NATIONAL CONVENTIONS IN NEW ENGLAND AND MICHIGAN.

The First National Holiness Convention of the season opened in the Nazarene Church at Providence, R. I., Rev. Geo. D. Riley, pastor, Tuesday evening, Jan. 4th. The workers included Brother Smith, Brother Arthur Gould, singer, and Rev. J. F. Knapp, of Cincinnati, Ohio. Bro. Smith's first address was an exposition of Second Peter 3:1, "I stir up your pure minds." He reminded his audience that great revivals do not discover truth but the fall of the race making it easier to remember wrong than right. The Holiness Movement has a special duty to keep before the people the blood of Jesus Christ and to remind the whole church of God's truth concerning full salvation, in other words to recover it to the church of the present day. We have no more obligation to carry a free gospel to all heathendom than to carry a full gospel to all Christendom. This freakish memory of ours causes us to forget the points of holiness in various details before we have forgotten the truth. Whatever it costs us to get holiness, it will cost us to keep it. Brother Knapp spoke for a little while upon the words, "I have yet many words to say unto you." John 16:12.

The program of this convention was essentially the same as other recent conventions. In the morning from ten to eleven, Brother Smith conducted his well known and much sought after, "School of the Prophets." In the afternoon and evening, he and Bro. Knapp alternated in the preaching. There was a steady increase in attendance throughout the meeting and though the attendance was not large as compared with some other conventions, people came from far and near. Some of the subjects of the addresses and sermons were as follows: "The Holy Ghost, The Supreme Need Of The Church," "The Best Contribution we can make to the Next Generation," "The Ministry of Comfort," "The Deep Things of God," "The House of Jesus Christ," "The Lovely Will of God," etc., etc. All expenses were met including the local budget and the allowances for the National Workers and some pledges were received for the general work of the National Association. Special credit should be given to the splendid and loyal support of Brother and Sister Robinson, sanctified Baptists who not only attended the meetings regularly but took care to see to it that there was no deficit in the expenses or offerings.

The next convention convened in the First Nazarene Church of Grand Rapids, Mich., Tuesday afternoon, Jan. 11. Rev. E. J. Miller, the pastor, had a praise and testimony service. In the evening Bro. Smith spoke from the words, "What I say unto you, I say unto all, watch." He reminded his audience that the withholdings of God are as imperative as the revealings of God. The expectations of Christian Holiness is animated by the hope of his coming and guarded and warned by the withholding of the exact knowledge concerning its time. Holiness is the only thing that can enable us to watch, as we must watch, to be ready for that coming. The reason that God has not told us the day of his coming is because holiness is good for every day. Vigilance is as imperative as diligence. The old, old gospel is strong enough for any new invention of the devil.

The singing of this convention was under the leadership of Brother Miller, the pastor of the Church. He was not only splendidly proficient as a song leader, but was equally splendid in playing the piano, saw, violin and trombone. A great storm and blizzard struck Grand Rapids the third day of the meeting. It was reported that the temperature on Friday morning was the lowest recorded in 36 years. This resulted in cutting the normal attendance on Friday and Saturday about 75 percent, but on Sunday the church was comfortably filled three times. None who was present at the Sunday morning service will ever be able to forget it. The unusual sweetness and unction that characterizes Bro. Smith's sermons so affected the congregation that for more than an hour there was scarcely a dry eye or unmoved heart in the whole auditorium. In his own unique way and with an unusual portion of the Spirit, Brother Smith expounded Romans 8:28, "For we know that to them that love God, all things work together for good." The convention closed in the evening with a good altar service.

It was the testimony of both Brother Riley and Brother Miller that these conventions were especially beneficial, not only in bringing the cause of Holiness to the attention of the church and people, but in indoctrinating and establishing the people of God in the truth and especially of full salvation. Brother Smith has now gone to California for a number of engagements but will return East early in April for meetings in some of our holiness schools and for the annual meeting of the National Association for the Promotion of Holiness. It is now planned to meet in Chicago at the Chicago Evangelistic Institute about the second week in May; definite announcements will be made later. Brother Knapp is to assist Rev. Frank E. Arthur in an evangelistic meeting at the Austin Tabernacle in Chicago from the 8th to 27th of February. He asks the prayers of God's people for this meeting.

The Convention Reporter.

## JACKSON, OHIO.

I have just closed a most blessed revival here with Rev. H. E. Uhrig, pastor of The Pilgrim Holiness Church. He is one of the most blessed ministers I have ever assisted in the work of the Lord. It made my second meeting with him and his sainted wife. She carries the burden for lost souls.

From almost nothing, in several years, and in a most neglected section of Jackson, he has built up a fine holiness church. He has some of the very best men and women to stand by him, that you will ever find on earth. The crowds that constantly attended were about all we could handle. They came some nights one or two hours before opening time, and filled the church, the vestibule and some extra chairs. They stayed sometimes until midnight.

The meeting was under the supervision of the Holy Ghost. He worked upon hearts at home and in the church. The conviction was deep, and the work clear. People were saved, sanctified, reclaimed and healed without any doubt. People went around confessing, asking forgiveness, giving up tobacco, and cigarettes. Some backsliders came home, and I trust, "Never more to roam." God did surely "Open wide his arms of love" to receive them. Praise his name! One man worked nights, and in order to be saved he stayed at home for one meeting, and was gloriously saved at midnight. The barber and his wife were gloriously sanctified. Old Jackson has surely had a shake-up. One young fellow said he hardly thought he could give up cigarettes, but when he got saved, he shouted all around the room, and said, "Praise God, I don't want any cigarettes now." Some of the industries were idle, and men were out of work; for this reason it was impossible to secure very many new subscriptions to the various holiness papers.

This is my second night in the Church of Christ in Christian Union in London, Ohio, with Rev. Frank Sollars, pastor. The meeting has opened up good, but much rain is keeping some away. God is with us, and we expect victory.

Yours in perfect love.

F. W. Cox.

## PEORIA, INDIANA.

Peoria has just passed through a very successful revival. While the weather was bad most of the time and the crowds not large, yet the Spirit came down our souls to bless. Bro. John E. Hewson, from Indianapolis, helped us. He preached us the Word with the power of the Holy Ghost. Several were reclaimed, several came forward for cleansing. We held one service at the school. The professor gave us full sway, as he always does. We had a wonderful time, and five or six came forward for prayer. To be in the school here is like being in Asbury. We are grateful for the opportunity of associating with this professor, and with the school. We feel that our revival has been a great spiritual uplift to the church. If you want a man that preaches the Bible with power, get Hewson.

Clark W. Myers.

## EAST COLUMBUS, INDIANA.

Tuesday night, Jan. 25, we closed a very excellent meeting in the Pilgrim Holiness Church, in East Columbus, Ohio. East Columbus and Columbus are two cities separated by a small stream of water, and the two have a population of some 8,000. Many special meetings were held in a number of the churches at the time of our meeting, but they seemed not to affect the attendance at our meeting.

We have scarcely ever held a meeting when the weather was more unfavorable to the work than in this one. Heavy rains, which made high waters, a temperature below zero, much snow, ice, and sleet, which made the travel very difficult and dangerous, all seriously militated against the attendance. But the people were faithful in their attendance, so that, in the main, we had good congregations, considering the unfavorable weather conditions, and a number of times the house was well nigh filled.

After the second service of the meeting, there was not a single service in which people were not converted, reclaimed, or sanctified, up to the closing service, between thirty and forty in all. The opinion was expressed by pastor and people that if the weather had been favorable, we would have had a widespread work of salvation. The pastor and his people stood nobly by us in the meeting, and expressed themselves highly pleased with our work and ministry.

A number of people were saved who were heads of families, as well as a goodly number of fine young people, together with a lot of promising boys and girls. A talented young married man who was sanctified will likely give up his business and enter the ministry. A prominent young woman who was backslidden from holiness, by resisting the call to mission work, had that blessing restored to her, and will heed her call to do mission work. One most remarkable case of salvation was that of a young woman whose conduct seriously disturbed the services. She left her seat in the back of the church, of her own accord, and walked to the altar and knelt. Some thought she came to make a mock of salvation, but at once she began to pray at the top of her voice for the pardon of her sins. This she continued to do till she prayed through. Then she did some old-fashioned shouting that an adept at shouting could not surpass. The next night she came to the altar and prayed through into the experience of purity, and had another shouting spell. Her experience set other folks to shouting, but that was characteristic of that people all through the meeting.

Other cases might be cited that are unusual in these times of spiritual dearth, but time and space forbid the cataloguing of them. Suffice it to say we had an excellent meeting despite the serious drawbacks. To God alone be all the praise and glory.

At this writing we are at home for a little rest, but expect soon to be afield again. We have some time not yet engaged. Persons desiring to correspond with us relative to dates should address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

## LONDON, OHIO.

We are in the midst of a most glorious revival here. God led me clearly to send for Rev. F. W. Cox, of Lisbon, Ohio, to conduct a revival for us. How glad I now am that I sent for him. The Holy Ghost has honored his ministry from the very first day until now. Up to date 82 persons have sought the Lord. The crowds have been as much as we could well handle most all the time. The altar services have lasted long. Many have been saved, sanctified or reclaimed. Brother Cox lives a life of prayer, and gives the word out in an unctuous manner. He compares well with any of the well known camp meeting preachers, and is skilled in handling his Bible, and has a simple, and attractive way in expounding it. Our people love him. God's people will be wise in sending for this godly, happy, and spiritual man to conduct revivals for them. His ministry has wonderfully helped us.

In connection with his meetings he conducted several divine healing services. These were wonderful "Times of refreshing from the presence of the Lord." One woman who had not stood on her feet for ten years, was anointed. She testified last night, that on last Sabbath she walked in the house, and she and her daughter had a happy time over it. One man, after being anointed, jumped, shouted, and left his stick in the church, and it has been there ever since. This meeting has helped my own faith leaps and bounds. This meeting has brought scores of new faces into the services. Eternity alone will ever be able to tell all the good this meeting has done. Have Rev. F. W. Cox come and hold a meeting for you. I can heartily recommend him as an all-round man.

Yours in perfect love and for souls,

Frank Sollars, Pastor.

## REPORT.

The first weeks of the new year have gone with such rapidity as to almost take my breath. It is said that it is a sign of approaching old age when time flies swiftly, but I am consoling myself with the fact that it is because I am too busy to count days. I am just at the forty mark and expect to stay eternally young in the perpetual springtime of God's grace. It is an unceasing marvel to me when I remember that I have been in the evangelistic field for nineteen years and God has graciously kept me busy at some task, playing, singing or preaching the gospel. I am always wondering why God literally shoved me into this field which has carried me throughout the United States and some republics of Central and South America, when the most natural trend of my temperament has been to shrink from crowds. But so long as he leads I will be glad to go another nineteen years.

I hope God will some day lay it upon the hearts of some of his prosperous saints to send me back into the needy fields of South America on other evangelistic trips to have some part in presenting the stabilizing gospel to those awakening countries. I am keeping my ear to the ground.

My first meeting of this year was in Galloway Memorial Methodist Church, Jackson, Miss., with my old friend, Dr. Arthur J. Moore, of Birmingham, Ala., doing the preaching. It was a great meeting in every respect. There were many professions and many church members brought to a new conception of holy living. We had a splendid hearing from the high school and Millsaps College students. And it was a rich privilege to enjoy the fellowship with Bro. Moore once again.

The outlook upon the new year is bright, and I hope I may be able to make it the greatest year of service of my life.

James V. Reid.



# THE PENTECOSTAL HERALD

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## DOWN IN THE SOUTHLAND. (Continued from page 1)

day and night. The sun came out for a little while Saturday and Sunday, but notwithstanding the water and mud, we had great congregations. I have not preached to as large day congregations in years as we had in Clarksdale; the Lord was very gracious. A number of visiting preachers came in, held up our hands with their sympathy and prayers. A large number were at the altar during the meeting. We are under lasting obligations to Dr. Brooks and his people for their many kindnesses during our short stay among them. May God graciously bless him, and the flock to whom he ministers.

From Clarksdale, we came to Miami, arriving here on the evening of Feb. 2, where we met the greatest surprise of our lives. We had heard much of the storm and were looking to see the city badly blown to pieces. No doubt, they were severely hit, but they have worked like Trojans, and so cleared away the debris, repaired, painted, and put everything in good order that, had you not learned through the papers of the storm, you would not know Miami had passed through a tempest. Only one of the great buildings in the business part of the city suffered severe damage. It was a steel structure, and the steel framing was about half as heavy as it should have been; the building was intended for about seven stories and had run up to seventeen stories. It was so severely damaged that much of it had to be torn down. The other skyscrapers faced the storm splendidly and are standing in their magnificence without a present scar of the battle through which they passed.

During the ten months of our absence there has been remarkable improvement, and Miami never looked so beautiful as at the present time. Thousands are coming here by train and ship from the icy regions of the north to bask in the wonderful sunshine of Miami; improvement on the climate would seem impossible.

One of the very interesting features is the vast amount of vegetables being shipped out of the State. I looked over a cabbage patch in full head yesterday, where the farmer told me there were not less than ten tons of cabbage. They are shipping tomatoes, celery, carrots, cucumbers, and other vegetables to the north, and will continue to do so for some four or five months.

Rev. S. H. C. Burgin, D.D., who was recently stationed at Trinity M. E. Church, South, located in the heart of the city, has made a profound impression upon the people. The large auditorium of his church, including the gallery, was crowded to its capacity, and many chairs brought in and people turned away at both morning and evening services on the Sabbath. In the last few months he has received about four hundred members into his church. Wife and I heard him twice last Sunday. He delivered powerful messages of a pure, saving gospel, and took in quite a number of members at both services. His people are greatly encouraged, and the church indicates growth and progress in every way.

Miami is blessed with several great gospel preachers, outstanding among them is Dr.

White, pastor of the First Baptist Church, a mighty man of God, tender, fearless and true. We always attend his church some during our sojourn in Miami, and greatly enjoy his ministry.

There is no place where you will find larger congregations and more hearty Christian welcome in the churches, than here in Miami. I have no doubt that the storm, in the long run, will have a most beneficial effect. It blew away some of the exaggerated notions of values, and the people have settled down on a reasonable and sound basis for true and abiding progress. May God grant a great spiritual awakening and gracious revival of pure religion, that will make this city, not only one of the most beautiful and delightful winter resorts in all the world, but a place of high moral standards and deep spiritual life.

## Ho, for the Great Tent Meeting Campaign.

We are now making up the slates for the tent workers of The Evangelical Methodist League for the coming summer. We are believing and praying for a great campaign of soul winning. We have a wonderful force of devout, Spirit-filled young men eager to win souls for Christ. They are ready to enter open doors anywhere. They will be especially glad to go into villages and towns that have not had revivals in a long while. They are ready to work under the direction of district superintendents, pastors, or committees of lay people who desire to win souls. Let those desiring these tent meetings, write to our Secretary, Rev. Z. T. Johnson, care PENTECOSTAL HERALD, Louisville, Ky. All that our workers ask for, is a place for entertainment during their meetings, and a freewill offering at the close. They very much desire to be under the direction of, and work in sympathy with the pastors, of the places where they are carrying on their tent work. Last year was a time of great harvest; several thousand souls were saved, and we are expecting greater things the coming year.

Faithfully,  
H. C. MORRISON, President.

## A Generous Offer.

Rev. W. W. McCord, Sale City, Ga., who founded and is deeply interested in the Sale City Holiness Camp Meeting, is trying to raise money to sustain and carry forward his work. He is making the following offer: To anyone who sends him a donation of as much as one dollar, for his camp meeting enterprise, he will send a nice box of pecans. We received a box of his pecans and regard them as fine as we have seen.

H. C. MORRISON.

## Dr. Ridout in Newark, New Jersey.

Sunday, March 13th, Rev. G. W. Ridout will spend in Newark, N. J., preaching at the Independent Methodist Church, Steuben St., Newark, Rev. Charles F. Nettleship, pastor. This church was organized many years ago on old-time Methodist lines and stands for pure Bible doctrines and experiences. Readers of THE HERALD in Newark and vicinity are invited to hear Dr. Ridout at 10:30 A. M. and 7:30 P. M. preaching services.

## THE MIGHT OF SACRIFICIAL LOVE (Continued from page 5)

you too, as Beecher did, "on that blessed morning in May"—you too, will find God.

In the midst of the preparation of this manuscript a letter came from an earnest Hindu friend in which were contained these sentences: "I have deep faith in my own religion. I believe it to be entirely true, but need I be ashamed to tell that it exacts unflinching duty and knows no grace. Philosophically it is all right. You may not believe in God. You may believe that the Power above us is supremely just and indifferent, but we err we know not why, we are led on as it were on the waves of sin and mistakes. There are powers too strong for our frail being, and I wish then, there was a God who would be kind to me, who would feel my weakness, and who would extricate me from the meshes of evil and temptations." *The heart cry of this earnest brother is answered in the Cross of Christ.* Thanks be unto God for his unspeakable gift!

END.

## THE GREAT COMPANION. (Continued from page 4).

The Joy inspired by the Spirit, how free from sinful taint. The words of the old colored lady were indeed true, "The sinner has fun, but the Christian has joy." It is the joy of the Lord giving strength. They who have such joy do not hunger for the pleasures of sin. And then that Peace of God which passes understanding; deep and serene as the sky. If there is night, it is filled with the stars of Hope. Or if it be day and there is an apparent cloud, the Sun of Righteousness turns its blackness to gold. The Longsuffering comes from the abiding of him who endured the contradiction of sinners against himself, of him who prayed, "Father, forgive them, for they know not what they do." The Gentleness is from the abiding of him who is infinite in strength and perfect in love. In this grace there shines the Spirit of him who said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." And that Goodness is from him who alone is excellence and kindness without flaw. From him this goodness flows in unstinted beneficence into every life. To him we owe every mark of goodness which we possess. Without him how degraded would every one of us be. And Faith, that potent form of fruit is in its fullness from his abiding. And the strength of Meekness is from the abiding of him who said, "For I am meek and lowly in heart." And Temperance, that grace so needed in these days and in all ranks of life, from some who are high in office and others more lowly, this, too, is a grace divinely bestowed. If the world would enter into this fellowship of the Spirit universally, those questions which are now agitating the world sorely would soon find their settlement. With every heart filled with divine love, wars would cease; good laws would not appear so oppressive; offices would not be filled so often with men who are the enemies of righteousness; the king-



dom of Heaven would have become mighty in its achievements upon the earth.

Abiding Spirit, inspire thy people to earnest prayer and effort until the army of those in whose hearts there is the abiding Spirit, will be very greatly enlarged. May those who have his presence, realize that this should be a life of eternal progression; that having received this fruit of his abiding, one should be ever maturing in the divine grace. Not having grown into this grace, there yet should be endless growth in it. How strikingly has Paul set forth in 2 Cor. 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Wonderful is our inheritance in this promise, "For he dwelleth with you, and shall be in you." Herein begins the eternal ascent.

### Special Notice.

A preacher in Wisconsin wrote me that he sent for "Amazing Grace" and another book was sent him instead. I have lost his card and address. Will gladly adjust the matter if he will write me again.

G. W. RIDOUT.

### God's Wonders of Fifty Years.

The above is the title of a most interesting book from the facile and charming pen of Rev. George H. Means, D.D. The book contains 302 pages, good print, on excellent paper, and covers a wide range of subjects. Dr. Means, in this book, gives experiences, observations and incidents covering fifty years of his ministry. It will be read with great interest, especially to those who know something of the history and men of the Kentucky and Louisville Conferences. The book may be purchased of The Pentecostal Publishing Co., Louisville, Ky. Price, \$1.00, postage 10c extra.

### Radio Revival.

Broadcasted from Nazarene Radio Pulpit W.O.A.N., wave length 356.4, Lawrenceburg, Tenn., March 6-20, 1927. Workers—Rev. H. H. Hooker, the Famous Vaughn Quartet, Dr. John W. Goodwin the last three days. Music in charge of the Vaughn School of Music. Services—10 A. M. and 7 P. M., each week day with additional 2:30 service each Sunday. Great Dedication service 2:30 P. M., Sunday, March 20th. Tune in—Pray—Believe.

### Crossing the Deadline.

This booklet is one of the most interesting and suggestive of present day conditions of anything written by our editor, Dr. Morrison. It sounds the note of warning that ought to be heeded by a reckless multitude who are losing their faith in the Bible, and at the same time, their reverence for God, their respect for law, and a disregard of all things sacred. Send for this book; get a number of copies and scatter them about over your town and community. Make the people think, and then you may be able to lead them to repentance and salvation. The price is only 25 cents and may be had of The Pentecostal Publishing Co., Louisville, Ky.

### Heart Talks.

Rev. Lovick Pierce Law, one of the general evangelists of the Methodist Church, South, and a most excellent and lovable minister of the gospel, whose ministry has been greatly blessed of the Lord, has just brought out a book with the title, "Heart Talks." These are pithy, pointed sermons, full of punch and suggestion that Bro. Law has given in his morning messages in his revival meetings. The book is well bound, printed in clear type, on good paper and contains nearly 200 pages. We commend it to the people. It can be had of The Pentecostal Publishing Co., Louisville, Ky., for \$1.50.

## A Memorial for One---A Memorial for Many.



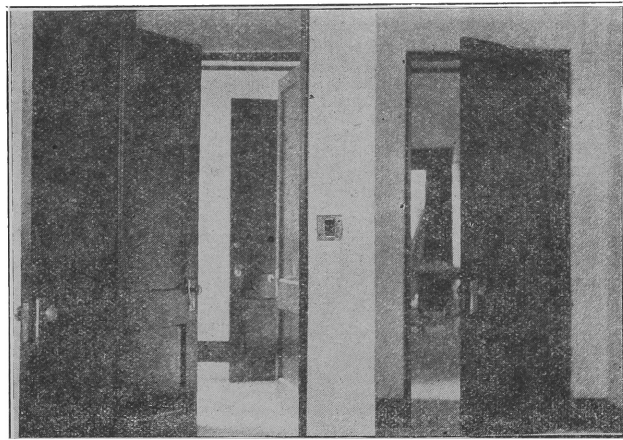
THE HENRY CLAY MORRISON MEMORIAL LIBRARY.

We are coming to THE HERALD readers with a bit of good news, so we may rejoice together in the near completion of the Henry Clay Morrison Memorial. Two years ago this coming March 10, we launched this Memorial enterprise through the columns of THE PENTECOSTAL HERALD and by writing to several of Dr. Morrison's friends.

Two outstanding factors had entered into the success of this undertaking: first, as a token of appreciation to Dr. Morrison for his heroic stand in behalf of the tenets of Christian orthodoxy, as college president, as editor and writer, and as platform peer, his friends espoused our cause. Another outstanding factor is that Asbury always has been in spirit, and is in fact by constitution, uncompromisingly committed to the doctrine and experience of entire sanctification. So a contribution to this urgent need at Asbury challenged the heroic in our friends, as it was to help in spreading Scriptural Holiness over these lands.

of friendship which has made the present Asbury possible. The Holiness people over the nation have prayed for and have believed in the all importance of training a Spirit-called ministry. You and Dr. Morrison, with others, were united by the Holy Spirit to do this piece of work. Therefore, in a very appropriate manner, we are grouping with Dr. Morrison's name the names of the friends who have made the Memorial possible. Such a grouping of friends will lend a mighty influence in behalf of Holiness in the midst of this great school: as the school itself is a tower of strength and truth in our country today. We believe there are many friends who have not yet taken part, but who now would like to be added to this memorial bond of friendship. Remember, it is not the size of the gift, but the sentiment back of it that spells the quality we need in this proposition.

Crossing the campus recently we took a snap-shot of the new library which we are presenting to THE HERALD readers in con-



INTERIOR VIEW OF PRESIDENT'S ROOM.

There have been some dark days, but never once since the contract was let for the building have we had to cease work. We are now nearing the goal, and if the friends who have subscribed, and those who are contributing, will stand by us two or three weeks longer we will be able to complete the enterprise without debt. This will be an achievement most gratifying to all who are interested.

It has seemed all the way through that this undertaking is more than merely erecting a Memorial building to Dr. Morrison; rather the grouping of warm and loyal friends who wish to express appreciation for him and his ministry. This seems to be the place for that finer sentiment to express itself: "a memorial for one—a memorial for many." The love you have expressed for Dr. Morrison is mutual. Throughout the years you have been drawn together by common interests. You have stood together for Holiness and have suffered for it. This has forged a bond of friendship immortal. It is this bond

nection with this article. On the extreme left in the foreground stands the Theological Seminary building. Back of it, in light brick is Wesley Hall, housing about seventy-five of our young men. Still farther in the background, rising over Wesley Hall, is the new water plant, a gift of the Class of 1925. In the foreground, at the extreme right, we get a partial view of our Administration building. Then in the far background on this side is Fletcher Hall, another men's dormitory. Now in the center stands the library, a piece of architectural symmetry of art brick and Bedford stone. This Library Building, no doubt, is the best one on our campus, easily accessible from all other buildings, and in the very heart of the campus. We hope to receive a hearty response from our friends among THE HERALD readers.

REV. E. L. EATON, Sec'y.  
Wilmore, Ky.

"Jesus knows all about our struggles,  
He will guide 'till the day is done."

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## OUR BOYS AND GIRLS

### A LITTLE GIRL SINGS ON A STREET CAR.

A little girl, four years of age, sang something about Jesus, and everybody smiled at her joyful act. Doubtless it lifted burdens from some hearts and may have led others to think of seeking the "Jesus" of whom she sweetly sang. Dear reader, are you savingly acquainted with Him?—A. W. O.

Dear Aunt Bettie: I am going to write once more for page ten and see if my letter will be published. I wrote two letters but never saw them in print. I hope to see this one in print. I have dark brown eyes and hair. I am fourteen years old. I was fifteen years old Feb. 14. Have any other Herald cousins my birthday? If so, write and I will send you my picture. I live on a farm about one and a half miles from town. I have one sister twelve, and one brother seven years of age. I go to a school in the woods on a large hill; thirty-one boys and girls go there besides me. I belong to the Methodist Church and attend Sunday school and church. Is the world growing better or worse? I heard a minister say it was growing better each day. I would be glad to receive a letter from any of the boys and girls. I will answer all letters I receive.

Udene Parsons.  
Bloom City, Wis.

Dear Aunt Bettie: I wish to tell about God's answering my importunate prayer. With youthful ambition my older brother had run away from home, was absent two weeks and we knew not his whereabouts. One warm, pleasant evening a man from our county seat came and informed us that early that morning he had been found, lying on his back apparently dead, in the drizzling rain in a culvert under a railroad, by two women going for their cows. Supposedly he had fallen or been knocked from a passing train early in the night, had fallen over twenty feet and on the solid rock. He was taken to a nearby house and the doctors found in him a faint spark of life. Suddenly hearing this we all were so greatly grieved. My good mother, weeping bitterly, while preparing to go there early in the morning, said if she only knew he was saved! Seeing her grieving so, I went out into the silent night under the stars and poured out my soul unto my heavenly Father. Vividly do I remember the place with the occasion. To whom should I go? I knew that he alone has the words of eternal life, that he surely was able and willing to give life for my entreaties. O, how I prayed, forgetting all but my urgent petitions, the saving of body and soul and the comforting of my greatly sorrowing mother. No loud or lengthy words, great earnestness of spirit. In the twinkling of an eye the answer came! I absolutely knew that all would be well. All earthly news pointed to the death of his body, but I heard from the highest and truest source. The effectual, fervent prayer prevailed. The prayer of faith did save him and the Lord did raise him up. No good news from man came to us, rather the contrary, for weeks there he hovered between life and death, but I was praising God through my tears, because I had the greatest assurance from the gracious Supreme Ruler. So let us pray for bodies, above all pray for souls, pray for our loved ones and others. Surely, this is very acceptable to God our Savior, always very wise in us. It must be God's great desire to save immortal souls, and he saves bodies for the sake of souls, for which bodies were made, souls capable of great joy or misery. God our Savior "will have a man to be saved and to come unto the knowledge of the truth." Please pray for my soul and body, pray that I shall be "steadfast, unmovable, always abounding in the work of the Lord," and be very well and live long to do this, and also write to this lonely bachelor who needs all your good cheer and prayer.

Will C. McGinnis.  
Rt. 5, Repairer, Atlanta, Ga.

Dear Aunt Bettie: Will you let two North Carolina girls join your happy band? We live in Sanford, and have a jolly time. I, Margaret, go to school. We are cousins and live close together. I, Margaret, live on First Street, 184, and Lena, North Ave., 401. We would be glad to hear from any of you cousins, so let your letters fly to

Margret Spivey,  
Lena Morgan,  
Sanford, N. C.

Dear Aunt Bettie: Will you please give me a chair a minute? I am a girl of the age of 12. Have brown hair and weigh 63 pounds. I am four feet, eight inches high. My birthday is August 29. Has any one my birthday? I am glad to see the cousins living for Jesus. My teacher boards with us. She takes The Herald and I love to read it. Will gladly answer any letters received. With love and best wishes to Aunt Bettie and cousins.

Ethel Newman.  
Crow Creek Reservation, Vega, S. D.

Dear Aunt Bettie: Please let a little Alabama girl have a place in your circle. I am seven years young and am going to school and like it fine. I sure do love my teacher. Who has my birthday, August 29? I have a little brother who was two years old Christmas day. I think he was a good Christmas gift. I hope Mr. Waste Basket is milking when this arrives.

Inez Bynum.  
Rt. 1, Oneonta, Ala.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? It has been sometime since I wrote. I guess you all have forgotten me. I have brown hair, gray eyes, am four feet, five inches. I live on a farm. My father owns a store. I would like to see my letter in print. My mother takes The Herald.

Edith Miller.  
Crocus, Ky.

Dear Aunt Bettie: This is my second letter to The Herald. I enjoy reading page ten. I go to Sunday school every Sunday I can. I have two sisters; one of them is thirteen years old and the other one is ten. I am nine years old and in the third grade. I am four feet, six inches tall, and I weigh 59 pounds. I wrote to The Herald once before.

Lovell Wallace.  
Folsomville, Ind.

Dear Aunt Bettie: I come again the same unprofitable, unworthy, dependent one. I am a Christian seventeen years old; was saved four or five years ago and sanctified a few months ago. Let all of us try to live better in the future than we have in the past. I will close for this time.

James Cain.

Dear Aunt Bettie: Can a boy from Minnesota join your happy band of boys and girls? I like to read page ten. My grandma takes the paper. Do not let W. B. get this letter.

Donald Hably.  
Hector, Minn.

Dear Aunt Bettie: Will you let a little girl from Irvine, Ky., join your happy band of boys and girls? I am nine years old and am in the fourth grade. My teacher is Miss Katherine Huguey. I like her very much. My aunt takes The Pentecostal Herald. This is my first letter and I hope it is in print. I am 52 inches in height.

Lucy Elizabeth Wallace.  
Irvine, Ky.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? It is very unusual to see a letter from Virginia. I have dark hair, blue eyes and medium complexion. Who has my birthday, July 20? I am fourteen years of age and am in the second year of high school. I have two sisters and three brothers. Both of my sisters are married and two of my brothers. I go to Sunday school most every Sunday.

We do not take The Pentecostal Herald, but I read it sometimes, and enjoy reading page ten. This is my first letter to The Herald, so I hope to see it in print.

Lueray Edwards.  
Elberon, Va.

Dear Aunt Bettie: This is my third or fourth letter to The Herald. My grandpa takes The Herald and I enjoy reading page ten. I thought maybe you would have enough room for a little Iowa girl to take a seat. Does anybody have my birthday, July 27? I am eleven years of age, and in the fifth grade at school. My teacher's name is Miss Shoemaker. I hope Mr. W. B. doesn't come around with the mailman today. Who can guess my middle name? It begins with E and ends with A, and has six letters in it. I will send my picture to the one who guesses it. Well, I do think I see Mr. W. B. coming with the mailman, but I hope not. Write to us once, Aunt Bettie. I will close in Jesus' name. Alta Clevenger, I think your name is Gertrude.

Ruth E. Richardson.  
Rt. 2, Mondamin, Ia.

Dear Aunt Bettie: I want to thank you for printing my letter in The Herald. I am sixteen years of age. I have been reading The Herald for about two years and think there is no paper better. I certainly enjoy reading the good sermons and also page ten. How many of you cousins are living for Jesus? It pays to serve Jesus. I was saved and sanctified at a holiness camp meeting last August a year ago. Rev. L. E. Williams, of Wilmore, Ky., was holding the meeting at that time. I hope he will visit our camp ground again. I belong to the M. E. Church. Mr. J. E. Johnson, I certainly enjoyed your letter to The Herald. I also enjoy the other letters of the cousins. I think it is just wonderful that the Christians can get acquainted with each other through this paper. I am just delighted to have the privilege of corresponding with God's children. I wrote to one of the Cousins at Shawsville, Va., and she answered my letter. But I have lost her letter and forgotten her name. You cousins who have time, write to me. I will try to answer all letters received.

Lucinda Middleton.  
Dyer, Tenn.

Dear Aunt Bettie: I am a little girl ten years old. I have blue eyes and light hair. I live with my grandparents; my mama died when I was two years old. I go to school and am in the fifth grade. I go to Sunday school when I can get there. I have two brothers and my papa. If I see my letter in print I will write again.

Maxine A. Lisher.  
Rt. 3, Cuba, Kan.

Dear Aunt Bettie: It has not been so very long since I wrote you, but I have had a greater desire to write again. The girls took me to be a single girl. I am married and am the mother of eleven children. There are only six alive, though. When I wrote before two of my children were unsaved, now they are both saved and are active Christians. My children are all married except one boy. I have received some very sweet letters from some of the cousins. I see lots of the cousins who write are Christians and I do hope and pray that those who are not will accept offered mercies soon. A Christian life is the only life worth while. I forgot to tell you my age. I was sixty-four last August. I sure do enjoy reading the old Herald. I hope this doesn't find its way to the waste basket, but that I shall see it in print soon.

Nannie Hurt.  
Bridgeport, Ala.

Dear Aunt Bettie: Move over and make room for me. I decided to write again after three years' absence. We still take the grand old Herald, and I always turn to page ten first. I have medium complexion, brown eyes, and dark brown hair. I am five feet, five inches low, and weigh 118 pounds. I go to school at Helton, Va. I am a sophomore in high school. I like to go to school very well. Who has my birthday, May 18? I am leaving my age for the cousins to guess. It is between fourteen and eighteen. The first one that guesses it, I will write to

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them. Virginia girls and boys, get a move on you. My favorite flower is the tulip and my favorite author is Gene Stratton Porter. I go to Sunday school every Sunday. I must close before Mr. W. B. gets my letter. I hope he will be washing dishes when my letter arrives. Well, all you cousins please write, both boys and girls. I will sure answer all the letters I receive. Lots of love and best wishes to all the cousins.

Georgia Neal.  
Mace Springs, Va.

Dear Aunt Bettie: Here I come again after several year's absence. This is my third or fourth letter to The Herald. What are all the cousins doing? I go to school and am a Senior. I am both sorry and glad that it is my last year in school. I am planning to be a Linotype operator when I finish school. There is lots of beautiful scenery near here. The famous Natural Tunnel is about twenty-four miles from Mace Springs, and the Hanging Rock is only a mile from here. It hangs over the other side of Clinch Mountain. I have fair complexion, dark brown (bobbed) hair and blue eyes. I am eighteen years old. Who has my birthday, June 16? I would like to hear from boys and girls from any part of the United States or foreign countries. I will try to answer all letters I receive.

Venus Neal.  
Mace Springs, Va.

Dear Aunt Bettie: This is my first letter I have written to The Herald. I enjoy reading The Herald very much, especially page ten. Hurry up, Virginia girls and boys, don't let the other states get ahead of us. I have fair complexion, blue eyes, light curly bobbed brown hair. I am five feet, four inches tall and weigh 120 pounds. I am seventeen years of age, and am a junior in school. My favorite flower is the rose, and my favorite author is Zane Gray. Who has my birthday, Jan. 2? Who can guess my second name? It begins with an L and ends with an N, and it has seven letters in it. The first one that guesses it I will write to them. I will close as this is my first letter to The Herald. I don't know anything interesting to write. I hope Mr. W. B. has gone fishing when this arrives.

Mabel Fugate.  
Mace Spring, Va.



## FALLEN ASLEEP

### WATERSTON.

Christina Steele Waterston was born June 20, 1839, in Scotland. She came to America with her parents in 1856, locating in Wisconsin. In 1861 she was united in marriage to John Waterston, also a native of Scotland. He preceded her twenty years having died in 1907.

To this union five children were born. Agnes E., who survives; Robert, who died in October, 1922; Nellie, who passed away October, 1908; and James and Willie, who died in childhood.

They came to Kansas in early seventies and lived at Clyde, enduring the hardships of early settlers. They came to Atchison in 1874, where she lived until the death of her daughter, Nellie (Mrs. Fred Hartman) when she moved to Kansas City to live with her daughter, Mrs. C. W. Jones, in whose home she passed away. For the past four years they have lived in San Diego, Calif.

She was brought up in the Presbyterian Church but was affiliated with the Methodist Episcopal Church since living in Atchison where she was a devout member, her life an example for any one to follow, being careful in what she did that she would not cause another to stumble. She was never happier than when talking to people of the Word of God, ending with, "All I can say is, Be ready when he comes."

Besides the daughter, she leaves one brother, John Steel, of Oconomowoc, Wis.; a niece, Mrs. Edwin Jones, of St. Joseph, Mo., several nieces and nephews and their families in Wisconsin and a host of friends to mourn her loss. To know her was to love her.

### LEWIS.

George Bennard Lewis, son of Edwin W. and Ann E. Lewis, was born July 24, 1855, and was killed by an automobile on the streets of Petersburg, Va., Jan. 22, 1927, in his 72nd year.

He was converted early in life, and was an active member of the church until the time of his death. At the time of his death he was a member of the Board of Stewards of his charge, Chairman of the Board of Stewards of Smith's Grove Church, and assistant teacher of the Bible Class of the Sunday school. He had been connected with this church and Sunday school about thirty-five years.

He received the purifying, empowering baptism of the Holy Ghost, a second definite work of grace subsequent to regeneration, and testified to it with his lips as well as with his life. With him religion was a creed and also a life: a creed because creed is the basis of conduct, and a life, because a "new creature in Christ Jesus" has, and of necessity must live, the "life more abundant." "From him shall flow rivers of living water" was spoken by our Lord of those who should believe on him, and was fulfilled in this man who "lived his religion" as few men do.

He believed "in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. The third day he arose again from the dead. He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead." And he believed every other part of the Apostles' Creed. He regarded the Bible as fully, completely, and entirely God's Word as the Tables of Stone written by his own fingers on thundering, flaming, smoking Sinai.

On February 3, 1875, he was married to Miss Nannie T. Wilkerson. To this union there were born four sons and eight daughters, all of whom reached manhood and womanhood, and all of whom came to know Jesus Christ as their personal Saviour. Two of his sons became preachers of the Gospel of Jesus Christ. His wife, one son, and one daughter preceded him to the place Christ said he was going to prepare for them, and there are now living three sons and seven daughters. He married the second

time, October 29, 1924, Mrs. Sarah Elizabeth Crank, who also survives him.

Hundreds gathered at his funeral to pay tribute to him, and the church, with standing room taken, overflowed with those who loved him. A veritable wilderness of flowers covers the mound where they laid him.

He was a man who loved deeply, and lived and sacrificed that others might enjoy. E. K. Hall.

### SERMON LIBRARY.

This sermon library consists of nine booklets by some of the leading preachers of the nation. They are so arranged that they cover a wide range of subjects, thus making an interesting set.

Nearly everyone knows Bud Robinson and how his unique philosophy commands interest. He has written two pamphlets for this set. "Two Sermons" and "Walking With God or the Devil, Which?" will not disappoint you. In these he deals with "God's Ability," with "The Blood of Jesus" and with the proposition of living for God or Satan. They not only make interesting reading, but are valuable for distribution to those whom you desire to reach.

John Paul gives us two fine sermons in "Another Man" and "Sermon on Sin." E. A. Fergerson completes the cycle of this discussion with "Heart Purity."

In this collection is found "Two Sermons" by M. P. Hunt already mentioned in a previous article, and "Sinners in the Hands of an Angry God," by Jonathan Edwards.

Dr. Morrison completes the list with two of his fine booklets. "The Pearl of Greatest Price" is a sermon on the thirteenth chapter of First Corinthians. Those who have heard him preach on this chapter know what a fine thing this little book is. The other booklet is larger. It is a discussion on the tragic effects of modernism today. "Crossing the Deadline" shows that the preacher who denies the Blood Atonement, the Virgin Birth, the Authenticity of the Bible and such themes is "denying the blood that bought him" and that such preaching can be nothing but fearful apostasy. This is a striking polemic on a vital issue of the day. Every preacher ought to read it.

The writer of these reviews is a minister of the Gospel. He has read these booklets and has gotten good from them. In them he has found much material for thought and illustration. Any minister or layman can do the same thing, and while he is reading them can think of some brother or sister who would get a real blessing from reading some particular one. After they have read them you can pass them on to others and thus preach the Gospel to people in their quiet home—at a time when they are most receptive of the truth. Will you not try it out on this or some of the other sets and see if it will not bring a great blessing to you? It will cost only one dollar to try the plan and it might mean salvation or sanctification to some one you love. Write The Pentecostal Publishing Company about it at once. Cast your bread upon the waters and see if they will not return to you. Just this week a friend of mine received a letter from one to whom she had sent a pamphlet thirteen years ago, who said that he wanted to thank her for that bit of Christian service—it had been a great blessing to him. Go thou and do likewise.

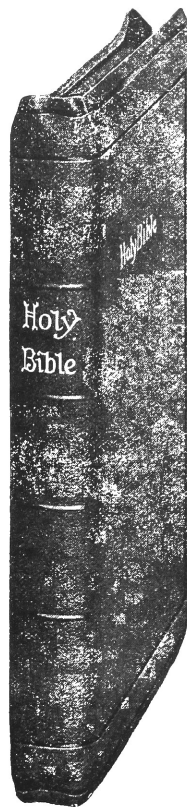
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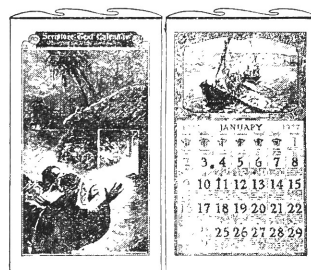
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# SUNDAY SCHOOL LESSON

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

Lesson XI.—March 13, 1927.

Subject.—Making the world Christian. Matt. 28:16-30; Acts 16:6-15.

Golden Text.—Go ye therefore, and teach all nations. Matt. 28:19.

Time.—A. D. 30.

Places.—Galilee, Asia Minor, Macedonia.

Introduction.—Far be it from me to be guilty of levity; but this lesson reminds me of a beautiful pie with fine top and bottom crusts, but in some way the cook forgot to put the fruit between them. In the first part of the lesson we find Jesus and his disciples, according to his own orders, on a mountain in Galilee. He commanded them to go to that spot for an interview with him after his resurrection. How many obeyed orders we know not. It may be that this was the time when he was "seen by more than five hundred brethren at once."

The latter part of the lesson deals with some of the work of St. Paul and his missionary companions in the regions north of the Mediterranean Sea. These two parts of the lesson fit together beautifully; but something is lacking. Jesus commanded his disciples to tarry at Jerusalem until they were endued with power from on high. Pentecost must come between the two passages of Scripture in the lesson of today, or the lesson will be a total failure. The fullness of the Holy Spirit was an absolute necessity for missionaries in Paul's day; nor is he any the less needed in our day, whether it be in the homeland or in the foreign field. Put the baptism with the Holy Ghost between the two parts of our lesson, and the whole becomes luminous. Leave that out, and all is dark.

Jesus was the world's first missionary. The word missionary means, sent. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He frequently speaks of being sent of the Father. If God so loved us as to send his only Son to die for us, we should count it a great privilege to have him call our boys and girls to go to the ends of the earth as co-workers together with his Son for the salvation of our fellowmen. Our responsibility is measured only by our ability and our opportunity. Some things we can be indifferent about; but we must take the Gospel to the world, or suffer spiritual death ourselves. Just as no church can live and refuse to be missionary, so can no individual Christian live without missionary fire in his soul.

## Comments on the Lesson.

16. The eleven disciples went away into Galilee.—Judas Iscariot had committed suicide soon after betraying Christ, leaving but eleven apostles. Into a mountain where Jesus had appointed them.—This appointment was made before the crucifixion; and the angel guard at the tomb immediately after his resurrection reminded some of the disciples of the Lord's command; and in obedience thereto they met him on the mountain top.

17. They worshipped him; but some doubted.—They worshipped him; therefore he is God. Some one suggests that the doubts of some may have been due to the distance between them and him; but that their doubts were dispelled when they drew nearer to him. Maybe so.

18. All power is given unto me in

heaven and in earth.—Power here means authority. In earth should be upon earth; the prepositions are different in the Greek Testament. The Deity of our Lord is here portrayed. No one but God could wield all authority in heaven above and upon the earth beneath. Those who deny the Deity of Jesus Christ must be possessed of marvelous credulity. They are wonderful believers.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—I have transcribed the entire verse, because it is what we commonly term The Great Commission. Notice that the three persons of the Godhead are here associated on co-equal ground; so that The Great Commission is not only set forth by the Son, but is backed up by all the persons of the Godhead. The Church must obey orders, or suffer direful consequences.

20. Teaching them to observe all things whatsoever I have commanded you.—Christianity does not call upon men to believe in Jesus, and then go out and live in sin. Our Lord makes perfect obedience to the commands of God the basis of remaining in his love. St. John says: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Very strong words, but very true words. Lo, I am with you.—Gracious words. In the person of the Holy Spirit he will dwell in us "always, even unto the end of the world." End refers to time, and not to place. These precious words have consoled many a wayworn preacher in the homeland; and they have been the support and stay of many a lone missionary among the dark tribes of earth amid persecution and danger.

6. Were forbidden of the Holy Ghost to preach the word in Asia.—We are now dealing with the second part of our lesson. It is a fine thing for us to mind the checks of the Spirit. Why did he forbid Paul and his group to preach the word in Asia? Maybe the prospects for doing something over in Macedonia were better than those in Asia. Maybe the precious sowing must be done early for the coming harvest. It is all guess-work here.

7. Again we find the Spirit stopping them when they assayed to go into Bithynia. For some great reason, not here revealed, he was evidently pushing them down to Troas.

9. A vision appeared to Paul in the night.—It is not said whether the apostle was awake or asleep; but that matters little. God was calling them into Macedonia to preach his Gospel, and used this means to accomplish his purpose. We call this the "Macedonian Cry." It is ringing in the ears of the Church now from many shores. Help us.—What a cry that is; and the heathen need help far more than they believe, and far more than we believe. In helping them we shall help ourselves.

10. Assuredly gathering that the Lord had called us to preach the Gospel unto them.—They were obedient unto the heavenly vision. The Church today needs some missionary visions, and she needs to obey them.

11. A straight course to Samothracia.—They made a fine run from Troas that first day. The distance was about sixty miles; but to run that in one day was fine sailing for their

little boats; although a modern steamer would make it easily in a couple of hours. The next day to Neapolis.—Night sailing was not very easy with their sort of lights, especially in such a sea as they were in.

12. Thence to Philippi.—Paul was looking for a favorable place to preach, and he was right; for God wishes his workers to use time and strength as wisely as possible. Philippi was the chief city of all that part of Macedonia, and being a Roman colony, it was a strategic point for a good beginning; and its Roman character might give Paul some protection, as he was born a Roman citizen.

13. This verse is full of interest. It is not here stated whether or not there was a synagogue in the city; but Paul and his party learned that there was a place of prayer outside the city on the river bank, so they went thither, and found a group of devout women gathered for their devotions. Paul preached Jesus unto them, and had one convert, a woman from the city of Thyatira, as we learn from the fourteenth verse, her name being Lydia. She must have been fairly well to do for that day; for she seems to have had a business of her own, being a seller of purple goods, and having her own home. Following on into the fifteenth verse, we find that after she had been baptized she manifested a fine spirit of hospitality by inviting the missionaries to come into her home, and to abide there, if they adjudged her worthy. Nor was her invitation a tame affair. Luke says: "She constrained us." She pleaded with them, told them that she and her household—all of whom had received baptism—wanted them to come in, and that they would be disappointed if they did not come. So she constrained them. It is always fine to be constrained to visit such splendid folk as Lydia and her family. And it is a great thing to entertain the Lord's prophets. They are likely to leave some blessing behind that will tell for years on the children.

## EVANGELISTIC AND PERSONAL.

Rev. T. B. Bandy, pastor of Hill Street Methodist Church, Louisville, Kentucky, informs us that he will be open during this spring for some revival meeting work. Brother Bandy is a man of fourteen years' pastoral experience, and has preached quite a bit in revivals. He can furnish recommendations upon request. If you are interested in getting a safe, sane, God-fearing man to help you in your revival this spring write to him at 911 West Hill Street, Louisville, Ky.

Rev. E. W. Leach, pastor of the United Brethren Church, Monroe and Franklin Sts., Baltimore, Md., is holding a good meeting, assisted by Rev. Baker, and a number of splendid singers. Brother Leach always preaches a full gospel and is building the work up most wonderfully.

Rev. F. G. Whitlock, New Brookland, N. C., is a man of many years' experience and is available for meetings. He gives special attention to young people in helping them to become Christians. He solicits correspondence with any who may desire an evangelist.

The Pilgrim Holiness Church, Cynthia, Ky., began a meeting Feb. 15, continuing until Feb. 27. Rev. W. R. Cox and H. B. Waddell were the workers. Mrs. Waddell was the pianist for the revival services.



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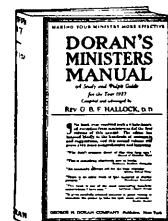
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Edited by  
REV. G. B. F. HALLOCK, D.D.



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Rev. P. P. Belew: "Following up the Cleveland, Ohio, meeting which closed Feb. 27, I have some time I would like to give to interested persons in Pennsylvania, or Ohio, but will go anywhere. Those concerned may communicate with me at 3608 Denison St., Cleveland, Ohio, or my home address, 1529 W. Nelson St., Marion, Ind."

Rev. Curwen Henley, Waverly, Ill., desires to get in touch with parties who may wish assistance in revival meetings. Bro. Henley has had many years' experience in revival work, served eight years as presiding elder, and is anxious to keep busy. He has a tent that he can furnish, but only when he can go with it. He also can direct music for a meeting.

Miss Gertrude Patrick desires to engage in revival work. She is an accomplished musician, has a sweet voice, and considerable experience in directing church choirs. She can furnish recommendations if desired. Address her, 487 West St., Paintsville, Ky.

Rev. Judge Morris has recently closed a good meeting in Crowell, Tex., also one in Hagerman, N. M., which resulted in something over 500 conversions.

Rev. R. F. Whitehurst, Wilmore, Ky., is making up his spring and summer slate and would be glad to hear from any one needing his assistance. Bro. Whitehurst is a man who carries a burden for souls and will do



his part in bringing to pass a great revival. He has held some marvelous meetings, but just at this time has some dates open, owing to a protracted spell of sickness.

A revival will begin at Monroe, La., Feb. 17 and continue for some time. Services will be held daily at 7:30 P. M. Dr. C. A. Beale will conduct the services, assisted by Robert Courtney, well known soloist and leader. We trust The Herald family will pray for this meeting.

Rev. G. W. Ridout will preach Sunday, March 13, at Independent Methodist Church, Newark, N. J. Readers of Herald around Newark invited to come and join in the services at 10:30 A. M. and 7:45 P. M.

Rev. S. F. Clarkson, Bluffs, Ill.: "I have a few spring and summer dates I would like to fill. Any one desiring the old-time gospel write me. I'll go anywhere the Lord opens up, regardless of the conditions."

Jos. H. Lewis, Wilmore, Ky.: "I have open dates from April 1 to June 1. Would appreciate calls from pastors who are in need of evangelistic help."

Wanted—Persons desiring Christian home and care.

Mrs. C. E. Morrison,  
Montgomery, Mich.

W. FLETCHER CAREY TO ENTER  
EVANGELISTIC FIELD.

The undersigned desires through the medium of The Pentecostal Herald to communicate with pastors, committees, etc., desiring assistance in evangelistic meetings. Will be pleased to go anywhere the Holy Spirit leads, preaching a full salvation. Early calls for revival meetings in churches (interdenominational), Union meetings, holiness conventions, or camp meetings, will be appreciated. Now arranging slate for 1927.

Have been a member of the Baltimore Conference, Methodist Episcopal Church, for twenty years, the past ten years serving pastorates in Baltimore City, and Washington, D. C. Know the pastor's problems, and may be depended upon to help along constructive lines. Will be ready to begin evangelistic labors, D. V., April 10th, Palm Sunday. Address until April 1st, Rev. W. Fletcher Carey, 412 10th Street, S. W., Washington, D. C.

#### TO THE CHRISTIAN READER.

Dear Friend: Through the kindness of the editor, I am addressing you in a heart to heart talk. What is known today as "Modernism" is abroad in the land. It is undermining the Bible as the word of God, and the old-time faith of our fathers. It is denying everything supernatural in the Christian religion. It is rejecting the Genesis account of creation and is ruling out God from his word and his work. Of course, it is a subtle type of infidelity. It is worse than the teachings of Bob Ingersoll, because it is in the Church, and is given out to the people as the Gospel. The "Gospel" means good news, and there is certainly no good news in eviscerating the Bible. We have been taught to love "the Old Book" as a message from the skies, as a true account of creation, man's fall into sin, and a glorious supernatural redemption through our crucified Lord. We did not come from monkeys or from tadpoles, or from invisible animalculae. The Bible says, and it is true, that

God made man of the dust of the ground, and when man sinned the sentence pronounced upon him was, "Dust thou art, and unto dust shalt thou return." Man then was not an improvement on insects or animals, but a direct creation of the all wise and Almighty God. We were made in his image, and will meet our life record at his judgment bar.

The Fundamentalist Association is pleading with the church and ministry for a return to the "old paths." We want to hear from every lover of "the Old Book and the Old Faith." Write us if you are in sympathy with the work we are doing. Send us the names of a few friends who would like as yourself to know about our work, and our literature will be sent to you and them.

Yours for "the Old-Time Gospel."

The Fundamentalist Association,

L. L. Pickett,

Vice Pres., and Campaign Mgr.

Wilmore, Ky.

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Cincinnati, Ohio, March 27-April 10.  
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Pittsburgh, Pa., May 20-29.  
Upland, Ind., June 7-10.

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## AYCOCK, JARRETTE AND DELL

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Blissfield, Mich., Feb. 20-March 13.  
Tustin, Mich., March 16-30.  
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Detroit, Mich., March 13-April 3.  
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Jamestown, N. D., March 27-April 10.

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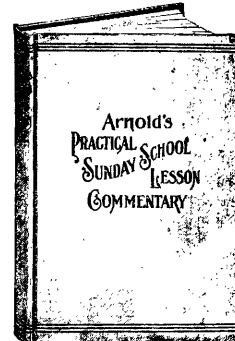
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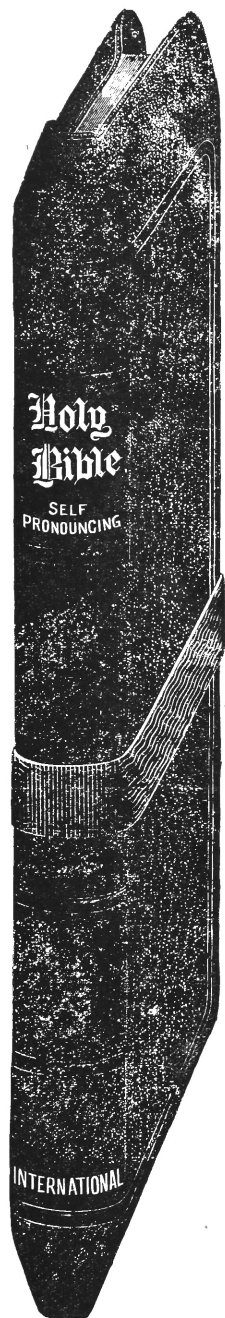
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## POWER AND NOISE.

By The Editor.

**L**ET it be remembered that there is a wide difference between mere human excitement worked up by singing jig songs, jumping about and clapping the hands, and the joy and gladness which comes with the outpouring of the Holy Ghost.

\* \* \* \*

It is most unfortunate for the people of a community, church, mission or camp meeting to get into the habit of working themselves up into religious excitement and imagining that that excitement is produced by the outpouring of the Holy Spirit and attributing to him any unseemly capers they cut or gymnastics they may perform. When such excitement dies down there is heaviness of heart and a disappointment. The soul is still hungry. It has been cheated. There has been a rattling of plates, a clatter of knives, forks and spoons, but no food.

\* \* \* \*

No doubt when the Holy Spirit fell upon the disciples at Pentecost, there was great joy and much demonstration. I intentionally avoid the word, "excitement." People may be excited without any salvation or real manifestation of the gracious power of the Spirit. On the other hand, they may be graciously baptized with the Spirit and have great joy that manifests itself in weeping, laughing and handshaking and not be excited at all. Reading of the coming of the Holy Spirit at Pentecost, we learn that the bystanders thought that the disciples were full of new wine. No doubt they were rejoicing, praising God and perhaps embracing each other and moving about in the room with uplifted hands speaking to each other in the raptures of the marvelous blessing they had received. Those who had experienced nothing of the great blessing that had come to them could not account for it, but believed them to be drunk.

\* \* \* \*

We have come upon times that if the Lord's people rejoice and give him praise, they are sneered at as "holy rollers," and we are told with wise and solemn looks that "still water runs deep." The fact is still water does not run at all. It's the habitation of frogs and moccasins. It breeds mosquitoes and malaria. We have a good many "still water" churches today that breed dancers, card players, movie trotters and all sorts of worldlings. They can whoop and yell with tremendous enthusiasm at a football game, but they become indignant if any one should shout the praises of Jesus in the quiet of the services of the sanctuary.

\* \* \* \*

We believe that it is the will of God to give his people a salvation that will make them so joyful, that will give them such freedom, such shouts of praise and gladness in testimony, that other people will long to have what these joyful witnesses possess. We have found this true in many years of varied experience. When the church is revived, when the people are happy in the love of

their Lord, when their testimonies ring clear; when the old saints lift up their voices in shouts of praise, conviction settles down, sinners begin to weep and ask, "Is there hope for us?" "What must we do to be saved?" It was David who said, "Restore unto me the joy of thy salvation. Then will I teach transgressors thy way, and sinners shall be converted unto thee." This statement of David is quite up to date. It will hold good everywhere. Let the church overflow with the joy of the Lord and sinners will come, will listen to testimony, will be teachable and will seek the salvation of the Lord Jesus.

\* \* \* \*

Nothing is much more unpleasant and really offensive to devout people than mere noise, a whoop and hurrah entirely mechanical, when it is evident that the Spirit is not moving the demonstrators, but they are trying to move the Spirit with their exaggerated and mechanical demonstrations. This sort of thing is repellent and hurtful. I have had many a revival crippled and service hurt by people who were loud and noisy and would yell out their "amens" at the wrong place, give their approval at the wrong time and in the wrong spirit. They were not only offensive to the people, but I think they grieved the Holy Ghost. They seemed to undertake to take his place and produce some sort of emotion entirely apart from the work of the Spirit, thus substituting his work and hindering him in his gracious movements upon the congregation. Let us distinguish between the gracious power of the Holy Ghost among the people, and the mere noise of people who think they can bring down power by making a noise.

### An Open Letter to My Dear Bishop

No. I.

My Dear Bishop:—

**N**OT long since I heard a prominent Methodist minister, while talking to a group of Methodist preachers, say, "We have our Sunday school system remarkably well organized. We take the little tots and pass them up from grade to grade, going from room to room, until they finish the regular course and enter the adult Bible classes. It is all very fine." He said, "We bring many of them into the church on Decision Day, and with a large percent of them it means little or nothing more than passing from one grade to another grade in the Sunday school. They come into the church quite like moving from one room to another in the Sabbath school."

The remarks of this preacher led to very serious conversation in which there seemed to be unanimous agreement in this group of ministers, and the fact was brought out very clearly that the children of the church are

hearing but little preaching of the gospel. They attend the Sunday school and then go home. When they grow older they join the Epworth League and attend the League meetings and leave the church in large numbers before the preaching service. Thus the young people of the church grow up without hearing the gospel. They come into the church on Decision Day without a series of sermons on repentance, the forsaking of sin, the confession of it, without being powerfully impressed with the necessity of regeneration, without any comprehension or appreciation of the meaning of redemption, or experimental knowledge of Christ as a Savior, or obligation to him for their personal salvation, a life of faith and loving service.

This conversation took place at a Monday morning preachers' meeting in a prominent city where, I judge, the spiritual life of the churches is easily up to the average. There was no debate about the matter, but there was agreement and regret that, notwithstanding, the excellent organization of the Sunday school system, the children were not hearing the gospel preached, and no doubt large numbers of them were coming into the church without any conviction for sin, or regenerating power.

The question arises, What sort of a church shall we have as the years go by, the old Methodists die off, and the church is filled up with an unregenerated people? An unregenerated congregation furnishes a fine field for the sowing of the seed of false doctrine; the teachings of the destructive critics will be received by those who have no experimental knowledge of personal salvation.

It would be well not to forget that there is a God; that he has something to do with world affairs. What will God do about a situation of this kind? The Lord Jesus Christ has said, "Ye must be born again." He has also said, "God is a spirit, and they that worship him, must worship him in spirit and in truth." Those who have not been born of the Spirit have no spiritual life. They do not know God; they cannot worship him. They may entertain themselves with pageants, amusements, magnificent church buildings, great organs, fine choirs, and fascinating preachers, but what about salvation?

My dear Bishop, there can be no question but in many places large numbers of people are being brought into the church without regenerating power, and they are growing up under very liberal teaching with reference to the inspiration of the Scriptures and the whole matter of the supernatural in religion. I am well aware that if a man raise any objection, or even call attention to these conditions, he is accused of disloyalty; that he is interfering with the program of the church, but it seems to us that loyalty to the word of God, to the Lord Jesus Christ and his teachings, should have first consideration.

Sometime ago a friend sent me a postal card with the following printed on it:

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY



# A BUNDLE OF GOOD BOOKS.

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

**L**ORD Morley once said that literature alone will not by any means arrest and dissolve all the travelling acids of the human system; of itself it will not make a good man, but the right books awaken within us the diviner mind; they rouse us to a consciousness of what is best in others and ourselves. Thackeray thought that no man could sit down in the library of the British Museum without a heart full of grateful remembrance. "I own," he writes, "to have said grace at the table and to have thanked Heaven for this my highest birth-right, freely to partake of the bountiful books and speak the truth I found there."

A great man whose books and writings in the British Weekly I have enjoyed for years was Sir W. Robertson Nicoll, M.A., LL.D. He was England's greatest writer. He was a Scotchman, educated at Aberdeen and at the Cross of Calvary. No man influenced the thought of the English speaking world more than he, and he was always on the right side of religion when he wrote and spoke. He was no Modernist, no Unitarian. He was an Evangelical through and through, and when he preached and when he wrote he always preached soul-saving truth, and often struck hard, telling blows at the minister and church that failed to preach the whole counsel of God. Writing one time to Professor Peake the leading Methodist (?), Modernist and higher critic of England, he said:

"It always impresses me that with you every question is open. Now I cannot think that they should be so. Some questions are closed, else how can we be set for the defence of the Gospel? We are not set for the provisional acceptance of certain views and the candid consideration of everything urged against them.... I went lately to a meeting of your students in Whitechapel. I noticed particularly the opening prayer delivered by a comparatively young minister.... It was curious to see that he never prayed for the conversion of souls. He made no allusion to the death of Christ or to the work of the Holy Spirit—in fact it was a prayer which a Unitarian might have offered.... I feel very deeply that if Primitive Methodists lose their evangelistic power they will lose their Savior." "I am also extremely impressed by the heathenish manner in which certain settlements are carried on. There is a certain pretence of Christian teaching but what is taught is not Christianity. No heart is thrown into it and no interest taken.... people are got through socialism, waxworks, magic lanterns and the like."

I want in this article to invite my readers—preachers friends especially and educators—to read the following books by Sir W. Robertson Nicoll.

Life and Letters of William Robertson Nicoll by Darlow, published by Doran, \$3.50, and the two latest books put out by Doran: "The Seen and the Unseen" by Nicoll, \$2.00, and "People and Books" by Nicoll, \$2.00.

The book, "The Seen and the Unseen," contains the cream of Nicoll's writings on religious subjects. These subjects are many. The Bible, Sin and Salvation, Coming to Christ, In the Pulpit, Eminent Preachers, Prayer, Hymns, Kept in the Faith, etc., etc.

Here is a little bit from some books which he calls:

## Gethsemane Books.

There are a few books peculiarly dear to the heart of the Church, which I may call Gethsemane books. The chief are the lives of Brainerd, Martyn, and McCheyne. All of these died young, not without signs of the Divine blessing—but prematurely—rich and fervid natures exhausted and burnt out. I do not overlook physical causes and reasons, but in each case there was a Gethsemane.

Read the memoir of Brainerd, which Wesley published in an abridged form. It was written by Jonathan Edwards, the greatest intellect of America. Mark its reserved passion, its austere tenderness. Read the story of young Jerusha Edwards, who followed her betrothed so soon, and you feel that you have done business in great waters. Read Brainerd's aspirations—"Oh! that I might be a flaming fire in the service of my God. Here I am; Lord, send me; send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness!"

## Regeneration.

"Christianity begins with the regeneration of the individual and has no belief in any regeneration of society apart from that. Christianity is either a religion of redemption or a dead and powerless nothing."

## Prayer.

We complain of the decline in candidates for the ministry, and remedies are suggested. But I have not seen it stated that Christ faced the same difficulty, and met it in his own way. Said he, "The harvest truly is plenteous, but the laborers are few." There is a decline of candidates for the ministry. What then? "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." What would be thought if you had a week of prayer-meetings to plead with God on this subject? Would anyone attend? More than you think would attend. More will be done in that way than by giving better salaries and better education. But prayer is no easy thing; prevailing prayer. We must waken the Lord. For this he will be inquired of. He says, "Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days." Nor will he awake at once. He will refuse till we ask him more earnestly. He says, "Let me go," that we may answer, "I will not let Thee go except Thou bless me." We must waken God before we waken the dim sunken masses. Savonarola used to cry: "Wake Christ! Wake Christ!"

## Conversion.

One man is able to remember the way of his definite conversion at eight years of age. He was born in a deeply Christian home, and subject to all its influences. When the revival swept the country, the child attended the meetings, and learned the hymns. One evening there came home to him distinctly the words of one hymn:

"He is my Prophet, Priest, and King,

Who did to me salvation bring,

And while I live I'll always sing,

Christ for me."

At that moment Christ suddenly seemed alive, ready to take the young life into his keeping, and it was given. What could the child know of the offices of the Redeemer? He could not tell how Christ executes his offices as a Prophet, a Priest, and a King. He simply knew in the divine way that Christ was his Lord and Friend. There was no excitement, no keen feeling, but the quiet and peaceful recognition of a fact.

His book, "People and Books," is a charming volume of 300 pages just brimful of the most entertaining, suggestive, illuminating, stimulating sayings and conversations on books. Get this book and your appetite for books and reading will increase a hundred-fold—book lovers, writers and authors will find here the cream of the best things in literature old and new.

Here is a bit he writes of Stanley: "Stanley's powerful face impressed me as the most melancholy I had ever gazed on. At a small literary club in London where jests were in the air and the atmosphere was easy and joyous, Stanley sat a man apart, as if brooding on some wrong that never in time or eternity could be set right."

Of W. J. Bryan he writes: "The lower part of his face strongly reminds one of the late Dr. Parker. The oratorical lines are very plainly marked. He impresses one as a man conversant with great affairs, accustomed to handle crowds, strong, reposeful, and tenacious, but I may say that what struck me most was the gentleness with which Mr. Bryan spoke of everyone. There is not a particle in him of the soured and baffled leader."

## Books Nicoll wrote:

You ought to have three kinds of books. There is a verse in one of the Psalms: "Lover and friend hast Thou put far from me, and mine acquaintance into the darkness." Lover, friend, acquaintance. Your individuality is the center, round it and near it is the little circle of love—those who are your nearest and dearest. Round that is a larger concentric circle of friends, and then round that is a very large circle of acquaintances. All the people you know are lovers, friends, and acquaintances. I say the same thing about books. Certain books you love, and they are the special books, the books you want to read every year, the books you would not be without, the books which you bind in morocco, the books you would keep at all costs. Find the books that you love, and then find your friends among books. By friends I mean excellent books, though not the books that appeal most immediately and sharply.

Your mental life will be determined by your lovers and your friends; but if you have lovers and friends, there is no reason why you should not have a great number of acquaintances. A public man said recently that he had 4,000 acquaintances, and one may certainly know 4,000 books. In the world of books, it is essential to have acquaintances, if it were only for this—that the acquaintanceships help us to appreciate our lovers and our friends.

Let me name a book now by Dr. Broadus, "Sermons and Addresses" by Rev. J. A. Broadus, D.D. (Doran, \$1.00).

Dr. Broadus was a notable scholar, preacher, and teacher of preachers—a worthy representative of the American pulpit, with an international reputation. His work on the Preparation and Delivery of Sermons is widely used in this country and England, and has been translated into Chinese, Japanese and Portuguese. In this volume of selected sermons one is deeply impressed with the great preacher's skill in interpreting Scripture, his knowledge of human nature, and his marvelous clearness and charm of expression. These discourses reveal why Dr. Broadus was such a powerful factor in raising the pulpit standards of our day.

"Pulpit Germs" by W. W. Wythe. This is an old book newly published and furnishes to the preacher the greatest array of sermon outlines that it is possible to pack into a dollar and a quarter book.

"Ministerial Life and Work." This book just published by the Moody School, (The Bible Institute of Chicago Association, Chicago) by the late Dr. W. H. Griffith Thomas, as its title suggests, deals with "Ministerial Life and Work," and is one of Dr. Thomas' best books. I am thinking seriously of using this book as a Text Book next year in my Pastoral Theology classes.

Into this book have gone the knowledge and experience gained in a long and fruitful ministry, an intensive study of the Scriptures dealing with the subject, and a wide reading of the literature about it. The result is a thorough, systematic study of great value—even to the experienced minister. Gives substantial help and inspiration to the younger clergyman—a boon to the ministerial student and to the isolated Christian



worker who ministers as a prophet of God.

Contents: 1. The Man: The Ministry of the Prophet, The Ministry of the Twelve, The Ministry of St. Paul, The Ministry in the Pastoral Epistles, The Call and Its Responsibilities, Some Aspects of the Ministry. 2. The Work: The Public Worship of Almighty God, Preaching, The Reception of Church Members, Visitation, Sunday schools and Bible Class Work, Foreign Missions, The Prayer Meeting, Personal Work, etc.

Touching the ministry of Dr. Thomas, on page 91 is given the following:

From these four watchwords we readily recognize four things in connection with the ministry: a Supreme Necessity; a Supreme Danger; a Supreme Problem, and a Supreme Secret.

1. The Supreme Necessity. This is spiritual life, and life in abundance. Without it there is, and can be, no ministry.

2. The Supreme Danger. This is spiritual death. By this I mean soul-death, what some one has called a lost soul in the pulpit. Not sinfulness, but uselessness; not badness, but soullessness. Sermons well prepared but without the electric spark of fellowship with God.

3. The Supreme Problem. This is to keep the soul alive. Not our sermon, nor our work, nor our organization, but *ourselves*; to keep our spiritual life keen in the face of professionalism. And to this end we must guard the fire and keep it burning. One of the foremost dangers of the ministerial life is intellectual indolence, and it is far more common than is generally supposed. Mental activity is not natural, but acquired; not congenital, but achieved. It requires and demands mental toil. A man may be "fussy" and busy and yet be an intellectual "dawdler." He may engage in work of all sorts,

and yet not compel his mind to work. Intellectual interest must ever be strong; we must feed the fire of the mind; reading, thinking, storing.

And the spiritual enthusiasm must be maintained by a closer walk with God. As some one has acutely said, ninety-nine may tolerate our sermons, but the hundredth will find us out. Some men may be able to hide intellectual sloth, but the clergyman cannot. Some men may hide spiritual weakness, but the clergyman cannot.

4. The Supreme Secret. This is perpetual freshness of soul, due to the "continual dew" of the Divine blessing, and through prayer, the Bible and the Holy Spirit.

In conclusion, let me advise my readers that they may order any one or all of these books from The Pentecostal Publishing Co., Louisville, Ky.

## How Shall I Know That I Am Saved?

Commissioner Samuel L. Brengle, D.D.



HOW shall I know that I am accepted of God?—that I am saved, or sanctified? The Bible declares God's love and pity for sinners, including me, and reveals his offer of mercy to me in Jesus Christ on condition that I fully repent of my sins, and, yielding myself to him, believe on Jesus Christ, and, taking up my cross, follow him. But how shall I know that I have met these conditions in a way to satisfy him, and that I am myself saved?

The Bible cannot tell me this. It tells me what to do, but it does not tell me when I have done it, any more than the sign-board at the country cross-roads, pointing out the road leading to the city, tells me when I have got to the city.

My religious teachers and friends cannot tell me, for they cannot read my heart, nor the mind of God toward me.

My own heart, owing to its darkness and deceitfulness and liability to error, is not a safe witness previous to the assurance God himself gives. If my neighbor is justly offended with me it is not my own heart, but his testimony that first assures me of his favor once more.

How, then, shall I know that I am justified, or wholly sanctified? There is but one way and that is by the witness of the Holy Spirit. God must notify me and make me to know it.

When the Holy Spirit witnesses to me that I am saved and adopted into God's family as his child, the other evidences begin to abound also.

### A NEW CREATURE.

My own spirit witnesses that I am a new creature. I know that old things have passed away and all things have become new. My very thoughts and desires have been changed. Love and joy and peace reign within me. My heart no longer condemns me. Pride and selfishness, and lust and temper, no longer control my thoughts, nor lead captive my will. I am a new creature and I know it, and I infer without doubt that this is the work of God in me.

My conscience bears witness that I am honest and true in all my purposes and intentions; that I am without guile; that my eye is single to the glory of God, and that with simplicity and sincerity of heart I serve him; and, since by nature I am only sinful, I again infer that this sincerity of heart is his blessed work in my soul, and is a fruit of Salvation.

The Bible becomes a witness to my Salvation. In it are accurately portrayed the true characteristics of the children of God; and as I study it prayerfully, and find these characteristics in my heart and life, I again infer

### WHEN OUGHT I TO BE SAVED?

It is as foolish to ask this as to question when one ought to eat or drink. Salvation ought to be sought when it is needed. If you are not saved, the greatest blessing you could have is the realization of how urgently you are in need of Salvation, not only in the future, but in the immediate present.

You need Salvation now because of the effect it will have upon your own heart and life.

You need Salvation now because of the difference it will make in your influence upon other people—in your own home, when about your daily work, and in all your relationships.

You need Salvation now because without Salvation you will be eternally lost, and the only way you can be sure of finding it is by seeking it at once.

The way of Salvation is by repentance, confession and faith. Seek God now and he will pardon and receive you.

that I am saved. This is true self-examination, and is most useful.

These evidences are most important to guard us against mistake as to the witness of the Holy Spirit.

The witness of the Spirit is not likely to be mistaken for something else, just as the sun is not likely to be mistaken for a lesser light, a glow-worm, or a moon. But one who has not seen the sun might mistake some lesser light for the sun. So an unsaved man may mistake some flash of fancy, some pleasant emotion, for the witness of the Spirit. But if he is honest, the absence of these secondary evidences and witnesses will correct him.

The witness of the Spirit is far more comprehensive than many suppose. Multitudes do not believe that there is any such thing, while others confine it to the forgiveness of sins and adoption into the family of God. But the truth is that the Holy Spirit witnesses to much more than even this.

### WITNESS TO TRUE CONDITION.

He witnesses to the sinner that he is guilty, condemned before God, and lost. This we call conviction; but it is none other than the witness of the Spirit to the sinner's true condition; and when a man realizes it nothing can convince him to the contrary.

Again, the Holy Spirit not only witnesses to the forgiveness of sins and acceptance with God, but he also witnesses to sanctification.

Paul seems to teach that the Holy Spirit witnesses to every good thing God works in us, for he says: "We have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." It is for our comfort and encouragement to know our acceptance with God and our rights, privileges and possessions in Jesus Christ, and the Holy Spirit is given for this purpose that we may know.

But it is important to bear in mind God's plan of work in this matter.

The witness of the Spirit is dependent upon our faith. God does not give it to those who do not believe in Jesus; and if our faith wavers the witness will become intermittent; and if faith fails it will be withdrawn. Owing to the unsteadiness of their faith many young converts get into uncertainty. Happy are they at such times if someone is at hand to instruct and encourage them to look steadfastly to Jesus. But, alas! many old Christians, through unsteady faith, walk in gloom and uncertainty, and instead of encouraging the young they discourage them. Steadfast faith will keep the inward witness bright.

We must not get our attention off Jesus, and the promises of God in him, and fix it upon the witness of the Spirit. The witness continues only while we look to Jesus, and trust and obey him. When we take our eyes off him, the witness is gone. Many people fail here. Instead of quietly and confidently looking unto Jesus, and trusting him, they are vainly looking for the witness; which is as though a man should try to realize the sweetness of honey without receiving it in his mouth. Jesus saves. Look to him, and he will send the Spirit to witness to his work.

The witness may be dulled by neglect of duty, to sloth in prayer, by inattention to the Bible, by indefinite, hesitating testimony, and by carelessness, when we should be careful to walk steadfastly with the Lord.

There may be seasons of fierce temptation when the witness is not clearly discerned; but we may rest assured that if our hearts cleave to Jesus Christ and duty he will never leave or forsake us. Blessed be God!

The witness will be lost if we wilfully sin, or persistently neglect to follow where he leads.

If lost, it may be found again by prayer and faith and a dutiful taking up of the cross where it has been laid down. Thousands who have lost it have found it again, and often they have found it with increased brightness and glory.

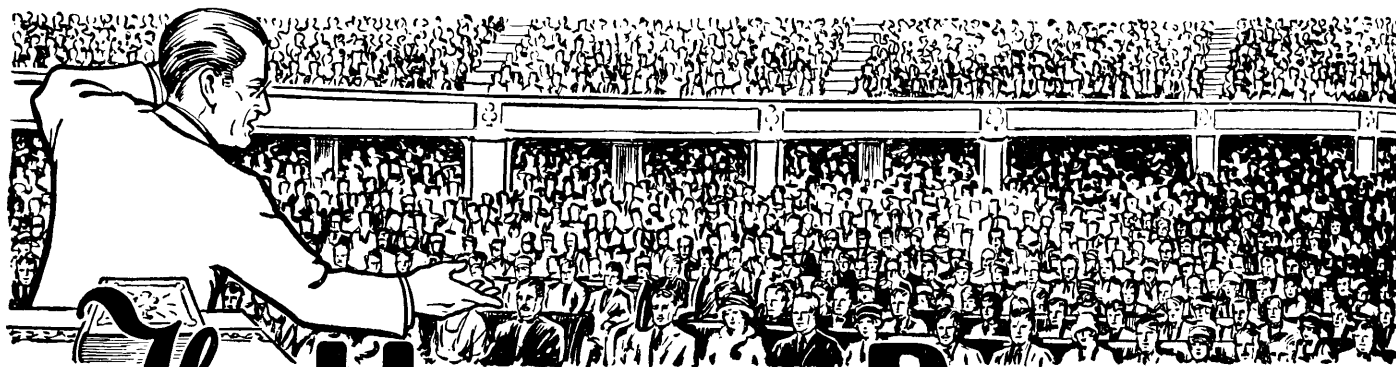
If you have it not, my brother or sister, seek it now by faith in Jesus. Go to him, and do not let him go till he notifies you that you are his.

### If You Want Something

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

PENTECOSTAL PUBLISHING COMPANY.  
Louisville, Kentucky





# The HERALD PULPIT

## "Who Is He That Cometh From Edom?"

Rev. Seth C. Rees.

*"Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?"—Isa. 63:1.*

**N**O more profound question has ever engaged human thought. It was propounded throughout the then known world during the first century. Philosophers and critics have considered and settled this question for twenty centuries. The wisdom of our modern halls of learning, as well as our most stately pulpits, have discussed and disposed of this question. But since no question is ever settled until it is settled right, there is almost universal unrest, and endless debate resulting in many strong delusions.

Every possible phase, or shade of Unitarianism, Christian Science, Russellism and Universalism is the product of a wrong conclusion. "Who is this that cometh from Edom?" Is he the Christ, or look we for another? Is he mere man or is he very God? The masses have answered, "He is the son of Joseph." But there have always been a few who have crowned him Lord of all.

I. I notice that the deepfelt need of the human race calls for more than human resources. There is a need as high as heaven, as deep as hell, and as universal as humanity. All have felt this empty aching void in the soul. There is a great unbridged gulf, a dark, deep, unspanned chasm, between man and God. Men long for something they know not what; they have looked restlessly 'round the world, but have found no relief.

Philosophers have groped about in the dim light of natural religion and they have sometimes found fragments of truth which have only increased their sense of need but satisfaction they have never found. Job's cry in the long ago, "How shall a man be just with God?" is answered only in my text. At Sinai the people called for a middle man, a daysman. The unfathomable need of the human soul calls for a Divine Christ. Enoch was good enough to walk with God for three hundred years, but he could not bridge the gulf. Abraham was good enough and great enough to be called the "Father of the Faithful," the "Friend of God," the "Rich man of the Plain," but he was not good enough to span the chasm.

The glorious heaven-born doctrine of the Deity of Christ is predicated upon certain other doctrines which prove it to be a necessity. For instance the immortality of the soul, the total depravity of man, future rewards and punishments and the immutable justice of God. These all call for an atonement which requires and proclaims the Deity of Christ.

From the archives of Greece and Rome and other nations of antiquity, we learn that in the darkest ages of idolatry and superstition, the doctrine of a future life was held.

Virgil, Homer and others speak of the dead as "consigned to the shades below," or, "sent to the realms of Pluto." Pythagoras, an ancient and eminent philosopher, taught that man in some sense was immortal. The great and virtuous Socrates, at the hour of his death, expressed to his sorrowing friends the cheering hope that man would have a being after death better than the present state.

The untutored foresters of America held that the good Indian, after death, would go to a warm country where game was fat and plentiful and the bad Indian to a cold country, where game was scarce and lean.

II. Characters are known and judged, not by what they seem to be but by what they are and do. The marvelous achievements of Christ establish and proclaim his Deity. He hath wrought the impossible. This world had lost its course and was speeding toward hell and eternal ruin; Christ arrested, lassoed and brought it back to the realm of mercy and hope, with one hand on the race at Calvary and the other on the great White Throne. Like a golden chain he has made the connection and brought us back to God. Like a bridge of infinite strength, he has spanned the gulf so wide and has established a wireless communication, and heaven is no longer far away.

We are not only brought nigh by the blood of Christ, but heaven is lowered so that mercy and truth meet together, and heaven and earth kiss each other. The gulf is bridged. Oh! hallelujah, the gulf is bridged. Christ built a reinforced concrete buttress on Calvary and swung a span across to one already built on the highest throne of heaven and opened communication and transportation between earth and the world on high. His stupendous accomplishment establishes and proclaims his Deity.

III. His resurrection from the dead proves his Deity. One of the subtle errors of the times is the teaching that only humanity suffered and that Divinity slipped away. But the angel said to the elect ladies, "Come and see where the Lord lay." He did not say, "Come and see where his remains lay." The word of God says, "They crucified the Lord of glory." Christ himself said "No man taketh my life from me. I lay it down of myself and I have power to take it again." The opening of that borrowed tomb is a divine guarantee that all the dead, small and great, shall get up out of their graves. They will come from the pyramids of Egypt, from the Mosque of Omar, from Westminster Abbey, from Bunhill Fields; every mountain will bare its brow and open its seamy sides. Every valley will belch forth its dead; every coral coffin and cavern of the deep sea will surrender its dead. Every monument will topple and every country graveyard will open wide. The saints will come forth a thousand years before the wicked dead; but with God a thousand years is as one day.

IV. All the miracle-working power of all the centuries, is by the Deity of Christ and the Divinity of the cross. It was Christ who secured for us the Holy Ghost. No one but a god could do that. The Holy Ghost never came until Christ said, "It is finished," and further said, "If I go not away the Comforter will not come; but if I depart I will send him unto you." The work of the Holy Ghost in staying judgment, limiting Satan, restraining hell, reproving sin, in conviction, conversion, sanctification, transformation and preparing the Bride for the coming Bridegroom, all establish and proclaim the Deity of Christ.

V. The cross is all the more wonderful because its effects reach back to the gates of Eden, as well as forward to the setting of the Great White Throne. All the wonders of the long ago were by the power of the Christ and the cross.

(1). Stand and witness the Jordan's swollen stream cut off, that Israel's millions may cross to Gilgal's happy shore. Already the Red Sea had opened and stood in walls, mountain high on either side, that Israel might march dry-shod from the brick-fields of Egypt, to liberty and freedom.

(2). See Jericho's massive walls crumble and lie prostrate in answer to the thundering shout of a living faith. When we were preaching on Mount Ramalah our eyes rested on Gideon and Ajalon. We were reminded of Joshua's battle when the day was too short. Joshua lifted his hand to heaven and cried, "Sun, stand thou still upon Gideon and thou moon in the valley of Ajalon. And the sun stood still and the moon staid, until the people had avenged themselves upon their enemies."

(3). Witness that thrilling scene on Carmel's brow, when fire from heaven consumed the Tishbite's sacrifice.

(4). Think of old nature's course being reversed without a jar and the shadow of King Ahaz's dial, went back ten degrees in answer to Isaiah's thundering appeal.

(5). See the hero of the desert, who was cradled on the bosom of the Nile, as he, barefoot, stood at Horeb, saw the coming King of kings and rejoiced. He saw him "traveling in the greatness of his strength." It was his strength that buried Pharaoh in the sea. It was his strength that split the rocky summit of Horeb, that rivers might gush forth. And we have all drunk of "that spiritual rock, for that rock was Christ."

### A New Book.

Dr. Ridout is now at work on a new book which will be entitled "The Beauty of Holiness." It will be a dollar book and will be in readiness for the camp meeting trade. The object of the book is to show up the real beauty of Bible Holiness as against the "un-beautiful" and distorted forms so often given through fanaticism, etc.



# Wanted: Fearless Preachers of A Full Gospel.

L. R. Akers, President of Asbury College



**WANTED:** A cure for cancer! Needed even more—a cure for sin-soiled souls. Society is sin-sick and because it is sin-sick it is heart-sick, and everywhere in this land of ours soul-hungry men are asking, "Is there any balm in Gilead?" They are disappointed when they go to the sanctuary seeking bread for their hungry souls, comfort for their troubled hearts, and solace for their disquieted souls, to find there oftentimes a message which touches not their need nor satisfies the spiritual yearnings within.

This is the day of the preacherette, and of the sermonette served up a la omelette with a dash of ethical spice, with a bit of pepper of modern day events, with a flavor of sentimental philosophy, but without a remedy for the sin that paralyzes the faith, blinds the vision, and cuts the nerve of moral endeavor.

The paramount need now is a commanding, compelling, tremendously earnest emphasis upon the one remedy for discouragement and sin, for there is a remedy—only one. There is none other name under Heaven given among men whereby we must be saved. The message of the Annunciation Angel to Mary was, "Thou shalt call his name Jesus for he shall save his people from their sins." John the Baptist, the forerunner, speaking of the Christ said, "Behold the Lamb of God which taketh away the sin of the world." It was sin that separated man from God. It was the Atonement that bridged the gulf between sinful man and a sinless God. This Atonement is unlimited in its scope and efficacy. It is a sin against God and a slander against Jesus for any man to proclaim a limited salvation. He is indeed a false shepherd who dares to stand at the sacred desk claiming to be ordained of God and yet offering the people a Redeemer who cannot redeem, and a Savior who can offer at best only a partial salvation.

The only message that can possibly meet the needs of men today, that can solve the problems and uncertainties, that can give confidence and holy boldness, is that of a full and complete redemption from the power of, and a deliverance from, the guilt of sin. It has been the preaching of a flabby, enervated, and compromising Gospel that has filled our schools with skepticism, our churches with worldliness, robbed Heaven of those who were blood-purchased by Christ, and has crowded the broad way whose end is darkness eternal. God's Word is shot through and through with warning against the deadliness of sin and the need of its remedy. Its supreme message is the need of cleansing from sin, and the privilege, yea, the duty, of possessing victory over sin. It is the height of presumption and folly for men who are called to proclaim God's truth to ignore this claimant trumpet blast that, "Without holiness no man shall see the Lord."

There is only one way to successfully meet the challenge of this great material age, and that is by proclaiming earnestly and fearlessly the great truths of entire sanctification from sin and deliverance from its bondage. This preaching will be opposed by those who are unwilling to surrender their vices, to cease from their habits of evil, to relinquish their pride, and walk in the ways of humility and lowly service, yet we must deliver our souls. The watchman on the walls of Zion must not be silent. He must cry aloud. He must cease not to proclaim deliverance to those who are in bondage and the way of escape for the captive. In this period of jaded emotions, when men's appetites have been stimulated by mental thrills and bodily excitement, when our land is inundated by floods of salacious, lewd and lustful literature, when the raucous voice of the *seaxophone*

is continually dinned into the ears of our youth, when every sort of address must be flavored with red pepper sauce and garnished with firecrackers,—only a gripping, compelling, heart-stirring, soul-probing message of full salvation can avail to meet the trenchant needs of this hour of moral crisis. This is no time for those who claim to believe in full redemption to be indefinite in their preaching and so careful of their terminology that they suffer no reproach and see little or no fruit. This tremendous age in which we live calls for stalwart men who have rock-ribbed convictions, and who will not hesitate to suffer for those convictions,—men who are always courteous, but who also are unfailingly candid, men who will speak the truth plainly, who will strike with the sword which divides joint and marrow, soul and spirit.

The only preaching today that will avail and prevail is that of full redemption. No limitations must be placed upon the Holy Spirit. He must be honored. He must be given continually the power to cleanse, to fill and to empower. Sin must not remain in the heart. Carnality can have no fellowship with purity. While the Holy Spirit brings the fullness of life, yet before this fullness of life there must be a complete death; before the filling time, there must be a killing time. Opposition to the gospel of Entire Sanctification is unscriptural, unreasonable and God-dishonoring. Let the trumpet sound no uncertain blast. Proclaim the full and complete message of God's Word,—the message of entire sanctification from sin, the eradication of entailed and inherited depravity, the omnipotent power of Jesus Christ to save to the uttermost and to keep by the indwelling of the Holy Spirit.

We have no apologies for our faith in the unlimited love and the omnipotent power of our Christ. Sin has wrecked and ruined God's divine plan for his beloved children. Heaven has declared unrelenting and ceaseless war against sin and will fight on to the victorious finish. No quarters will be offered, no terms made, no stipulations accepted, but that of full surrender and absolute death to sin. Those of us who believe in these eternal truths must look the whole world in the face without fear, and speak the truth of God without hesitation. Those who seek worldly applause, who would evade the vital issues of life, who would save themselves from derision and reproach, will do so at their own risk; those who will ascend the mount of worldly approbation will meet their own souls coming down. Let those who have found the Lord in the fullness of his salvation, who have been cleansed with the precious blood of Jesus Christ and who have a commission from God to preach a full redemption, proclaim this message lovingly, fearlessly, faithfully, fight for, suffering with, and carrying on the battle to the end. Then cometh the crown of life!

Let us reinforce and make our holiness more compelling by lives that illustrate the crystal purity, resplendent beauty, and dynamic power of him who was humanity's one perfect example. Let it be said of each one of us as was spoken of one of Asbury College's missionaries in India, "There goes Jesus Christ's man." There are some men who claim to have grace without being gracious. Some who profess holiness without possessing the beauty of it; some who claim to have experienced Christ's power over sin without giving evidences of its deliverance. Too many of our believers in full salvation remain warped, censorious and one-sided. "Christian perfection," says Fletcher, "is a constellation of the following gracious stars: perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial,

perfect resignation, perfect hope, perfect charity and, above all, perfect love to God." Surely this garden of soul flowers should appeal to all who love the good and the true and the beautiful.

Back then to the cleansing fountain. Back to the preaching of power. Back to the day when men shall cry mightily for mercy in true repentance and contrition, when believers shall tarry until they be endued with power from on high. Back to the main line of God's power in a free and a full salvation. Back to a prayerful and expectant church, a church that is not satisfied to live beneath her privileges. Back to a fearless, compelling ministry, one not weakened by doubts nor palsied by fear, but a bold, mighty, aggressive, conquering band of crusaders.

More than silver and gold, more than eloquence and oratory, more than programs and cathedrals, do we need the living, cleansing, empowering Christ in our midst.

## Dr. Osborn and Evolution.

REV. A. S. HUNTER.



I have read Dr. Henry Fairfield Osborn's book, "Evolution and Religion in Education." The chief effect which it leaves is *disappointment*. From what I had read of the man and of the book, I anticipated something solid and informing, something which would add to my stock of knowledge of the general subject of evolution and science, even if I could not agree with him. There is not a new thing in the book from lid to lid.

Instead, I find only speculation and assumption, colossal and arrogant assumption. He assumes everything in sight for evolution, and leaves nothing for those who do not accept evolution. It is so much easier to assume than to prove. He assumes organic evolution for all plants and animals, including the physical body of men; and also evolution for our spiritual and intellectual natures. He assumes evolution for the Bible and for religion; for the Bible from human experience, and for religion from nature—of course from evolutionary nature. He professes reverence for God and respect for the Bible; and yet repudiates God's revealed account of creation, as given in the Bible, for the unsupported hypothesis of evolution. He treats the Bible in the jaunty way which is characteristic of evolutionists in general, brushing aside as lighter than chaff, what cannot be revamped to fit the evolutionary theory.

He declares that the theory of evolution is as firmly established as is the law of gravitation, which law no one questions; only he calls evolution a "fact." He would incorporate the entire universe of knowledge under evolution. All his assumptions, and there is nothing more to be said.

Calling himself a scientist, he is not scientific in the book. He does not deal in demonstrated facts, but in affirmations. He declares that one tooth, the size of a pinhead, fixes historic data reaching back 3,000,000 years. Another tooth, probably larger, demonstrated that certain animals arrived in Nebraska 30,000 years ago. He can take bits of bone, a fragment of skull the size of a saucer, or a piece of jaw, and from it reconstruct an entire head, showing brows, cheek bones, facial features, etc.; and use them to demonstrate our gradual evolution from beast to modern man. He can read the entire history of now extinct (?) races of men,

(Continued on page 9)



## WHY BETHEL ACADEMY?

**B**ETHEL Academy previous to 1925, was catalogued as Asbury College Academy and so recognized by the state of Kentucky. In its past history the academy was very closely associated with the college. Its faculty met on the same chapel platform. Many of its students took part work in the college, and college students who lacked the foundation in some subjects enrolled in some academy subjects. Thus the college and the academy were linked together with one common aim—to give a chance for young people who desired, to receive an education in a school where stress is laid on the culture of the heart as well as the head. It was an institution where young people could begin at the bottom and secure a good high school training and continue their college course; a school where young people were trained to do service in the many callings of life—trained to be honest, upright, cultured, and have reverence for God and things sacred; a school where students were not only led to a saving knowledge of Christ but were established in the doctrine and experience of holiness. The object of Bethel Academy as set forth in her latest bulletin is as follows: "The object of Bethel Academy is to give an opportunity to young people in their formative period to complete a fully accredited high school course under Christian instruction in a definite holiness school. This school believes that the best intellectual attainment can be obtained where students are led to know the Lord in the forgiveness of their sins and have the indwelling of the Holy Ghost."

The enrollment kept increasing and the standards for recognition in the state and Southern Association of Colleges and Secondary Schools raised so that it was necessary to separate the two departments and make the Academy a distinct unit operating in a separate building with no crossing of classes or enrolling in both college and academy at the same time, as formerly. Instead of dropping the academy, as many church schools have done, and let their young people depend wholly upon the secular public schools, the board of trustees of Asbury College decided that the department for high school training should be retained as a valuable asset in character building and foundation for true scholarship.

It may be asked, "Why retain Bethel Academy when there are so many well equipped city high schools and rural consolidated schools in nearly all sections of our country?" If we could print many of the letters we receive from parents as well as from young people themselves, they would answer the question and explain why there is a demand for an institution of this character.

The Bible has been taken out of most of the public schools and even the chapel or devotional exercises have been abandoned or substituted by exercises that make very little appeal to real character building; and in many places the students in their formative period are led to doubt the Bible as the inspired word of God.

After twenty-five years of teaching in the public schools as principal or superintendent, we have keenly felt the gradual drift toward worldliness, disrespect for law and order, and shameful conduct, which, we believe, has increased and has been encouraged by the lack of the chapel devotionals and spiritual instruction. The young people of high school age are easily led in the direction of true Christian character if the daily atmosphere of the school-room is permeated with confidence in the Bible stories, characters, and precepts.

There are many fine men and women de-

voting their lives and energies to the public schools, but they are more or less hindered in their efforts to maintain or reach their ideal moral standard because they are not at liberty or are not permitted to conduct devotional services effectively, or are unable to have co-workers in full sympathy with such a program. As a result, the moral standard is lowered in the public schools in many places and the young people are drifting away from the standard of piety and rectitude of their fathers.

The parents who have a vision of the spiritual condition of their children and many young people themselves feel the need of a school where Christ is exalted and prayer is heard in chapel as well as in classroom.

Bethel Academy exists to offer to young people a full four-years' high school course, that is taught by Christian men and women who are college graduates of high standing. Music, art, expression, and Bible courses are also offered. And with the daily devotional services in which the young people take an active part, Bethel Academy is giving to nearly 200 young people from different denominations over the country a healthy, wide-awake school that trains body, mind, and soul. The shining, happy faces, attested by many quickening testimonies in the chapel exercises, give the answer to "Why does Bethel Academy exist?" She has A(SA) rating in Kentucky and is a member of the Southern Association of Colleges and Secondary Schools.

For further information write Geo. B. Burkholder, Principal, Wilmore, Ky.

## The Virtue of Complaisance.

REV. E. L. EATON.

*"Be subject unto the higher powers."*—Paul.

Alexander Morel, in his studies of butterfly-life, tells how he searched for cocoons of a magnificent and rare butterfly in Haut Valois, hoping to raise some of the purple and silver beauties. He finally succeeded in finding five chrysalides in perfect health on a certain Alpine plant that attracted them. But when the time for hatching came, out of the first crawled an ichneumon, out of the second another, and out of the third still another. Only the fifth at last produced a butterfly.

What had happened? The ichneumon fly had deposited its egg in each of the living caterpillars. The ichneumonized caterpillars lived on as though nothing had happened, ate, grew, constructed its cocoon. The unfortunate creature did not realize that under its skin it carried a perfidious enemy which, while letting it live, slowly transformed its destiny altogether. In fact this mysterious something which should have been a beautiful butterfly, gave birth to a larva, and became an ichneumon.

We make the following observations: the Chrysalides of this magnificent butterfly are to be commended for their noncombativeness if such be a virtue. Again, the ichneumonized caterpillar no doubt realized very little what was involved as to its destiny; and may have had very little to do with it anyhow. But alas, what was once to give birth to a lovely butterfly, passed completely into another creature and became a very common parasite.

There was one exception: one of the chrysalides was immune to the virus of the fly. It had enough resistance to say "No," whatever that means. It was in the minority too, and must have felt strangely different to see all of his companions crawling off ahead of time, if crawl they must. But history places the premium on the exception; and we are still looking for the beautiful. There are too many grubs always, be they few or many.

If non-combativeness be a virtue, where is

Paul, or Moses, or Samuel, or Elijah; and no less Huss, and Knox, and Luther; and who was sainted John Wesley anyway! So too, Joan of Arc, and Frances Ridley Havergal, and Madame Guyon, and Frances Willard. We cannot say how much these changed the destiny of their own generation, but we will say that they had much to do about their own destiny. There were certain marks upon them so one could tell them from the crowd; and so they were never lost, and never will be. They kept their particular stripe and color, and dream, and wings.

## UNCTION.

MRS. MARGARET BOTTOME.

**I** have often thought of an "attachment," as they call it, to an instrument a friend of mine always used in a dear old library every morning at family prayers. The piano was an old one; but there was an Eolian attachment, and I used to listen to the attachment. So I have often listened to sermons that were by no means brilliant, but they moved me, or something moved me. And the "something" was in the man, or perhaps was the man, more than what he said. Another might have used the same words and I should have been unmoved. In other words, the preacher that moved me had the unction. There was an attachment.

Undoubtedly that was what the minister was waiting for when a messenger was sent to him to tell him the congregation was waiting for him. The messenger returned to those that sent him, saying, "There is some one in the room with him, and I heard him say, 'I will not go without you.'"

The minister soon appeared, and the other One was with him. O believe me, it is the "other One" we need to see and hear!

A legend is told of two emissaries from the Evil One who were sent out by his Satanic majesty to preach if they could get a chance. They were disguised as men. One Sunday they went to church as usual. A sudden illness prevented the minister from getting to his pulpit. The congregation had gathered, so one of the deacons arose and asked if there was any clergyman present who would take the pulpit, as they did not like to dismiss the congregation immediately. One of the messengers from Satan stepped forward and offered to preach. He took for his subject, "The redemption of the world through the blood of Jesus Christ." When he rejoined his companion he was asked how he dared to preach on that subject; nothing could do more injury to their kingdom than that truth. His reply was, "No harm has been done; there was no unction."

O brethren, can it be possible that his professed messengers can utter truth and there be no unction? I am sure there is an awful possibility, and so the people come and go from our churches unchanged.

I have never forgotten the young minister who went to his presiding elder with such satisfaction and told him that the church was so crowded he could hardly get through to his pulpit. The old man looked at him and asked him in his blunt way, "Was anybody converted?" "No, but the crowd was a sight." "Did anybody get mad?" said the elder. "No, no," said the young man, "they seemed delighted." The old minister shook his head. "No one converted, no one mad. There's something wrong here," he murmured.

Peter had an unction from the Holy One, and "they gnashed on him with their teeth."

No one awakened! No one converted; no one saying, "I must be holy!" And they come in and they go out. As I heard a

(Concluded on page 7, col. 2).



# REPORTS FROM SOUL WINNERS

## FAIRMOUNT, INDIANA.

We have just closed a revival meeting for the Friends' Church near Fairmount, Ind. The spirit of the Lord was on the meeting from the first service. The pastor, Rev. Stanley Carey, of Jonesboro, Ind., took charge of the singing and we the preaching service. The services were without any form or program, relying entirely upon the leadership of the Holy Spirit. The heavy snow hindered the meeting for about a week, but they were resumed again at the end of that time and the same spirit of victory rested upon the services until the close. Several sought and obtained the experience of justification and sanctification during the meetings.

Frank E. Kinsey.

1220 Tecumseh Ave., Indianapolis, Ind.

## A REPORT.

A splendid revival meeting closed January 30, with Stella B. Crooks, of Chicago, as the evangelist. The crowds were excellent, with the church being filled to its capacity more than one night during the campaign. Between fifty and sixty were at the altar, counting them just as they came, and many of these found definite experiences. Rev. F. F. Freese, pastor of the Church of the Nazarene, Newell, W. Va., had charge of the singing, and did his part well. The male quartet of his church rendered several special selections during the campaign. Also Rev. Benedum, pastor of East Liverpool church, came over, and his good people came several nights to the revival. They dismissed two of their week-night services for the meetings. This was very thoughtful of the Liverpool folks. The Newell church had fine representations of their co-operation. Also, we were glad to welcome our old friend and brother, Rev. I. N. Toole, who has held great revivals in Chester in years gone by, and who is now in the evangelistic field in our meetings. He was with us in two or three services. His prayers were thoughtful and brought the glory down upon our hearts. God bless him.

This meeting greatly blessed our church. Many new faces were seen in the congregation from night to night. Methodists, Free Methodists, Presbyterians, Nazarenes, and others were in attendance. Sister Crooks is a great preacher, and on the closing night raised \$100 in cash and pledges, which was to be applied on our budget. To God be all the glory.

B. H. Pocock, Pastor.

## REPORT FROM THE FIELD OF BATTLE.

The meeting at Windor, Indiana, began Jan. 2, and lasted for three weeks through some of the worst weather they have had in this state for years; but the weather did not seem to affect the attendance a great deal. We started with splendid crowds and good interest which continued until the close. It was made very plain in the meeting that Satan was still alive and in the business of blinding eyes and stopping ears to the truth of the Bible.

Knowing that if we were to be true to the Bible, to Methodism, and to our own experience, we must preach sanctification as a second definite work of grace to be sought and obtained in this life. This we tried to do as the Lord directed and the word had the desired effect; quite a number sought and obtained the experience. While some were seeking others were standing by saying there is no such thing to be had. But the delight of all was the very fact that while some were staying away from services and others objecting and showing off the carnal mind some of the very best people were praying through to wonderful victory. I find the truth presented earnestly will always bring results. The revival was practically altogether within the church. There are hungry hearts everywhere starving for the truth of God. Bro. McKee and his wife stood nobly by us. He is the pastor here. They are Asburians of a very high type. The people think a great deal of their pastor. The work is making some notable strides under his very efficient leadership. Success awaits a consecrated heart and an educated head. The Lord be praised who giveth us the victory. Mrs. Parker was with me in this meeting. We are in another battle now; will report later.

J. R. Parker.

## FROM THE FIELD.

The Lord is doing business in North Carolina. Since conference in October, we have been in five meetings; first in Pilgrim Holiness Church in Thomasville, Brother J. F. Nonce, pastor. He is much loved by the people. A very good meeting, there being 12 professions.

Next, we were 12 days in the Methodist Church, Sparta. Good attendance, but not a victory; not a soul prayed through, so far as we know definitely.

We went next to Dicks Creek, near Asheville, where the Lord gave a very blessed victory. Twenty-four prayed through, eighteen joined the church and the church was wonderfully revived.

Jan. 2, at Proximity Church in Greensboro, N. C., we began what proved to be one of the greatest winter time revivals we have seen in years. The night before it began the beautiful new \$38,000 Methodist Church in which the meeting was expected to be held, went up in flames before our eyes. Sad indeed, but by 11 A. M. next morning a beautiful thing was seen; a delegate from the Missionary Baptist Church appeared, to offer us the free use of their beautiful new church for the entire revival. Their offer was readily accepted, and for three weeks this Methodist holiness evangelist preached to great congregations. The Methodist

pastor, Rev. W. L. Dawson, one of the strongest sanest holiness preachers of our conference for twenty-five years, and Rev. C. F. Rogers, the Baptist pastor, a sweetly sanctified, cultured brother, without a hitch or jar stood prayerfully, actively, wholeheartedly with us. Shall we ever forget that delightful fellowship? God bless them and theirs.

The revival broke upon us one night when we had preached on the Holy Ghost from Acts 1:8, and called believers to the altar to be "filled." Some prayed through with a powerful shout. More than two hundred prayed through; about a hundred came into the churches there. God be praised forever.

We are now in a good meeting in a country church near Mooresville, S. C. Been here one week and 36 have been converted. Today one faithful woman entered into the rest of Canaan and has a blessed testimony; others were renewed, and others are seeking. The people of this generation are needy; many are hungry. Time is passing, eternity is approaching and we should do our best to get them to Jesus.

Jim H. Green,  
Connelly Spring, N. C.

## FROM CHARLIE TILLMAN.

Last Monday night, Feb. 7, we closed one of the best meetings the Lord has ever given us. It was in South Jacksonville, Fla., Hendricks Memorial Methodist, of which my friend C. J. Tyler, is pastor. He has done a marvelous work since he was sent there in June by the Florida Conference. The Sunday school has grown to where they were compelled to secure the use of one of the public school buildings near by to house the increased attendance. The meeting we just closed will give him something over forty new accessions to his church as well as fifty-three new tithers, and fifteen new family altars.

We began there—daughter and I—Jan. 16. The attendance and interest grew from the very start and I never had such liberty in preaching, for the blessed spirit of unity and sympathy was very manifest. We had many interferences, among them the failure of the principal bank in which all of Tyler's people had their money, as well as his month's salary, and from a financial remuneration standpoint it looked discouraging, but they gave us the largest offering we have had in years.

Another unexpected distraction was the death of my older brother in Jacksonville. This necessitated my absence from the meeting for several services, but God did not allow this or anything else to seriously interfere with the success of the meeting.

We had the hearty co-operation of the other denominations and the Baptist pastor and his people liked my work so well that they engaged us to return and conduct their meeting for them this next month. In this meeting we will have the Presbyterian pastor and Brother Tyler to assist us in the singing. Reader, if ever you prayed for a little fellow with limited capacity you must do so for me, for this man will need help.

Charlie D. Tillman.

## SPENCERVILLE, OHIO.

We have just closed a splendid revival at Olive Chapel on the Spencerville Circuit with Rev. Joseph H. Lewis as the evangelist. The meeting ran for four weeks; in spite of the fact that we had much snow and ice and some very cold weather the attendance was good and the results gratifying. There were some conversions, reclamations and sanctifications. Bro. Lewis, who is from Wilmore, endeared himself to the people and was unanimously called back for the next revival a year hence. I can, without reserve, recommend Bro. Lewis to any pastor who has a vision of the needs of his people and who desires a spiritual revival. He prays through and gets his messages from God. He is an elder in the Kentucky M. E. Conference and is appointed by Bishop Henderson to do the work of an evangelist. It is my hope that our preachers will keep him busy.

Fred Andrews, Pastor.

## MITCHELL, NEBRASKA.

We are glad to report a real Holy Ghost revival which started January 21. We called Evangelist C. P. Ellis, of Mason City, Neb. He came, and from the first night on to the end God blessed the messages. Twelve year old snags were uprooted, seventy earnest seekers bowed at our altar; others found victory in their homes, one thousand chapters were read by the people between meetings. And we are delighted with results. We will have Bro. Ellis again, with his messages, banjo, and original songs.

Rev. E. D. Gideon, Pastor.

## KENOVA, WEST VIRGINIA.

The special evangelistic services at the First Methodist Episcopal Church, Kenova, W. Va., which closed Jan. 30, proved to be an old-fashioned Holy Ghost revival. The pastor, J. S. Thornburg, was very ably assisted by Conference Evangelist, Rev. W. A. Grogg, of Roncverte, W. Va., and Rev. W. Raymond Wilder, of Macon, Ga., who is a student at Asbury College, Wilmore, Ky.

The preaching and singing the gospel by these men of God, together with the earnest prayers and hearty co-operation of the Christian people, brought real Holy Ghost conviction and many yielded to the workings of the convicting Spirit, and found way to an altar of prayer and prayed through to a definite experience of conversion, reclamation or sanctification, until more than sixty persons realized in their own hearts that the Lord could supply all their needs according to his riches in glory by Christ Jesus. Forty names have already been received for

membership in this church and some will join other churches. The people came in such crowds that the capacity of the church was not sufficient to take care of them.

The following was the action of the Official Board: We, the Official Members of the Kenova Methodist Episcopal Church hereby express our appreciation of the most excellent service rendered by Rev. W. A. Grogg in his clear and effective preaching of the Gospel, and to Rev. W. Raymond Wilder, for his very impressive and inspiring gospel messages in song. We therefore give them our hearty commendation and extend to them our unanimous invitation to be with us in our revival campaign next year.

J. S. Thornburg, President.  
Mrs. B. D. Garrett, Secretary.

## ORANGEVILLE, ILLINOIS.

The union meeting at Orangeville, Ill., closed Jan. 30. A spirit of union and good fellowship prevailed, and God was honored. A full salvation was preached throughout the campaign. Several were saved and the churches took on new life. Rev. R. A. Doss, of Everly, Iowa, directed the singing and we can heartily recommend him to any church requiring a song leader's service.

J. W. Bostian,  
F. Z. Winebrunner,  
W. O. Albert,

Pastors.

## GOOD MEETING.

The revival just closed at the Abbyville Methodist Church with Evangelist J. B. McBride was a profitable one and resulted in the salvation to a number of souls. People came in for miles around to attend the meeting as the Evangelist is known in Reno County. Rev. Ernest Bartlett located at Arlington, six miles distant, was with us most of the time. He gave his services to the meeting and was fine help in the singing and praying. Mrs. Bartlett conducted three children's meetings the last week which resulted in much good. Brother Bartlett's church was closed up over two Sabbath days on account of sickness in the town. He and some of his people were with us over the last two Sundays of the meeting.

Brother McBride was at his best and did very fine work here. He preaches the Gospel in all its fullness and with the power of the Holy Ghost. He is free from any frivolity in the pulpit which would tend to amuse people rather than draw them to Christ. Brother McBride lives the gospel he preaches, at all times.

Ruben Bridgewater, a student at the Bible School in Hutchinson, was with us and led the singing. This was his first meeting and the people were delighted with his work. He brought other singers out from the school and their singing was greatly appreciated. The offerings taken for the singer and the evangelist were ample and satisfactory, nearly three hundred dollars in all.

The Reno County Holiness Association recently organized, met with us during the revival in its first meeting. The day is the last Tuesday of each month. The next meeting will be with the President, Rev. V. L. Darby, at Langdon.

H. G. Grosdidier, pastor.

## UNCTION.

(Continued from page 6)

Scotchman in a pulpit in London say as he leaned over the pulpit and looked at a fashionable audience, "Ye look very fine in your gray clothes, but I fear in the sight of the angels ye are not fit to be seen."

I wish more ministers had the courage of the young man who received a call immediately after he left the theological seminary. He had graduated from his college with honors and then prepared for the ministry. He was very much elated at his call to fill a pulpit so soon. He started on Sunday morning with his manuscript to preach his first sermon. As he approached the pulpit he saw the words, made with scarlet pinks on a bank of white pinks behind the pulpit, "Sir, we would see Jesus!" The Holy Ghost did his work on the conscience of the young preacher. The preacher gave out the hymn and the congregation sang, and then before kneeling he said, "I answered your call. I am your minister. I came to your church this morning with my sermon, but I cannot read it. All that I can see are the burning words you have placed for me to look at—'Sir, we would see Jesus.' O, my people," he exclaimed, "how can I show him to you when I have not seen him myself? But bear with me. I will seek him. I will see him, and then I will show him to you." And then he prayed, and the people wept, and they all prayed, "Show me Thyself! I beseech Thee, show me Thy glory."



# THE PENTECOSTAL HERALD

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## OPEN LETTER TO MY DEAR BISHOP.

(Continued from page 1)

### INFORMATION FOR THE PASTOR.

"I believe in the Christian Church of today, and acknowledge it as the greatest institution in the world for the moulding of character, the upbuilding of mankind, and the development of good fellowship, and in order to become identified with so essential an organization, I desire to be enrolled as a member of Trinity Methodist Church." I shall leave out the name of the city which is also printed on the card.

It does seem to me that this is a most slipshod method of bringing people into the Methodist Church. Something very close akin to this method is being practiced and in many places people are being urged to join the church, and are welcomed into its membership without any indication of true repentance, saving faith, and the regenerating power of the Holy Ghost. Such people will become the easy victims of the modern liberalist preacher, and can be led into all kinds of false doctrines denying the inspiration of the Scriptures, virgin birth, sacrificial death, and triumphant resurrection of our Lord.

Methodism is better organized for a great revival than ever before in her history, and far better prepared to take care of the fruits of a revival than ever before. However great a revival may be, a very important item is the careful husbanding and developing of the results. Spiritual babes are as much in need of protection, care and feeding as physical babes are. The church is better provided with buildings than ever before. She is better organized. The Sunday school system is excellent. The Adult Bible classes count large in the church life of today. It is an interesting and encouraging fact that hundreds of thousands of men and women are gathering every Sabbath morning for the studying of the Holy Scriptures. The Brotherhoods and various organizations of business men are rendering practical service as never before. There is more intelligence, system and liberality in giving than has ever been known in the church. The Epworth League has enlisted a vast army of bright young Methodists who are capable of incalculable service for the Master and humanity.

If we could now turn our attention to the great need of a deep, powerful, widespread revival, and God should pour out his Spirit in gracious power, there is every reason to believe that the forces of the church would be prepared to carry it forward into all the ramifications of life, to bring it into personal touch of every class of society, to carry its gracious influence and saving power into the alleys, slums, mountains, and neglected social highways and hedges; and then, to gather in, house, organize, care for, educate, develop and harness into active and joyful service, the results of such a spiritual awakening.

We do not think anything could be more unfortunate at this time than an organized effort to bring large numbers of unregenerated people into the church, or to increase mere machinery and organizations, of one kind and another. The great need of the

times is more power, deeper piety, a revival that will quicken and thrill the entire membership of the church with the Spirit and power of the Lord Jesus.

There is no question but the bishops, the editors, the secretaries, and the educators of the church could tremendously contribute to such a spiritual awakening. Will they do it? That's the question. Some one answers that, revivals of religion do not begin at the top; that God generally has to go outside of the church and raise up humble, simple, men and means to awaken the people, and stir the dry bones in the ecclesiastical valley, but it would seem it need not be so. The leaders in Methodism have a powerful influence. Methodism is not dead; there is much of life, energy, and capacity throughout the church.

Preaching, prayer, fasting, visitation, exhortation, and crying to God day and night can bring on a revival. Why not neglect other things, forget other things, and give ourselves to this one thing—a great, widespread, deep, powerful revival of pure religion? Such a revival would save millions of souls from sin and hell and bring mighty throngs into heaven.

## A Chapter from My Autobiography

### CHAPTER XVIII.

#### LIFE AT VANDERBILT, CONTINUED.

**I** had four professors at Vanderbilt: Dr. Baskerville in the literary department was a brilliant scholar; married a daughter of Bishop McTyeire, and was making a fine record as a scholar and instructor in English. He died many years ago. Dr. Shipp was the dean of the Biblical Department and teacher of exegetical theology. Dr. T. J. Dodd was professor of practical theology, one of the finest scholars and most cultured gentlemen of all the southland. Dr. W. F. Tillett was professor of systematic theology. Drs. Shipp and Dodd died many years ago. They were a fine group of men, all of them. I remember them with gratitude and admiration.

I had gotten an incorrect idea of what a theological school was. I thought the instructors would somehow, help me to make sermons and tell me just how to preach. I was impatient to be preaching. There was a cry in my heart and I longed for words, arguments, and wisdom to let the message out. I wanted my teachers to give me texts; show me how to divide, expound, illustrate, and drive home the truths contained in them, so the sinner who heard me preach would fall from their seats in an agony of conviction, and come running to the altar of prayer in tears.

I longed to win souls, and was deeply conscious of the paucity of my resources, and expected these professors to put the sharpened sword into my hand and teach me how to use it to best advantage, and with most powerful effect. But my instructors put me to work on great volumes of history, deep and difficult theology. Their method was to fill me with knowledge from these various sources,

and let me do my own thinking and sermonizing, the best method, no doubt.

Dean Shipp was quite an aged man, with hair and beard as white as snow, prophetic-like in appearance, full of concern and kindness for the boys. Dr. Dodd was a most fascinating gentleman. He was as refined and pure in feeling, thought, language and manner as the most superior woman. It was a delight to go to his room. He was a Kentuckian, had once been the pastor of many of my relatives in Perryville. I spent many social hours with him, with pleasure and profit. It was a delight to go to his lecture room. Dr. Tillett was thoughtful, serious and exacting. He got far more hard work out of us than any other of our professors. He made us feel, as no other man did, the responsibility of our life work and the importance of careful and thorough preparation for it. He frequently called us to prayer before our recitations, and often reminded us that no preacher would be able to guide his people into a spiritual life higher than that which he himself enjoyed. We always went out of his lecture room feeling that we carried something for future use.

Rev. Gross Alexander, D.D., was the Chaplain of the University, was also pastor of West End church. He was on fire with a great hatred of sin and love for souls, and created no small stir among us. Under his ministry a revival broke out at West End church which reached the University and had a most gracious effect upon the theological students at Wesley Hall. Dr. Alexander was in poor health and frequently invited me to preach for him at West End. On such occasions my fraternity men and other students came out in large numbers to hear me.

Dr. John J. Tigert was then in the morning of his splendid young manhood. He and Dr. Alexander were both Kentuckians, members of the Louisville Conference and devoted friends. Dr. Tigert was professor of philosophy in the University. I loved those men passionately; to walk at their heels and hear them talk was far more interesting to me than all books and lectures.

I shall never forget walking home with them one night from West End church to the University campus. Dr. Alexander had preached a great and searching sermon. I do not think I have ever heard a man search the people out more closely than he was doing in those days. On this evening he had tarried in the church until the people were all out. Dr. Tigert waited for him at the door; I walked along in silence with them. It was a beautiful moonlit night and a deep silence had fallen on the city. As we walked to the campus the brethren talked to each other with great earnestness. Dr. Tigert was suggesting to the Chaplain that he be a bit more patient with the people, while the Chaplain insisted that it would take desperate means to awaken them. We came over the steps, walked slowly up under the elms, and stopped close to a clump of magnolia trees in front of the main building, with Commodore Vanderbilt's bronze statue looking down upon us.

In subdued and earnest tone the strong men reasoned with each other. They were not disputing, but communing and suggesting. After standing thus for some time,



Dr. Tigert said, "Well, Gross, you know how I love you. I acknowledge your scholarship, I believe in your spirituality, I admire your courage and zeal, but my brother, you have been using the currycomb quite severely since you came to us, and I think it is time for you to give us some corn."

With that, each man turned in silence to his home. I had not uttered a word in the tramp from the church, but had listened closely to all they had said. When they separated I walked over to Wesley Hall, to lie quietly upon my bed, wide-awake and thinking seriously until deep in the night. How great and grand those men were to me! How devotedly I loved them! In the years that followed, after I started the publication of THE PENTECOSTAL HERALD, with an earnest defense of some of the great old doctrines of Methodism, they gave me many good words of comfort and encouragement.

Some years after I left the University, while stationed in Frankfort, I invited Dr. Tigert to come during vacation and preach for me. He gave our people a great series of sermons. The weather was warm; we had no day services, but during the days we walked along the river bank, climbed the cliffs, and roamed through the woods. After his great sermons at night we would have prayer; my family would retire, and Dr. Tigert and I would sit and talk until after midnight. I believe it was Garfield who said, that to sit upon a log in the woods and converse with Mark Hopkins would be like attending a university. Those were two great university weeks with me, while Dr. Tigert was with us at Frankfort.

Tigert and Alexander, great souls, have passed on to the other world. In fact, I believe all of the older professors at Vanderbilt when I was there, have gone, except Dr. Tillett, who is still living, in excellent health, and apparently as vigorous in mind as ever. A few days ago I received from him a Christmas poem. For a number of years he has been writing a poem each Christmas and sending out to his old students. Four decades have passed since those eventful days at Vanderbilt; a generation of human beings has passed away and a new generation has come upon the stage of action.

(Continued)

#### DOCTOR OSBORN AND EVOLUTION.

(Continued from page 5)

without even so much as a bit of bone, just from flint implements; how they walked, their brain capacity, grade of intelligence, etc. And he calls this sort of thing "the missing link."

Some human skeletons he spaces off at intervals in the past from 40,000 to 500,000 years; and does it with absolute cock-sureness, and then knows that there were hundreds of millions of years of evolution before that, to reach the human stage at all. He gets there on the basis of the old "onion coat" theory of geology, serenely ignoring the fact that the assumed uniform "order" of stratas and fossils is violated in "nature" many fold oftener than it is observed; and that the rocks and fossils have absolutely no chronological value.

The material collected into this book was evolved by Dr. Osborn when the late W. J. Bryan got his goat, and that of his fellow evolutionists, on the monkey-ancestry of man, and at the time of the Scopes trial in Tennessee. It is really amusing how he reacts to and rejects our monkey-descent now, though not so long ago it was a "scientific fact," as well established as evolution now is; that is, as certain as gravitation. But these articles were written to bolster up weak-kneed evolutionists in that crisis, and perhaps we should not make fun of them. They are a repetitious rehash of old stuff, without a new thing in them.

However, one would not expect a "scientist" to disown his own progeny, as Dr. Os-

born does the monkey-ancestry, so quickly. He just pushes the "primates" back some hundreds of millions of years into oblivion, where no one can possibly prove or disprove anything; and now says that we come of an independent line of descent, not through the simian. How long will it be till "scientists" will abandon the whole evolutionary scheme? Real scientists have done that now.

Dr. Osborn is not wholly sincere. He speaks of Mr. Bryan and the Fundamentalists generally, as pirates endeavoring to board and scuttle the good ship Evolution; and he, as a loyal defender, would run the Commoner through with his pen. Dr. Osborn knows full well that he there perverts the truth. He knows that what the Fundamentalists stand for has been the faith of all Christendom for centuries, that it was universally believed by Christians when he was a boy. It is evolution that is new, and on the rampage to drive out the old faith of the Bible. Yes, there has been and is an attempt at piracy, but it is not the Fundamentalists who are the pirates.

If Dr. Osborn's other books, of which eight are listed, are no more trustworthy than this one, they belong in the catalog of light fiction.

#### DEEPER LESSONS IN GIVING.

MRS. H. C. MORRISON.



WE have a strange way of looking at things these days, especially in the matter of rendering unto the Lord that which is due him. Of recent years the question of tithing has been agitated, as if it were a long hidden command which was recently brought to our attention, and to be a tither places one in the rank of a very exemplary Christian. But does not the Apostle admonish us to "Lay by as the Lord hath prospered us?" Our liberality is gauged by what we have left and not by what we give. This is why the jingle of the "widow's mite" has sounded throughout the whole world; it was all she had.

No, we have to learn deeper lessons in this matter of giving, than we have ever known if we would win the divine approval to that extent that our Lord, who sits over against the treasury, can say, "She hath done what she could." We are persuaded that this is the unused talent which many of us have buried, and for which we shall have to answer with shamefacedness when the Master calls for our final account. He not only wants what was intrusted to us, but with usury. We give below some paragraphs which we trust will stir every reader's heart to new action in the matter of rendering unto God the things which are God's.

"Our Lord charged his disciples to give, in the assurance that they should receive yet greater blessings in return. Riches were not to be selfishly hoarded up, but were to be freely spent in the service of the kingdom. Some disciples were called to make complete and final surrender of wealth and enter on public work for God. The very poorest were to give, and might thus yield more in essential value than the rich.

"St. Paul in his second letter to the Corinthian Church lays down the principles of giving. The members of the church in every age are reminded that while giving regularly and cheerfully to the cause of Christ, they are to see to it especially that they give in due proportion to their means, or, as the Apostle puts it, 'as God hath prospered them.' This is a feature on which the Lord Jesus laid particular stress. The contributions of the rich men whom he saw casting their gifts into the box for the temple revenue, were estimated in relation to the abundance that was left untouched, and not in their comparative amount. In this respect they

were surpassed by the poor widow that followed them. When men give to foreign missions they should set their offering at least in fair proportion to what is retained for personal use. The giving of Christian disciples who have embraced the world-wide cause of missions, would require to be always bountiful up to the point of sharp self-denial. Only thus can they expect to get into partnership with the giving of Christ the Lord. In these days there is need for gifts to missions that shall bear the crimson tint of the life's heart-blood. It is only through the narrow portals of Jesus' own poverty, thick-set as it was with the keen thorns of endurance, that Christian men and women can have their souls enriched with the fullest revenues of spiritual blessing and success.

"In this connection it can be seen that within the wide range of the church's membership there may be an inner circle of men and women to whom the Lord may address the call to abandon utterly the resources they possess, in order that they may fulfil the service and destiny to which they are divinely called. Think of the poor widow, giving her last mite; of Barnabas, surrendering his all; of Raymond Lull, cheerfully embracing a life of poverty; of William Carey, using only £38 a year and giving away thousands; of Livingstone, content with the plainest subsistence; and of William Burns, yielding up all his salary to missions in China, with the exception of an annual love token to his aged mother, and leaving a trunk whose meager contents stirred a little child to say, 'Surely he must have been very poor.' Who that recalls these givers can help being convinced that they are specimens of what one has called 'the individual moral instance,' which deserve a fuller consideration at the hands of rich members of the Evangelical Church than has ever yet been given. In the words of the great evangelist of South Africa, 'Do we not need—as much as when he and his apostles were upon the earth—men and women to give concrete and practical evidence that the man who literally gives up all of earthly possessions, because he sets his heart upon the treasure in heaven, can count upon God to provide for the things of earth? Amid the universal confession of worldliness in the church and in Christian life, is not just this the protest that is needed against the subtle but mighty claim that the world makes upon us?'"

Dr. O. G. Mingleddorf is to give a special series of lectures at Trevecca College, Nashville, Tenn., from February 28th to March 13th. He will preach at nights in the First Nazarene Church. He will be open for dates in that vicinity immediately after March 13. If anyone should desire the services of Dr. Mingleddorf write to him at once in care of Trevecca College at Nashville.

#### Another Book by Dr. Morrison.

There cannot be too many. His latest one, "The Christ of the Gospels," has reached me and been read with pleasure and profit. Of course, all who have heard him preach will want this small volume, which is small only in size, a beautiful size, neatly bound, clear type, and Morrisonian in style. All the friends of this our premier preacher rejoice that he still brings out these treasures new and old, and that God is verifying his word in renewing his youth and giving him fruit as he approaches the evening. Simple, clear and direct in style, dealing with themes that are imperishable, the book is a fine addition to the already long list of good books from the author. Price \$1.00. Pentecostal Pub-Co., Louisville, Ky.

Yours in Jesus,  
J. L. BRASHER.

If these things be in you, and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Peter 1:8.



## OUR BOYS AND GIRLS

Dear Aunt Bettie: Please move over and let me sit by Doris Hilton. The reason I want to sit by her is because I am of the same given name. I have written once before to page ten. I just read page ten and was reading the rest of *The Pentecostal Herald* and discovered a picture of the tent work helpers and lo, I found Rev. Lamp's picture; of course, he looked the best to us. He held a great tent meeting for the Oblong M. E. Circuit last July and we are expecting him again. I go to Sunday school and church most all of the time. I want to tell you and all of the readers something that will make you all smile, the Dogwood S. S. has been having an average of forty in attendance, and now we have jumped a cog and are having seventy. Aunt Bettie, do you know Bonita Lamp? What is the shortest verse in the Bible? What is the longest verse in the Bible? Wake up, Illinois girls and boys, don't let the other states get ahead of us. The first one that writes me and guesses my middle name I will send a picture. It begins with L, and has five letters in it, it ends with E. I'd like to receive a letter from at least one-half of the cousins, and if you have an extra photograph I'd like to have you send it too.

Doris Whetstone.  
Rt. 3, Oblong, Ill.

Dear Aunt Bettie: I was surprised when I saw my little letter in print. I live in Washington, not in Virginia. When my letter was in print you put Virginia instead of Washington, that is why the cousins did not write to me. But just the same God knows all about us; we shall meet by and by. I am in the fifth grade public school.

Esther Bergstrom.  
Rt 5, Box 166, Mt. Vernon, Wash.

Dear Aunt Bettie: This is my first letter. I am a girl from Kentucky, seventeen years of age. My birthday is Dec. 10. I am writing this letter to tell you I make artificial flowers to sell, all colors, and they are very pretty. The prices are from 25c up. They are nice for your dining table, and especially for decorating. I would like to get some orders for them, and I will be glad to fill the orders soon as possible. I make them to help Daddy out, as he is old and not able to work very much. I am a good Christian girl. I would like to exchange letters with some good Christians. I have three sisters and two brothers. May the Lord's blessings rest upon all of you.

Nellie Mae Fitzgerald.  
Balls Landing, Ky.

Dear Aunt Bettie: Will you let a little Cairo girl join your happy band of boys and girls? I have two brothers and three sisters, beside myself. My birthday is Dec. 14. I wonder who can guess my middle name? It begins with G and ends with an A, has eight letters in it. I go to the Nazarene Church. I enjoy reading page ten. I am in the fourth grade.

Edna G. Wilson.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald* and hope to see it in print. I go to school every day and am in the seventh grade. My teacher's name is Mr. F. E. Webb, and I like him fine. I go to Sunday school every Sunday. I am thirteen years old, five feet and five inches tall, and weigh 105 pounds. I have dark brown hair, blue eyes, and fair complexion. My father and mother are dead and I live with my Aunt. I have one sister eleven years old. Any of you cousins that wish to write I will answer your letters.

Emma Rogers Feese.  
Columbia, Ky.

Dear Aunt Bettie: Hello, folks, one and all. May I have the pleasure of joining your jolly band? I will be glad indeed, if you all will allow me to become one of your cousins. I am from Kentucky, my native state. I have dark brown hair, blue eyes, rosy cheeks and fair complexion. I am sixteen years of age, five feet, two inches tall and weigh 106 pounds. I have been reading *The Herald* for

only a few months. My uncle had it sent to mother for a Christmas gift. We find it very interesting. I especially like page ten. I live on a farm at Pleasant View. I like the country very much indeed. I have a brother seven years old, and a sister nine years old who go to the Pleasant View school. They are in the third and fifth grades. I am a Freshman in high school. I took one half years' work of the first year. It was impossible for me to continue because it wasn't an accredited high school and so far to go to school I had to stop. I love school and it was the end of my happiest days. Mother and I are members of the Methodist E. S. Church. The Pleasant View church is in walking distance of my home. We go to prayer meeting every Friday night and Sunday school every Sunday, unless it is too bad weather for us to go. Our pastor is Marvin Richardson. We are very fond of him and I am very, very sorry to say that he is seriously ill and will not be able to fill his appointment this third Sunday, which is our meeting day here. He is in the King's Daughters' Hospital at Frankfort, about to undergo an operation for appendicitis. We do not know when he will be able to preach for us again, maybe never, but we are trusting in the Lord and praying that he will soon recover and we can have the pleasure of listening to his sermons again. I will be very, very glad to write to any one who wishes to be my friend and writes to me. I will answer all letters received. I just must close as this is my first letter to *The Herald*.

Evelyn Hellice Cox.  
Rt. 4, Box 77, Frankfort, Ky.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls? Mother takes *The Herald* and I enjoy reading page ten. I go to Sunday school every Sunday. I am in the third grade. I have brown eyes and brown bobbed hair and light complexion. The one who guesses my name I will write to them. It starts with E and ends with L and has five letters.

Ruth E. James.  
Box 25, Robson, W. Va.

Dear Aunt Bettie: I am a little girl eleven years old. I go to Sunday school almost every Sunday. My mother teaches my class. I like her fine. She has been my teacher about five years. I know the books of the Bible and the Lord's Prayer. I have gone to school every day this year. I weigh 80 pounds. My birthday is April 26. I have one brother and one sister. My sister goes to high school. I would like to hear from any of the cousins.

Edna Kittinger.  
Dale, Ill.

Dear Aunt Bettie: I am a little girl from Ohio, with brown eyes and chestnut brown hair. I am fifteen years old, and fifty-seven inches high. I am a Methodist. I go to Sunday school and church at Wesley Chapel, every Sunday that I possibly can. I am the pianist for the church and almost all of its organizations. I am assistant teacher trying to teach the scholars all I can about the love of Jesus. I am saved and sanctified by the Lord Jesus Christ; he has washed all my sins as white as snow. I am just one year old in God's kingdom. We just closed the revival meetings at our church, and I want to say God was there. Oh my, cousins, don't slip away from your Jesus, for he is needing many reapers to reap his harvest. There are many sheep and only one dear, kind Shepherd to go and stand by. I do love to read the dear old *Pentecostal Herald*, especially page ten. I have learned to know and love Dr. Morrison. I had the privilege last May of hearing him address the Senior Class of B. A. at their commencement exercises. I am glad that I've learned to know and love true-hearted Christian boys and girls from dear Asbury College. We had a wonderful trip seeing Kentucky, but we did long to get back to dear old Ohio. Dear cousins, I want to tell you if you ever want to see and be in Heaven on earth just go to dear old Camp Sychar, near Mt. Vernon, for there

you hear the glories, amens, shouts and hallelujahs. There's where you meet true saints of the Lord Jesus Christ. I have preached two sermons in my church at Wesley Chapel. My dear good pastor has led me much farther in the Christian work than I would have gone, but the dear God led me out. I enjoy the Christian life more each day, and I never feel like turning back. I just feel like pressing onward.

Rosannah Heister.  
Canal, Winchester, Ohio.

Dear Aunt Bettie: I am a little girl ten years old and am in the fifth grade. I go to Sunday school every Sunday I can. Esther C. James, I guess your middle name to be Catherine. Am I right? If I am don't forget your promise. Fern Longshire, I thought your letter was sweet. I try my best to live a Christian life. Aunt Bettie, I have a pretty little brother named Charles Wesley, and we want him to go to Asbury College and make a preacher. Well, I hope Mr. W. B. will be gone to town when this letter arrives.

Monda Stewart.  
Dyer, Tenn.

Dear Aunt Bettie: I would like to join the happy line which leads closer to our Savior. My mother used to take *The Herald*, but the year is up now, but we get it from another lady next door. My parents are both Christians, working for Jesus. I have one sister and two brothers. I am thirteen years old. I am a Christian and would like to receive letters from the other cousins.

Anna Houston.  
Turtle Lake, N. Dak.

Dear Aunt Bettie: Will you move over a little, cousins, and let me sit down? I am a little boy four years old, blue eyes, yellow hair and rosy cheeks. Who has my birthday, April 7th? I help daddy get in wood and help mother carry water. I love to go to Sunday school and I like to hear the letters read on page ten. I have one sister and no brother. Please print my letter.

Frank Terry.  
Rt. 4, Harrison, Ark.

Dear Aunt Bettie: May a Wyoming boy join your happy band of boys and girls. I go to Sunday school every Sunday at the Methodist Church. After Sunday school we have Junior church which all the children enjoy. A deaconess, Miss Boobar, is our leader. I am eleven years old, have light hair and gray eyes. I like it out here but I don't like to meet with Mr. Rattler. Casper is a nice city of 25,000 people. There are lovely homes and school buildings here. Casper is in a valley with a beautiful range of mountains on the south. Prairies stretch to the north. I would be glad to write to the cousins who want to write to me.

David Luther Edelman.  
135 East 4th St., Casper, Wyo.

Dear Aunt Bettie: I hope you will let a little Alabama boy join your happy band of boys and girls. We take *The Herald*. I like to read page ten. This is my first time to write. I hope to see my letter in the paper. I belong to the Baptist Church. I am eleven years old. I am in the fifth grade. If some of you cousins will answer my letter I will be glad to answer.

Woodrow Blane.  
Millry, Ala.

Dear Aunt Bettie: This is my first letter I ever wrote to *The Herald*. I like to read page ten. My brother takes *The Pentecostal Herald*. I go to Sunday school nearly every Sunday. I belong to the Methodist Church. Our pastor is A. T. Puntney. I go to school. My teacher's name is Miss Milton Donnell. I am fifteen years old. I am in the eighth grade. I have long brown curly hair and brown eyes; I have fair complexion. I hope to see my letter in print. God will bless every one. I must say good bye to all.

Edna Hay.  
Rt. 1, Box 405, Hutchison, Ky.

Dear Aunt Bettie: Will you please admit to your circle a little Florida school marm? My parents take *The Pentecostal Herald*, which, I think, should be in every home in the world. I am five feet tall, have gray eyes, brown hair, about 40 to 45 inches long, and fair complexion. My weight ranges from ninety to one hundred pounds. I am twenty-three years of

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age. I have taught for seven years and thoroughly enjoy the work. Wherever I work I try to win my little folks with love and kindness and try to teach them to be kind and lovable and it is very seldom that I have to use serious punishment. I try to let my pupils see Jesus in me. I shall enjoy getting letters from the cousins, as I enjoy reading and writing letters.

Ruth Smith.  
Allenhurst, Florida.

Dear Aunt Bettie: This is my first letter. My brother takes *The Pentecostal Herald*. I enjoy reading page ten. I belong to the M. E. Church. I go to Sunday school nearly every Sunday. I go to school. I am in the seventh grade. I have long black hair and black eyes. My teacher's name is Miss Milton Donnell. I like her just fine.

Viola Hay.  
Rt. 1, Box 405, Hutchison, Ky.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? This is my first letter to *The Herald* and wish to see it in print. Wake up, Georgia boys and girls, I never do see a letter from Georgia. I go to the M. E. Church, and Sunday school, at Sylvania, Ga. Our pastor's name is Rev. Paul Muse. We sure do like him. I am ten years of age and in the sixth grade at school. My teacher's name is Mrs. H. L. Reddick. I sure do like her. She is the best teacher I ever had. We have 48 pupils in my class. I am going to tell you a very pretty little prayer sent me from the Little Bible Book League in Chico, Calif.

"I thank thee, dear Father, for Jesus thy Son,  
Who came down from heaven to save us each one.  
I thank Thee for all the good gifts thou dost give,  
For food and for clothing and home where I live.  
I pray Thee that all of the children so dear  
May know Thee and love Thee no matter where.  
Help me to do my part the good news to send,  
And show by my life I love Jesus my friend."

R. Zeagler.  
Rt. 1, Box 8, Zeagler, Ga.

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



## FALLEN ASLEEP

### ROBINSON.

Clarence H. Robinson, son of Allen and Sarah E. Robinson, was born June 3, 1877, at Little York, Indiana, and departed this life December 30, 1926, age 49 years, 6 months and 27 days. He was the fourth in a family of five children, two sisters, Cynthia and Jennie, and one brother, Thomas Victor, having preceded him in death. One brother, Joseph, survives him. He was left an orphan when only three years old, too young to remember anything about his parents. He and his brother Joseph made their home with an aunt, Mrs. Mary Criswell, who preceded him to the heavenly home six weeks ago.

He enlisted as a volunteer in the Army in 1898, and served in the Spanish-American War.

In 1903 he was united in marriage to Almeda Borden; to this union eight children were born, six girls and two boys, two girls, Alice Marie and Constance Beatrice, having gone on before.

He was a most devoted husband and father, a good neighbor, kind and accommodating to all, doing all his strength would permit. He had been in poor health for sometime, and on Dec. 22 he was stricken down with double pneumonia. All that loving hands and hearts could do was done, but to no avail, as Jesus saw best to take him home.

He joined the Methodist Church at this place sometime ago, and on the night of Dec. 27th, he was converted and confessed his faith in Christ, claiming his promises, and leaning on "The Everlasting Arms," until at 2:00 A. M., Dec. 30, the death angel called and beckoned him to come up higher.

He leaves to mourn their loss, a wife, six children, Howard, who is in the U. S. N. Radio Service, now stationed on Long Island, New York, Olive, Mary, Inez, Mabel, and Harold, one brother, Joseph T., and a host of other relatives and friends.

The stream of life flows on,

But still the vacant chair  
Recalls the love, the voice, the smile,  
Of the one who once sat there.

The flowers we lay upon the grave  
Soon wither and decay,  
But the love we bear for him  
Will never fade away.

The golden gates were opened,  
A gentle voice said come,  
And with farewells unspoken  
He calmly entered home.

Another guest for the promised land  
Another robe of white,  
Another crown of life brought forth  
With fadefless jewels bright.

Funeral services were held at the M. E. Church, Sunday afternoon, conducted by Rev. S. S. Spaulding, the remains were interred in New Hope Cemetery.

### STRICKER.

Frederick D. Stricker was born in Detroit in the year 1848. The entire 78 years of his life, with the exception of a brief time, when he lived just out of Detroit, were spent in his native city.

He was united in marriage to Loida Wegner in 1874. Two years ago they very happily celebrated their golden anniversary.

He was a man of remarkable energy and untiring activity. Early in life he engaged in the milk business in a small way. His unusual energy, and strict honesty won for him not only business success, but an enviable reputation and a host of friends. At one time when many creamery men of Detroit were under severe official criticism, his product was found several points above standard requirements.

His early religious training was in the German Lutheran Church. Forty-five years ago Mrs. Stricker entered into a very clear and definite experience of conversion, and united with the German Methodist Church. This gave our brother great distress and much fear for her spiritual wellbeing. On various occasions we have heard him relate the soul struggles he experienced for about a year before he finally surrendered to God and entered into the same glorious experience of sins forgiven and a soul set free.

and followed Mrs. Stricker into the fellowship of the same communion. About ten years later, in the loft of a barn under the ministrations of The Salvation Army, he entered into the perfect soul rest known by Methodists and others as "entire sanctification." And ever since he has been an unflinching witness to God's sanctifying power.

Later he united with the East Grand Boulevard Methodist Episcopal Church, and has been an honored member of the Official Board to the end of the race. He was a charter member of The Detroit Holiness Association, and as trustee and treasurer of the same he guarded carefully its financial interests. For a long term of years he has been a very active and honored member of The Board of Management of Simpson Park Camp Meeting Association.

The genuineness of his Christian experience was attested by his love for the things of God. How he did love God's word! It could be truthfully said of him, "His delight is in the law of the Lord, and in his law doth meditate day and night." He loved God's house. He was always "glad when they said unto him, let us go unto the house of the Lord." He loved God's people. No other fraternity attracted him but the Brotherhood of The Disciples of Jesus. But his greatest joy was when he heard the cry of the penitent seeking for mercy, and the shout of victory when a seeking soul touched the "mercy seat" and the shackles of sin broke, and a soul was born into the household of God. These are the unflinching characteristics of a true Christian.

But I think the things that speak most loudly of the sterling qualities of this good man and his faithful companion are the fruits of their union, and of their Christian family life. It is no small thing to have given to the world a minister of the Gospel and a missionary to carry the lamp of life to benighted souls, but out from this home have gone Rev. Edwin W. Stricker, of Tucson, Ariz., and Miss Annie E. Stricker, of Sao Paulo, Brazil. Then this same home has given two sons who are physicians are ministering to the physical needs of the sick and suffering, Dr. F. D. Stricker, of Portland, Oregon, and Dr. Henry D. Stricker, of Detroit. Then Miss Helen Stricker a Christian teacher in the public schools of Detroit has for a number of years been making her contribution to the intellectual development of the young. And last, but by no means least, there are the two daughters, Mrs. Ida Weber of Detroit, and Mrs. Louise Lindow of Cleveland, Ohio, Christian mothers seeking to train their children for Christian life and service. This family has surely been left a glorious heritage—far above gold and silver or vast estates. How much of Divine grace they will need to enable them to live up to such a standard.

It surely has been good for us who have known Bro. Stricker to have had the privilege of service and fellowship with him. His last days were greatly cheered by visits with all his children except Miss Annie in South America. He was able to be about the house till the very last, when about ten P. M. Saturday, Jan. 8, he heard the call to come up higher. He did not resist the messenger who came for him. There was no struggle at the last. He had just taken his bath and was partly dressed when the family heard a fall in the bath room and all was over.

Funeral services were held at the residence, 3468 Field Ave., Detroit, on Tuesday, Jan. 11. The service was in charge of his pastor, Rev. W. C. S. Pellowe, who brought a fitting message and paid fine tribute to the splendid Christian character of Bro. Stricker. Other ministers who took part were Rev. James Chapman, pastor of Woodmere Methodist Church, Rev. C. W. Butler, of Cleveland, Ohio, and Rev. W. B. Weaver, pastor of Bethlehem Church. All expressed great appreciation of the excellent worth of this worthy servant of God.

### Keep Some on Hands

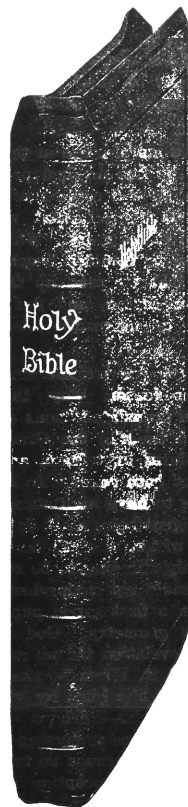
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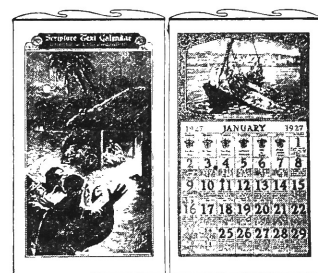
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# SUNDAY SCHOOL LESSON

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

Lesson VII.—March 20, 1927.

Subject.—The Christian's hope.  
John 15:1-3; 2 Cor. 5:1-10; 1 John 3:2, 3.

Golden Text.—In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. John 14:2.

Times.—Part one, A. D. 30; part two, about A. D. 57; part three, near the end of the first century.

Places.—Part one, Jerusalem; part two, Philippi; part three, probably Ephesus.

Introduction.—Our lesson centers in the Christian's hope; but a multiplicity of things in the different parts of the lesson point to that hope; so that one finds it no easy task to gather all these flowers, and form them into a tasty bouquet. We shall have to gather some from John's garden and some from Paul's; but they transplanted them all from the paradise of God; wherefore they are not only beautiful, but rich in heavenly fragrance; and there is something in their odors, that is very healing to troubled hearts. Breathe freely and deeply, and they will do you good.

Jesus spoke the words quoted from John 15:1-3, the night before his crucifixion, which makes them doubly tender and sweet to us. They were among the last things spoken to his troubled disciples on that dark and trying night. Had a mere man been going to a cross the next day, such words would have sounded superhuman when falling from his lips; but they are perfectly natural from the lips of the God-man. They were spoken not only for the comfort of the eleven apostles with whom he was conversing, but for all his saints in all the ages.

Paul's part of the lesson is rich in consolation for the troubled, persecuted Christians down at Corinth, and for us who are coming on in these latter years. He makes death look small by bringing it into the light of heaven; and verily it does look small in the midst of such supernatural light. Ask some dear old saint who has tarried about the door-way that leads out of this world into that which is beyond, while the ineffable glory of the brightness of the face of Jesus Christ was shining all about him and all over him and all through him, what he thinks about Paul's words: maybe he can tell you something of their meaning to a soul down in the valley of death among blooming flowers and luscious fruits transplanted on this side of the river from the gardens of God on the other side, just to give passing saints an earnest of things on the other shore, so that they will not be overjoyed when they get there. But the apostle does not stop without a word of warning: The final Judgment is coming for all of us; wherefore be ready in that hour; for there is no escape.

Dear old John was nearly a hundred years old when he wrote the blessed words that close our lesson. God had pulled back the veil that hides the eternal world from ours; and John had seen the imperishable things that await the faithful. Just commit his immortal words to memory till we come to our comments on the lesson.

Comments on the Lesson.

1. Let not your heart be troubled. —Those were strange words in such

an hour. They would have been meaningless, had he not added: "Ye believe in God, believe also in me." Real living faith in God settles all our troubles.

2. In my Father's house are many mansions.—House here must stand for place of abode; for mansions themselves are houses. The language seems to be figurative. Christ is emphatic in his statement, and declares: "If it were not so, I would have told you." It is blessed to know that he is preparing a place for us in his Father's house.

3. But we have his promise in this verse that when he has finished preparing the place, he will come again, and receive us to himself, that we may be with him in his glory. What a blessed promise to troubled hearts.

Suppose now that we take up the third part of the lesson, and finish with John before taking up the selection from Paul.

2. Beloved, now are we the sons of God.—I see no reason why this should have been translated "sons of God." The word used in the Greek text is tekna, plural of teknon, and means children of both sexes. To be a child of God is to have high standing among intelligent beings. It doth not yet appear what we shall be.—Were our heavenly standing to be revealed now, we could not comprehend it any more than a first grade pupil could understand geometry. God is withholding the revelation till we are able to understand it. When he shall appear, we shall be like him; for we shall see him as he is.—Perhaps no two of us have the same understanding of this statement, because no two of us have the same conception of Jesus. "We shall be like him" is the big part of it. Seeing him as he is, is simply the result of being like him.

3. Every man that hath this hope in him purifieth himself, even as he is pure.—Hope in him, in Jesus Christ. The standard is so high that it almost makes one dizzy to think about it; but it is not too high, since it is the only standard that will admit a soul into heaven. HOLINESS!!

Now we shall go back and see what Paul has to say to the Corinthians.

1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—We shall not quote the three following verses, but shall use this one as a sort of introduction to them. The four verses are full of mystery. If you have Clarke's commentary, read in full what he has to say in commenting on them. He regards them from a Jewish standpoint, supposing that the apostle is referring to the old wilderness tabernacle which could be dissolved, or taken to pieces at will, and then could be rebuilt again. This he would have to represent our bodies. The ark of covenant, however, remained intact and was covered by its own veil, representing the soul after the dissolution of the body in death. The Jews believed that the soul had some sort of veil or covering between the death of the body and its resurrection. The passage has been the ground of much controversy, and some have made shipwreck of themselves in their exegesis of it. Maybe it will all be clear some day. Till then we can

wait, spending our time on things that are not above us.

5. Hath given unto us the earnest of his Spirit.—Old time real estate dealers understood that. When they sold a man a piece of land they gave him a bagful of the soil as a warrant that when he paid the balance of the stipulated price, he should have his good things to come.

Take now verses 6 to 9 inclusive. Paul is drawing a contrast between the two states of the soul. In the one we are at home in the body: in the other, we are out of the body, but present with the Lord. Paul's conclusion is that the latter state is preferable. What joy, what rest, what glory there is in being safely housed in heaven. "A religion that does not make one homesick for heaven is hardly worth having." The true Christian is willing to remain in this world and labor as long as God sees best; but the home-going day should be the happiest day of all his life. Then he will see the King in his beauty, and be safe forever.

10. We must all appear before the judgment seat of Christ.—No matter what may be our own notions, or our own wishes, in that regard, we must be there. There will be no chance to hide or to dodge. But some one may say: "I am not ready." No matter about that; when the hour arrives we shall all be there. That every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—It will not be the purpose of the final judgment to find out where any one must spend eternity. That matter will be settled forever when we breathe our last breath. Belief or unbelief in Christ settles it. God will not take the responsibility; but we must. The judgment will fix rewards for saints and punishment for the wicked. We fix both our rewards and our punishments, whichever is to be given to us, as well as our everlasting destiny.

## NOTICE.

To any one desiring a singing evangelist I would unhesitatingly recommend Prof. R. S. Adams, who has just assisted me. He is well equipped for choir directing and solo work. He goes into all the business houses, visiting and making friends, which helps the meetings. He has a pleasant personality, a good mixer and religious, which makes a good combination.

H. R. Tate.

## CHAUNCEY, ILLINOIS.

As the weather has been so bad that I could not hold my meetings this winter, I would like to get in touch with some single man that can preach, sing, pray and run a Ford to help me in my meetings this spring and summer. I have several revivals to hold, and to keep my other work going is too much for one man. Let me hear from some one right away.

Chas. H. Campbell.

## NOTICE!

Evangelist Roy L. Hollenback, of Cambridge City Ind., is conducting a series of revivals on Prince Edward Island from Feb. 20th to March 27th. Between April 1st and the middle of May, he could hold two or three meetings for pastors in the East, preferably Eastern Canada, New England, or New York. Pastors interested may address him at O'Leary, P. E. I., Canada.



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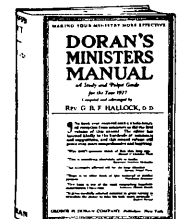
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## JESUS MY LORD IS THERE.

John W. Jasper.

When steep is the precipice that I must scale,  
When howling the wind, and when rough is the gale,  
Jesus my Lord is there.

When wild is the wave and tempestuous the deep,  
His words will soon charm the wild billows to sleep—  
Jesus my Lord is there.

When death's icy clutch on my heart I shall feel,  
To waft my redeemed soul to infinite weal  
Jesus my Lord is there!

## OUR FATHER'S HAND IN DANGERS SEEN AND UNSEEN.

A company of students was going on a trip to play basket ball with students of three other schools; they were to be gone several days, the last day to be spent seeing the sights of Boston. They were to leave Boston by boat Saturday evening, arrive home on Sunday.

One of these boys did not believe in traveling on the Lord's day; he was leaving Friday evening intending to go from Boston to New York by bus. He phoned for his reservation, his seat was engaged and he was to be there at 9:45. He was there a few minutes ahead of time, but his seat had been sold. Of course, he was disappointed, had to go back and take



the train, which was much more expensive; but after the bus had traveled a few miles there was an accident, a collision; one killed and eleven seriously injured. Don't you think that boy is praising his heavenly Father for his protective care in dangers seen and unseen? Does it not pay to be true to the Lord?

Mrs. C. C. Shippis.

**BURLINGTON, NEW JERSEY.**

If you have room in *The Herald* I hope you will give it to these few words. I want to say that nobody knows what they are missing until they read *The Herald*; it is just like breakfast, dinner and supper to me. I am one preacher that is not afraid to tell the unsaved where they will go if they fail to serve King Jesus. We need more preachers that will do as Jesus told everybody to do, "Go ye into all the world and preach the gospel to every creature." Let us not fail to preach the gospel. My family and I travel together and the Lord has given us 2,899 souls and we expect more, for it pays to preach the gospel and not try to have entertainments Sunday nights instead of the gospel, as lots of the churches are doing. **Rev. William P. Young.**

813 Stacy St., Burlington, N. J.

**SERIOUS REFLECTIONS.**

To an observing, thoughtful mind conditions at the present time are grave indeed. We are living in an age of turmoil. This old world seems to be shaken from center to circumference; not only a new year but a new world, seemingly, has been ushered in also. Why this reckless, seething mass of humanity seeking something to satisfy? Is it possible that Christian people are asleep at the switch while countless thousands are plunging over that unfathomable abyss into the blackness of darkness. Something must be done to stay this slaughter of human souls. Dr. Morrison said, "Is there a remedy for these conditions? Is there balm in Gilead? The remedy will not be found in the election of a President or by a change of administration at the Capital of our Nation. The only power that can turn the tide of wickedness, bring salvation power back to the church, faith back to the schools, purity and happiness back to the home is infinitely higher than anything human. We must have God in his divine authority, we must have Jesus in his compassionate love, we must have the Holy Ghost in his cleansing and empowering for service."

No truer words ever fell from the lips of mortal man. Oh, for more ministers of the gospel like Bro. Morrison, who is not afraid to thunder forth from the pulpit and the press in words that cannot be misunderstood—"Ye must be born again."

Christian men and women everywhere, let us put on the whole armor of God. The night is far spent, the day is at hand. I can hear a voice in the distance coming nearer, and nearer. "Oh Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." "Time is now fleeting, the moments are passing, Passing from you and from me; Shadows are gathering, Jesus is coming, Coming for you and for me."

Mrs. Florilla Pinney.

**HOME MISSIONARY OUTLOOK OF THE CHICAGO CENTRAL DISTRICT.**

We are now planning to put on the most aggressive Home Missionary Campaign in the history of the Chicago Central District. In the last three years, we have organized about sixty churches. We have a net increase in church property of \$250,000.00, and are paying approximately \$30,000 more for pastors' salaries than three years ago, and last year we raised on the District more than \$100,000 for all purposes than we did four years ago. We take courage in the battle. We have only just touched the edges of the 11,000,000 people in our great territory of the state of Illinois and the city of Chicago.

We are hoping to put on Campaigns in many of the following cities: Metropolis, Harrisburg, Olney, Mattoon, Robinson, Kankakee, Gibson City, Herrin, Marion, Jacksonville, Centralia, Hillsboro, Kampsville, Rushville, Lewiston, Monmouth, Princeton, Dixon, DeKalb, Woodstock, Waukagen, Elmhurst, and Newton. Also in Wisconsin, we have the following places slated to enter: Beloit, Milwaukee, Portage, Fondulac, Oshkosh, Neenah, Wausan, Wisconsin Rapids, Green Bay, Rhinelander, Phillips, Ladysmith, Hurley, Superior, Eau Claire, Chippewa, Flasco, LaCross.

Anyone who may live in these cities and have friends living in them will you please address me at Danville, Ill. Will you help me to get in touch with these cities in Wisconsin?

We are contemplating buying seven new tents this year. We have between ten and fifteen of all grades and kinds already. We have an army of workers begging us to go to work. We believe that God is calling the Church of the Nazarene to give the saving gospel to the masses in the twentieth century and so far as I am personally concerned I am going to work at the job.

Anyone interested in going out and pouring out their lives and sacrificing to preach old-fashioned holiness that will cause people to go the straight and narrow way, may write us at Danville, Ill., general delivery.

E. O. Chalfant.

**DO YOU THINK SO?**

A short time ago a prominent evangelist said to me, "Johnson, we ought to have *The Pentecostal Herald* put in the libraries of the various cities of this country." "Yes," I said, "but we cannot afford to send them." "But you make an appeal in *The Herald*, and ask the people of different cities to send in subscriptions for their libraries," he said.

He thinks, and I think, that *The Herald* ought to be in every public library in the U. S. Do you think so? I'll tell you what we shall do. If you would like for this good holiness paper to be where the public can read it, if you will send us \$1.00 with the address of your library, we shall send it there for a year. This is a reduction of fifty cents on the yearly subscription.

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Cincinnati, Ohio, March 27-April 10.  
Springfield, Ill., April 17-May 1.  
Pittsburgh, Pa., May 20-29.  
Upland, Ind., June 7-10.

## ANDERSON, MACK AND ETHEL.

Meade, Kan., March 3-20.

## AYCOCK, JARRETTE AND DELL

Oakland, Calif., March 6-20.

## BELEW, P. P.

Elkhart, Ind., March 23-25.  
Home address, 1529 W. Nelson St., Marion, Indiana.

## BENARD, GEORGE.

Flint, Mich., March 31-April 17.  
Blissfield, Mich., Feb. 20-March 13.  
Tustin, Mich., March 16-30.  
Flint, Mich., March 31-April 17.  
Muskegon Hts., Mich., April 18-May 1.  
Home address, Hermosa Beach, Calif.

## BEVINGTON, R. W.

Lennon, Mich., Feb. 27-March 13.  
Open date, March 15-28.  
Home address, Miltonvale, Kan.

## BROWNING, RAYMOND.

Detroit, Mich., March 13-April 3.  
Home address, Wilmore, Ky.

## CAIN, W. R.

Litchfield, Neb., March 6-20.  
Jamestown, N. D., March 27-April 10.

## CALLIS, O. H.

Whitesburg, Ky., Feb. 27-March 13.  
Horse Cave, Ky., March 20-April 3.  
Beaumont, Tex., April 10-May 1.  
Loyal, Ky., May 8-22.  
Permanent address, Wilmore, Ky.

## CAROTHERS, J. L. AND WIFE.

Colorado Springs, Colo., March 6-20.  
Grenada, Colo., March 21-April 3.  
Home address, 1611 W. Pikes Peak,  
Colorado Springs, Colo.

## CHATFIELD, C. C. AND FLORA

Portsmouth, Ohio, Feb. 27-March 13.  
Ellet, Ohio, March 20-April 3.  
Home address, 2601 Pleasant Ave., Ham-  
ilton, Ohio.

## CLARKE, C. S.

Hitchcock, Okla., Feb. 27-March 13.  
Windom, Kan., March 20-April 3.  
Home address, 808 N. Ash, Guthrie,  
Okla.

## COLEMAN, PAUL.

Indianapolis, Ind., March 6-20.  
Thornstown, Ind., March 21-April 3.  
Greenwood, Ind., April 4-17.  
Connersville, Ind., May 5-15.  
Home address, 1620 Fairfax Ave., Cin-  
cinnati, Ohio.

## COX, F. W.

Yeagertown, Pa., March 11-27.  
Goodland, Kan., March 23-April 17.  
Home address, Lisbon, Ohio.

## GRAMMOND, PROF. C. C. AND MAR-

GABERT.  
Melbern, Ohio, March 13-27.  
Constantine, Mich., April 3-17.  
Home address, 726½ Washenaw St.,  
Lansing, Mich.

## DUNAWAY, C. M.

Charleston, S. C., March 2-27.  
Home address, 216 N. Candler St., De-  
catur, Ga.

## DYE, CHARLES.

Columbus, Ohio, March 6-20.  
Lockland, Ohio, March 27-April 10.  
North Baltimore, Ohio, April 14-May 1.  
Home address, 430 Williams St., Troy, O.

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Charleston, S. C., March 3-27.

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Oakton, Ky., March 21-April 2.  
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Newport, Ky., April 21-May 8.  
Pittsburgh, Pa., May 15-29.  
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lyn, N. Y.

## FLEMING, JOHN.

Bloomington, Ind., March 3-13.  
Decatur, Ill., March 22-April 10.  
Alliance, Ohio, April 20-May 1.  
Ohio Assembly, May 4-9.  
Cincinnati, Ohio, May 27-June 6.  
Barberton, Ohio, June 8-19.  
Salem, Ohio, June 21-July 3.  
N. Little Rock, Ark., July 29-Aug. 8.  
National Park Camp, New Jersey, Aug.  
12-21.

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## FRYE, H. A.

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Cass City, Mich., March 27-April 17.  
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June 12.  
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Portland, Ore., April 3-17.  
Tacoma, Wash., April 18-May 1.

Springfield, Ill., Aug. 10-28.  
Present address, 406 N. Lemon St., Ana-  
heim, Calif.

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Wichita, Kan., March 7-13.  
Springfield, Ohio, March 20-April 3.  
Ohlong, Ill., April 8-24.  
Carlinville, Ill., April 25-May 8.  
Wabash, Ind., May 13-20.  
Phillipsburg, Ohio, June 1-12.  
St. Louis, Mo., June 13-26.  
Monroe, Ind., June 27-July 10.  
Aspen Grove, Ky., July 11-24.  
Oregon, Wis., July 31-Aug. 14.  
Charleston, Ill., August 19-28.  
Upland, Ind., Sept. 2-17.  
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nati, Ohio.

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Kokomo, Ind., Aug. 1-28.  
Home address, Frankfurt, Ind.

## GLASCOCK, J. L.

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Home address, 1350 Grace Ave., Cincin-  
nati, Ohio.

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East Marion, N. C., March 15.  
Spear, N. C., March 28.  
Randleman, N. C., April 24-May 8.  
Open tent dates, May and June.  
Connelly Springs, N. C., Aug. 7-15.  
Home address, Box 200, Connelly  
Springs, N. C.

## GROGG, W. A.

Hanley, W. Va., March 2-20.

## HAMES, J. M.

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South Bend, Ind., May 20-June 5.  
Home address, Greer, S. C.

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Buckhorn, Ill., March 7-20.  
Eureka, Mo., April 4-17.  
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N. Y. City.

## HOLLENBACK, ROY L.

O'Leary, P. E. I. Can., March 11-27.  
Chadron, Neb., May 27-June 12.  
Marion, Ohio, June 16-26.

## HOLLENBACK, URAL T.

Auburn, Pa., June 16-26.

## HORN, LUTHER A.

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Blountstown, Fla., April 28-May 8.  
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1322.

## HUNT, JOHN J.

Iona, Mich., March 1-14.  
Pitman, N. J., March 27-April 10.  
Chicago Evangelistic Institute, Chicago,  
Ill., March 12-22.  
Pitman, N. J., March 27-April 10.  
Home Address, Media, Pa., Rt. 2.

## HYSSELL, HARVEY B.

Waycross, Ga., March 2-16.  
Screven, Ga., March 20-27.  
Charleston, W. Va., April 3-17.  
Putney, W. Va., April 20-May 8.  
Boomer, W. Va., May 11-20.  
Pax, W. Va., June 5-19.  
Clay, W. Va., June 26-July 10.  
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Guthrie, Okla., May 1-15.  
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North Little Rock, Ark., June 5-19.  
Jasper, Ala., June 23-July 3.  
Olive Hill, Ky., July 8-18.  
Goddard, Ky., July 21-31.  
Cambridge, Ill., August 4-14.  
Bonnie, Ill., August 19-29.  
Millport, Ala., Aug. 31-Sept. 12.  
Thomas, Okla., Sept. 15-25.  
Home address, Bethany, Okla.

## JOHNSON, ANDREW

Canadian, Texas, Feb. 27-March 13.  
Germantown, Ky., March 17-April 3.

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Jackson, Ohio, April 13-May 1.  
Brookfield, Mo., May 4-25.

## LAMP, W. E.

Coffeen, Ill., Feb. 27-March 19.  
Home address, Wilmore, Ky.

## LEWIS, M. V.

Tionesta, Pa., March 13-27.  
Home address, Wilmore, Ky.

## LANCASTER, S. F.

Burns, Oregon, March 3-20.  
Home address, Hardtner, Kan.

## LOVELESS, W. W.

Columbus, Ohio, March 11-27.  
Lake Charles, La., March 31-April 24.  
Pittsburgh, Pa., May 14-20.  
Home address, London, Ohio.

## MACKAY SISTERS.

Orlando, Fla., March 10-20.  
Home address, New Cumberland, W.  
Va.

## McCALL, F. P.

Kathaleen, Fla., March 20-April 3.

## McCord, W. W.

Sale City, Ga., July 28-August 7.  
Home address, Sale City, Ga.

## MILBY, L. G.

Churubusco, Ind., Feb. 27-March 13.  
Chester, W. Va., March 20-April 3.  
Chicago Heights, Ill., April 10-May 1.  
Home address, Box 327, Danville, Ill.

## MILLER, JULIUS.

Ellendale, N. Dak., March 8-27.  
Home address, Mattoon, Wis.

## MILLER, JAMES.

Palisade, Colo., Feb. 25-March 13.  
Modoc, Ind., April 10-24.  
Hope, Mich., July 31-Aug. 14.  
Home address, 1249 N. Holme Ave., In-  
dianapolis, Ind.

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Nashville, Tenn., Feb. 27-March 13.  
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Columbus, Miss., March 9-27.  
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Ave., Colorado Springs, Colo.

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Polsgrove, Ind., April 4-May 1.  
Open dates, Feb. 13-March 27.  
Address, Wilmore, Ky.

## PULLIN, M. C.

Open dates for 1927.  
Home address, Waynesboro, Va.

## QUINN, IMOGENE.

Berrien Springs, Mich., March 21-April 6.  
Indianapolis, Ind., April 7-17.  
Home address, 909 N. Tuxedo St., In-  
dianapolis, Ind.

## REID, JAMES V.

McMinnville, Tenn., Feb. 27-March 13.  
Wilmington, N. C., March 20-April 3.  
Murfreesboro, Tenn., April 5-17.  
Home address, 2912 Meadowbrook Drive,  
Ft. Worth, Texas.

## REDMON, J. E. AND ADA

Gary, Ind., March 4-20.  
Auburn, Ind., March 25-April 10.  
Bloomington, Ill., April 15-May 1.  
Home address, 1231 North Holmes Ave.,  
Indianapolis, Ind.

## RICE, LEWIS J. AND EDYTHE

Ossage, Okla., March 2-20.  
Home address, 2923 Troost Ave., Kan-  
sas City, Mo.

## RUTH, C. W.

Orlando, Fla., March 10-20.

## SANFORD, E. L. AND WIFE.

Ashland, Ky., Feb. 27-March 13.  
Tollesboro, Ky., March 20-April 3.  
Open dates April and May.  
Home address, 202 Engman Ave., Lex-  
ington, Ky.

## SELLE, ROBERT L.

Rogers, Ark., Jan.-April 1.  
Leroy, Ind., April 10-24.  
Home address, Winfield, Kan.

## SPINKS, OTIS W.

(Song Evangelist)  
Lanrel, Miss., March 8-20.  
Rude, Miss., March 21-April 10.  
Shreveport, La., April 10-May 1.  
Hornbeck, La., May 2-15.  
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## SWEETEN, HOWARD W.

South Bend, Ind., March 12-28.  
Toledo, Ohio, April 2-18.  
Gary, Ind., April 23-May 9.

## TEETS, ODA B.

Danese, W. Va., March 6-20.  
Home address, Aurora, W. Va.

## THOMAS, JOHN.

Pittsburgh, Pa., March 6-20.  
Barberton, Ohio, March 23-April 4.  
Cleveland, Ohio, April 7-24.

## VANDALL, N. B.

Sebring, Ohio, March 6-20.  
Oil City, Pa., March 27-April 17.  
Alliance, Ohio, April 20-May 2.  
Carrollton, Ohio, May 27-June 5.  
Ft. Wayne, Ind., May 5-22.  
Pittsburgh, Pa., May 20-29.

## VAUGHT, G. H.

Fleming, Pa., Feb. 21-March 13.  
Home address, 953 N. Oakland Ave., In-  
dianapolis, Ind.

## VAYHINGER, M.

Holton, Ind., Feb. 27-March 20.  
Terre Haute, Ind., Jan. 23-Feb. 13.

## WILLIAMS, L. E.

Open dates, March and April.  
Home address, Wilmore, Ky.

## ZEITS, DALE G.

Martin's Ferry, Ohio, Mar. 6-20.  
Home address, Lima, Ohio.

SEE PAGE SIXTEEN.

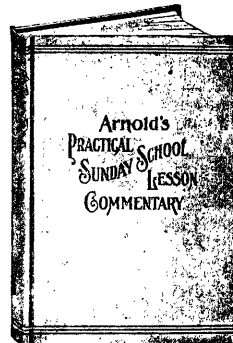
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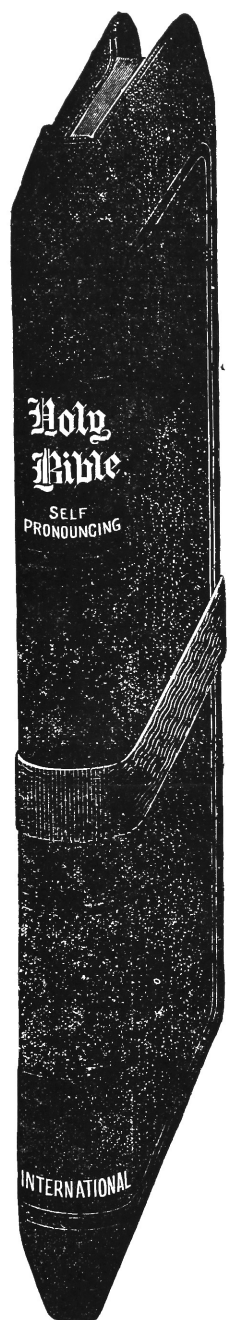
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## THE POWER OF TESTIMONY.

By The Editor.

**I**T should be remembered that the Apostle Paul was called to preach and witness. He was not only to set forth the deity of Christ, the atonement he had made for sin, and the plan of salvation offered in the Gospels, but he was to witness that he personally had demonstrated the power of this Gospel to save and the glorious fact that Jesus Christ had arisen from the dead and had appeared unto him.

\* \* \* \*

Every true witness for the Lord Jesus, and what he can do for a lost sinner, is a good preacher. He may not have made an exhaustive study of theology. He may not have been ordained with the laying on of hands. He may not be in a pulpit, nevertheless, his witness is good, saving Gospel. This preacher may be down deep in a mine, lying on his side under the rocks digging out coal and, while he eats his lunch, he may talk to his fellow laborers of what the Lord has done for him and bring his fellows to repentance and saving faith. He may be a soldier on the march alongside his comrade or waiting in the trench for the command to go over the top; he may meekly tell of the assurance of salvation in his soul and, in the telling, he may have preached a sermon that proves the power of God unto salvation to his fellow soldier. He is working in the foundry, at the forge, at the cabinet-maker's bench. He is on a train shoveling coal into the engine or punching tickets for the passengers. He has within himself the blessed consciousness of sins forgiven and sweet communion with his Lord. He speaks to his fellows; his voice is gentle, his face is shining. There is compassion and solicitude beaming in his eyes. He wins a soul. He is a preacher of the Gospel.

\* \* \* \*

"Ye are my witnesses," said Jesus to his disciples, and he says the same to all of his disciples in all ages. Blessed are they who can tell their fellowbeings of the Christ who is mighty to save, of the salvation they have found, and of his readiness to receive all those who come to him in answer to that gracious promise that none who come will be cast out, but that they shall find rest to their souls. Sabbath days are too few and preachers are not enough to carry on the work of the Kingdom. God wants every Christian to be a preacher. Not necessarily a carefully prepared message, not a "firstly, secondly and thirdly," not a long-drawn-out discourse, but a *testimony*: "I have found Jesus. I am the lost sheep that you read about in the parable. I had wandered far away. The wild beasts of sin had torn and mangled me. There was no power left me to go or come. I was dead in trespasses and in sin. Jesus sought and found me; he bore me back to the fold of God upon the omnipotent shoulders of his power. He brought me into the folds of peace and rest. He had to suffer. He spilt his blood, but he rescued me from the lions of sin that would have rent me to

### SPEAKING OF GOOD NEWS.

We frequently receive letters of this character: "The Pentecostal Herald has been coming to me for several months. I suppose some friend of mine subscribed for the paper for me. I greatly appreciate the kindness of this friend; the paper has proven a real blessing to me. I thoroughly approve of the stand you take in defense of the Bible and a genuine religious experience and life of true consecration. I would not be willing to do without the paper, and I want you to let me know when my time expires so I can renew my subscription. If you know who sent me the paper, please extend to them my thanks.

"Faithfully yours,

"A. B. Blank."

We have received enough letters of this character to make a good-sized booklet. Many ministers are now constant readers of *The Herald* and renew their subscriptions promptly to whom the paper was sent by some friend. You have a young pastor, or perhaps an elder one, or you know of some young minister in whom you are interested; send him *The Pentecostal Herald* for one year at the reduced price of one dollar. No doubt it will be a good investment.

death." Such testimony is inspiring. Men will listen to it. They will think about it. The Holy Ghost will bless it. The inspired writer tells us, "The entrance of thy Word giveth light," and so it is with the testimony of a good witness.

\* \* \* \*

Once there stood up in a meeting a broad-shouldered, strong man and with clear voice and emotional emphasis, he said, "I was a great sinner. I was far out on the ocean of rebellion against God. The tempest was sweeping me to doom. I was like a ship with her masts splintered by the lightnings, her sides beaten in by the icebergs, her rudder broken, her sails torn to rags by the wind. It took a master hand to bring me into port, but a Master came to me. He turned the prow of my sinking ship toward the ports of peace. He brought me safely past the reefs and into the haven of rest. Jesus was the Pilot who rescued me. I stand here with my sins all washed away through the atoning merit of his blood to say to all sinners, however far you have gone, or deeply you may have fallen, that Jesus is more than equal to the situation. It's easy for him to lift the mountains of your guilt off of your prostrated and crushed souls. It's easy for him to heal your wounds and bring you peace and rest. I would that you all might find in him what I have found. Repent, believe and learn for yourselves that Jesus is mighty to save." The testimony thrilled the audience. The people wept and sinners hastened up the aisle, fell at the altar, prayed through to victory and went out rejoicing in Jesus. There must be a life back of the testimony. The life to the testimony is like the bow to the arrow that speeds it to its mark. The Psalmist tells us that praise is comely in the upright. Those who would witness for the Master must be filled with the love and salvation of the Master.

### Some of The Reasons Why The Doctrine of Entire Sanctification is Unpopular.

**T**HE doctrine of entire sanctification, as taught by the Wesleys, the early Methodists, and down through the century and a half of Methodist history by many prominent and devout Methodists, and by what is known as the modern Holiness Movement, has always been an unpopular doctrine both with the unregenerated world and those ecclesiastical bodies that teach that sin must remain in God's children until death.

Sin is so tenacious, so persistent and so common, that a very large per cent of the population of any community is prone to believe that it is impossible to live without sinning, and the idea of holiness of heart and life appears to them to be abhorrent fanaticism.

I suppose it will be reasonable to say that at bottom of all this is the fact that the carnal mind is, in the very nature of things, at enmity against God. The Apostle Paul tells us, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." Depraved human nature could hardly be expected to be friendly to the doctrine of holiness. The unregenerated will not be found hungering and thirsting after righteousness. Those in rebellion against God will certainly have no desire to be cleansed from sin and enjoy the blessedness that Jesus Christ says belongs to the *pure in heart*.

No one will deny but that there has been a very general departure from the doctrinal teaching of entire sanctification in Methodism, and we now have a spirit and propaganda that is radically opposed to the fundamental truths underlying this great Bible doctrine and gracious Christian experience.

In the first place, the preacher of entire sanctification insists that all human beings are naturally depraved, carnally minded, that man is fallen, that he has a corrupt and sinful nature. This teaching is quite repulsive to a large element of religious teachers, who are very boldly and aggressively teaching that there is no such thing as natural depravity. They tell you that children are born in a state of moral purity; that they do not need to experience regeneration, much less sanctification; that being born pure they should have good environment and careful training; by and by they should be brought into the church and introduced into service, having been taught and established in the belief that they are Christians.

The teacher of the old Bible, Methodist doctrine of entire sanctification insists that

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY



# Asbury Theological Seminary---School of the Prophets.

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

**P**ERHAPS one of the most important decisions Dr. Morrison ever made in his remarkable career as preacher-educator, was when in 1923 he finally resolved to put in connection with Asbury College, a definite, clear-cut, conservative Evangelical School of Theology, known now as "Asbury Theological Seminary."

We remember the things which led up to this decision. When Dr. Morrison invited the writer to a place on the faculty of Asbury College to take the chair of Systematic Theology we were face to face with the fact that our students in Theology after graduating from college had to go elsewhere for their B.D. work. The modernistic theological seminaries were offering attractive inducements to our students, and we knew if we did not do something to give our Divinity students their complete theological course under our own roof they would be going to schools where they would be subjected to the most perilous dangers to their faith and to their after ministry.

The whole matter was thoroughly gone into and finally Dr. Morrison called together in his office, Dr. Larabee, Dr. Harrison, Professor Maxey, Professor Hawkins, Professor Reynolds and the writer, and a plan and prospectus for a Theological School was fully discussed until a decision was reached and Dr. Morrison said with emphasis, "Let us have it and begin with the Fall opening." Thus, in 1923, the Asbury Theological Seminary opened its doors and started upon its history with Dr. H. C. Morrison, Pres.; Rev. F. H. Larabee, Dean and Professor of Greek; Rev. F. P. Morris, Systematic Theology; Rev. W. E. Harrison, Biblical Theology, Rev. G. W. Ridout, Practical Theology and Evangelism; Rev. W. R. Reynolds, Church History.

## PURPOSES OF THE THEOLOGICAL SEMINARY.

Asbury Theological Seminary regards it fundamental to maintain in all its teachings, the doctrines of the faith which have come down to us from the Apostles and the Fathers, the faith that has been tested through the ages, the faith that gave birth to the Reformation and that in the latter days brought on that great evangelical revival in the days of John Wesley. All our teachings range around the Bible as the inspired word of God; around the Cross as the great center of redemption's plan; around Jesus Christ as the incarnate Son of God who died, the just for the unjust, that he might bring us unto God. In these days of tragic unbelief we must build a School of Theology at Asbury where divinity students will grow in faith and grace as well as in intellectual attainments, and where they can acquire an adequate theological training consistent with a sound gospel faith.

Asbury Seminary stands among the theological seminaries of our country as a school distinctly aggressive, but at the same time without an apology for the faith of our fathers—the faith held by Paul the Apostle, John the Divine, Augustine and Athanasius, Luther the reformer, Wesley the Methodist.

Asbury stands for the Arminian-Wesleyan faith, which believes in the Trinity, in divine revelation, in the inspired Scriptures, the fall of man, the divine incarnation, the divine Christ, the atonement for sin, pardon, regeneration and sanctification by faith, the second coming of Christ, the judgment, heaven and hell.

The purpose of the founders of this Theological Seminary is to have associated with Asbury College a theological seminary where students for the ministry and Christian work generally, may secure their preparation in divinity in strict accord with Bible orthodoxy and the historic faith of the Christian

## ASBURY THEOLOGICAL SEMINARY

### Stands for

The Historic Christian Faith.  
The whole Bible for the whole World.  
The Faith once for all delivered to the saints.  
The Bible as a Special Divine Revelation.  
The Evangelical Faith as against Modernism.

For Christian Education consistent with sound Orthodox Theology and the "Old Paths." Jer. 6:16.

### The Divine Afflatus.

"Let the warm and living spirit of Christianity shed its magic breath upon the youthful minds that crowd those halls of learning; then shall hope beam over them in the light of hallowed prophecy, and the revolution of Time's wheels shall evolve the destiny of each in the brightness of knowledge and virtue. Be it our labor to plant this school in the shadows of the Eternal Throne, draw over it the shield of Omnipotence and protect its interests with the thunder that issues from the thick darkness in which Jehovah dwells.

"Talk ye of Pierian springs and Castalian founts and Arcadian groves; give me the Testament of Jesus, the Inspiration of the Spirit, the Baptism of the Holy Spirit! Let others seek the accomplishment of classic lore, wander amid the ruins of antiquity, learn the lessons of wisdom from grey chronicles of departed times, sit wrapt in poetic mood as the evening looks down upon the lone and mighty wild over whose bosom, wide and waste, lie scattered the molding relics of cities that have crumbled into tombs; be it ours to lead our students amid the gardens of God, and point them to the glories of the great hereafter. Let others spend their millions to rear marble monuments within whose capacious dimensions the fearful experiment is to be made of raising men without religion; but on this Institution may there rest forever the dew of Zion, and the smile of God."

church. Never was there a louder call for a school of theology which will hold uncompromisingly true to the faith of the fathers and the fundamental doctrines of historic Christianity. Our Seminary will have as its constant and unwavering purpose to cultivate both scholarship and piety, and to provide a place where Christian students may pursue their studies in such a way as to increase their faith in God, in his Word, and in the supernatural, and where they shall become so rooted and grounded in the "Most Holy Faith" that when they leave us they will ever stand firm as faithful preachers of a whole gospel, courageous defenders of the faith, and workers that need not be ashamed, rightly dividing the Word of Truth.

It has been well said "That the aim of all theological investigation is to give knowledge of God, and man's origin and destiny. Such knowledge comes in part by reason—natural theology, but these are inadequate—they must be augmented by Revelation." The perils which have invaded the theological realm in the past several decades and which are becoming more and more acute in our age are due almost entirely to the tendency to make *intellect* the sole arbiter in things theological. It was a wise saying of Luther, "Pectus facit theologum"—*the heart makes the theologian*. Too much theological training is done today in schools where there is no heart passion and no soul culture—everything runs to brain, and the next thing we know is brass. A lot of graduates from the Modernistic Theological Seminary have no gospel message and their preaching is as lifeless and powerless as sounding brass! Then on the other hand we have theological professors who become so arrogant and intoxicated with intellectualism that they have brass enough to assert the most monstrous and the most skeptical things in the name of Religion so called. Such a thing as reverence they are destitute of. Dr. Thomas, of England, has well said: "The processes of intellect have their sphere, but logic is very fallible and should be correspondingly humble. When it presumes to modify the message of God to men according to its own lit-

tle measurements; when it dares to limit the manner of God's working, whether in ages past or present; when it demands that the limits of its own comprehension shall be the limits of our faith; why then we say: "In the name of Christ, cease your folly, and return to your appointed tasks. This is the Kingdom of the Spirit; and except ye become as little children ye cannot enter here!"

When Robertson Smith, that great Hebrew scholar, of Aberdeen, met his students in the class-room he generally put into all his prayers this petition: "May we be mighty in the Scriptures." To be mighty in the Scriptures means reverence, faith, humbleness, devoutness, having the Spirit as well as the letter. This is the province of the Theological School—to produce scholarly men and saintly who will be mighty in the Scriptures through the power of the Spirit of the Lord.

Asbury Theological Seminary came into existence in answer to the urgent call for a modern return to orthodoxy.

The Reformation was a *Rediscovery* of orthodoxy. Luther originated no new doctrine but he exposed the atrocious errors of Catholicism and cleansed away the rubbish of sacerdotalism and ecclesiasticism which had hid the precious truths of Redemption and brought forth again the great and glorious doctrine of *justification by faith*.

The Wesleyan Revival was a return of orthodoxy. Such a great man as Mr. Gladstone said of the Evangelical Revival under the Wesleys that "It aimed at bringing back on a large scale and by an aggressive movement, the cross, and all that the cross essentially implies." John Wesley swept away the accumulated rubbish of centuries which had hidden in the established church the great doctrines of grace and he brought forth to the multitude the great truth of the witness of the Spirit and the yet more glorious truth of Christian Perfection.

Asbury Theological Seminary is guarded in its theology and teachings by the fact that it is identified with, and is a part of, one of the outstanding Holiness Schools of the Nation. Holiness and Orthodoxy always go together. Dr. Buckley, writing in the early theological schools in Methodism, said:

"So strong were the fears of the fathers that theological seminaries would breed heresy and undermine the vitals of Methodism, knowing how faculties in Europe and America had persuaded trustees and had radically changed the doctrines taught, and how difficult it was to silence such teachers, they would not give their consent to their establishment without special guarantees against heresy being devised. Hence in the 1856 General Conference, the Report on Biblical Institutes had this to say:

"The Committee on Education have had under consideration the subject of biblical institutes and beg leave to report in relation thereto the following resolutions:

"1. That this General Conference rejects all institutional means for ministerial education which assume the sufficiency of merely educational qualifications for the sacred office, and most strenuously require that no candidate for that office be admitted to our biblical institutes and departments for ministerial training without a certificate from the Quarterly or Annual Conference of its belief that he is divinely called to the ministry.

"2. That the General Conference looks with approval on those biblical departments which are in connection with our colleges, and which may hereafter be established in such connection and upon our biblical institutes which now do, and hereafter may, exist separately for the education of such candidates: *provided always that both these*



classes of ministerial institutions be encompassed with guards sufficient to protect them from heresy in doctrine and error in discipline."

They then provided that all instruction shall harmonize with the doctrines and discipline of Methodism.

Let it be remembered that Asbury Theological Seminary must accord in its teachings with the standards of a distinctly out-and-out holiness school. Its President, Dr. Morrison, is known not only Nation wide but world-wide for his stalwart unswerving devotion to holiness as a doctrine and a cause, and all its Professors are men whose lives have been devoted to holiness doctrines and promotion.

And now what shall be our appeal to the Holiness people?

1. *Give us your support and sympathy.* Send us your sons and daughters that we may train them for the Lord's work and send them back to you not only educated but on fire for God. We believe in revivals and pentecosts in our Theological Seminary.

2. *Give us your Prayers.* Our earnest request is that you pray for us. Our task is a great one, our work hard, our responsibilities to the hundreds of young men and women who come to us are tremendous. We need the prayers of the godly that we may be true to the heavenly vision.

3. *Give us your financial support.* If we could secure \$50,000 endowments for a Chair

of Systematic Theology, a Chair of Practical Theology and Evangelism, a Chair in Bible, a Chair in Christian Missions, what a blessing it would be to us! I believe there will be several reading this article who could endow one of those chairs very easily. What a splendid place to put \$50,000 that would be yielding interest year by year by some man of God pouring out from that chair Theology, Bible, Evangelism, Missions, etc., for years to come!

This is written with the hope and prayer that the holiness people of America will stand by this the only distinctively out-and-out Theological Seminary in the Movement. Stand by Dr. Morrison, stand by the men of God who teach in its halls!

## THE GIFT OF SUFFERING.

Rev. B. F. Knapp, M. A., B. D.

**T**HAT is what Paul calls it. He is writing to his best beloved church—the one at Philippi. It is of these converts that he exults, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy." The key word of the whole letter, used in some form fourteen times, is "joy!" And yet, strangely enough, he is himself speaking from a prison, "My bonds in Christ are manifest in all Cæsar's Court," and he is speaking to those "having the same conflict which ye saw in me," and his epistle is to be delivered into the hands of the believers by Epaphroditus who has just been sick "nigh unto death not regarding his life to supply your lack of service toward me." Having these facts in mind, listen now as he speaks of this strange "gift," "For unto you it is *given* on behalf of Christ...to suffer for his sake."

"Covet earnestly the best gifts," is a Divine command. These in order are listed (1 Cor. 12) as first, apostles, secondarily prophets, thirdly teachers, etc., etc. But at the background of each such outstanding personality is this somber gift of suffering. Sacred history records in unmistakable narratives that have thrilled and inspired records in all ages the fact that the apostles and the prophets have been the greatest sufferers of all time starting with "Consider Jesus Christ the Apostle...of our profession." "For I think," says Paul, "God hath set forth us the apostles last, as it were appointed to death...even unto this present hour we both hunger and thirst and are naked, and are buffeted, and have no certain dwelling-place...we are made as the filth of the world, and are the offscouring of all things." We have only to remember the burning of Savonarola and John Huss, the trials of Martin Luther, the imprisonment in filthy jails of George Fox, the mob-attacks upon John Wesley, to know that to be first in leadership means to be first in suffering.

Since suffering is the gift of God it might seem strange that modern Christians would avoid it. But we are here at odds with an age that is decidedly averse to the least feeling of pain or annoyance. Dr. Bernard J. Bell writes in the January *Atlantic*:

"As for comfort, our twentieth century people are soothingly immersed in it. Ours is a steam-heated, well-lighted, cunningly upholstered, warm-bathed era. With almost incredible ingenuity we ward off the bumps, plane the sharp corners, escalate the heights. From twilight-sleep birth, to narcotized death, we insist upon ease."

Accentuating the same facts, Reinhold Niebuhr thus addressed a recent Conference in Milwaukee:

"We worship our bodies; we sublimate, we feed them; we pillow them in luxury. Hu-

man ingenuity is exhausting every resource to provide new physical comforts."

If men who make no pretensions to full salvation thus accurately gauge the present world trend, certainly those whose eyes are enlightened by the Holy Spirit must be increasingly cautious of compromise, especially at this point, of our joy in suffering for Christ's sake. God's gifts are never to be despised or omitted from the believer's treasures. They are always in some points at variance with the present world order. God uses no static and programed method of producing Christian character. His grace is the same, but every soul has a different story to tell of Divine guidance and Divine glory. The gift of suffering is as much a part of his plan as the gift of an uttermost salvation.

*The gift of suffering is the gift of vision.* Our natural eyes are like unground lenses for a telescope. We can only see a little way with them. But when we are put on the wheel of adverse circumstances or a grinding trial bears down heavily upon us, the vision of our own need, of unlimited grace and of human possibility, is increased to an infinite perspective. A Christian man had an only boy, who was of an unusually charming and loyal disposition and a beautiful follower of Jesus. The lad was compelled to undergo an operation which seemed to be successful. The father felt compelled to leave a few days later on an important though not lengthy journey. The boy was perfectly satisfied for his father to go and kissed him goodbye with a light heart. Four days later the elder man returned and at once telephoned to the hospital for news about his son. Like a bolt from the blue came back the answer, "He is dead." "A spasm of pain swept over the father's face as he uttered these words, and uncovered the agony of his soul after a lapse of six years. But a new light was in his eyes, and a new joy in his voice as he told how he had found the blessed will of God for his life and what unspeakable joy he had found in doing that precious will."

*The gift of suffering is the gift of value.* With God there is no waste. "Conservation of energy," is a spiritual as well as a physical law. Destructive as well as negative forces are made to work in his plan. Not only the "foolish" and the "weak" things of the world hath God chosen, but the "base things" and "things which are despised to bring to naught the things that are." One of the most famous and successful of our evangelists was recently heard to say, "For many years now I have been thanking God for one permanent and continual though heart-breaking trial that has been my lot for more than a generation; and I say to him, 'I do not ask Thee to remove this trial on my account for it has been and now is the greatest blessing that Thou hast ever given me.'" To a few who know the actual facts, it is no less than a miracle of divine grace that this

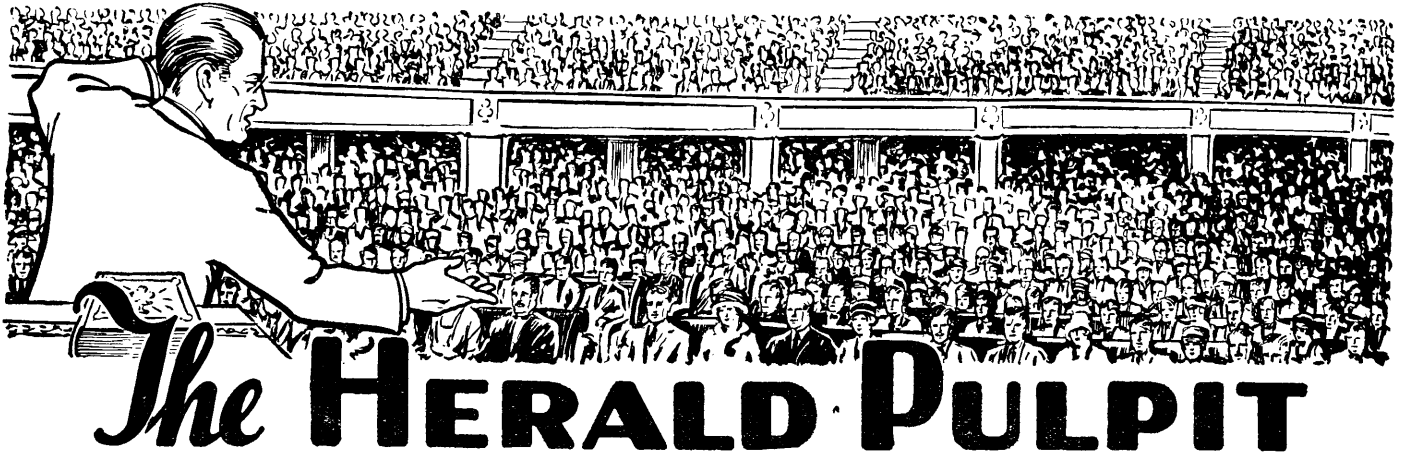
man has not long ago broken under the burden that has been his to carry all through the years. Yet merely not to break under it is one thing while to mount upon it, not as some past event in retrospect, but as the living daily tragedy which it is—such a victory makes us understand the content of Paul's repeated "joy" in Philippians as no dictionary or lexicon could possibly give it to us.

The gift of suffering puts a new valuation upon many things and gives peculiar and otherwise unattainable sympathy and understanding for those in distress so that to comfort others becomes a source of rejoicing rather than an irksome duty. "And whether we be afflicted, it is for your consolation and salvation...Blessed be...the God of all comfort who comforteth us in all our tribulations that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." The uncut diamond is little more than any other piece of quartz save in its possibilities. If it is genuine and without flaw, the diamond cutter will take almost unlimited pains to grind and polish until every one of its facets flashes back the glory of the sun and will shine through the darkest night. The glory of the diamond is in giving back what it has gained. Uncut and unpolished it might be good enough for gravel in the streets, but when it has been tried, it becomes fit to add lustre and renown to the grandest courts of earth. Its value depends directly upon the way it has stood the test. And our value to God and the world is to be measured in terms of suffering and of the joy that was produced from it.

*The gift of suffering is "for his sake."* That alone would make it bearable. If nothing of permanent perfection or Christ-like character were to be thus gained, if no increase of influence and power to heal other broken hearts could be thus achieved, the gift of suffering would still be gladly acceptable to the Bride of Christ "for His sake." It is told of a young Englishman that he went out to the Australian gold fields to seek for a fortune, first plighting his troth with a lovely girl in his native village. His labors were successful and soon he was able to send his beloved a real gold nugget as a souvenir of his findings. But later he invested in an ill-fated enterprise that swallowed up all his savings. In a moment of discouragement he wrote releasing the young lady from her engagement. Months passed by and already he regretted his hasty letter, for once more fortune smiled upon him. What was his joy one day to receive an enclosure of a solid gold ring made from the very nugget that he had sent his sweetheart for a present. On the inside was engraved these words, few but how precious: "Entreat me not to leave thee."

(Continued on page 6)





## "IT IS FINISHED."

Rev. G. E. Shaffer.

"He said it is finished and gave up the ghost."—John 19:30.

**T**HESE are days when more dependence is being placed in the arm of flesh than ever before. Many are they who are being deluded through false doctrine and false teaching. Schools of modern thought are sending out into the world atheists, false teachers, false prophets and ungodly men, who are creeping into the pulpit, and from behind the sacred desk are "turning the grace of our God into lasciviousness"; perverting the word of truth to their own damnation. We have in this day and age, organizations with large memberships that are blinded to the real vital truths of the Scriptures concerning spiritual things, and "by whom the way of truth is being evil spoken of." In many instances, the house of God has been made a "house of merchandise," through competition with the business world in serving meals in the churches, having contests on bowling alleys that have been installed on the pretext that they will "attract the young folks and hold them in the church." The angel Gabriel could not hold the majority of church members of the present day church organization, because they have had no change of heart. Talk to them about the "new birth," "witness of the Spirit," etc., and they will look at you in astonishment. Get the young folk thoroughly saved and sanctified and our leaders will not have to resort to the things of the world to hold their flock together and conserve their membership.

The sin question is winked at, the second coming of our Lord is being ridiculed, and holiness and divine healing are outlawed in many a pulpit today; but, beloved, Satan is still the same; he has not changed; he is still as persistent in his efforts to deceive as he was in the Garden of Eden; death is just as real now as the day when God spoke to Adam and Eve the words: "In the day that thou eatest thereof thou shalt surely die." Sin has all the sting it ever had since the fall of Adam; yet men and women play with it in these last days to their own peril.

The words of our text: "It is finished," were spoken by our Lord while hanging on the Cross, and through these words Jesus proclaimed to a lost and dying world that he had paid the debt and satisfied the law and that his work was "finished," as mentioned in his memorable prayer to the Father in the 17th chapter of John and the 4th verse, "I have finished the work which thou gavest me to do." Our eternal salvation was made complete in the death, burial and resurrection of Jesus Christ; he suffered death on the tree for every man. His precious blood was shed for our justification, "Much more then being now justified by his blood, we shall be saved from wrath through him." Romans 5:9. His

precious blood was shed for our sanctification; "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach." Heb. 13:12, 13.

St. Luke tells us in the 23rd chapter of his gospel and the 46th verse, that Jesus cried with a loud voice and said, "Father into thy hands I commend my spirit: and having said thus, he gave up the ghost." Reader, you will notice that it was when the cross held Jesus that he was fully yielded to the Father, so it is with every man and woman that lives the Christian life today; they are fully yielded to Jesus when self has been crucified and they can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Many a person has rejected sanctification (or holiness) because they are not willing to bear the reproach of the name of Christ. Any believer who has not been sanctified is like a man who owns a house but does not possess it. To fully possess a house, one must occupy it. If I own a house without occupying it, the same may be a home of all that is sinful and evil.

As Christ finished the work which the Father gave him to do, and that work was the giving of his life's blood to obtain a full and complete salvation for a lost world, then every man and woman who would be worthy of the name Christian, must measure up to God's standard of holy living. No person can truly say he is saved unless he is completely saved, and full salvation consists of one being justified, sanctified and glorified. The Word plainly teaches us to "Follow peace with all men" and holiness, "without which no man shall see the Lord." That this holiness is obtainable in this life is clear from the exhortation for us to "follow peace with all men" now; also in the 1st Epistle of John 1:7, "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." You will note that the word "cleanseth" is in the present tense, which means *Now*, in this present life, this side of the grave. The two works of grace, justification and sanctification, must be experienced in this life, but as to glorification we know very little about, only we are to "hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." However, as in a building we have the foundation, superstructure and the roof, so in the spiritual life we have the spiritual house consisting of justification, the foundation, sanctification the superstructure, and glorification, the crowning glory; but glorification is not experienced until our fleshly bodies have been changed and "fash-

ioned like unto his glorious body" at the second advent of our Lord. (See 1st Cor. 15:51, also Phil. 3:21).

Well! one says, "I do not believe we can be holy until death separates soul and body." Salvation is to live by, beloved. Death is spoken of in the Word of God as an enemy, and the last enemy that shall be destroyed, 1st Cor. 15:26; we are also told that the "wages of sin is death," Rom. 6:23, and "to be carnally minded is death." Rom. 9:6. Nothing is purified in death, nothing in the grave, nothing in heaven. Adam Clarke, the great Commentator said: "The living stones of the temple like those of the temple at Jerusalem are hewn, spared, and cut here in the church militant to prepare them to enter into the composition of the church triumphant." It is the work of the blessed Holy Spirit to prepare you and me in this present life for the glories of Heaven, and why under high heaven, would any person want to charge him with unfaithfulness in his duty. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (See also John 14:16).

How often we have been asked the question, "Does not the first Epistle of John 1:8, tell us that 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.' Thousands of 'church sinners' are scanning the dear old book from cover to cover these days to find an excuse for their sins, and they are probably more familiar with some of the more isolated scriptures on sin than they are the Ten Commandments, or the Beatitudes. The words quoted above mean exactly just what they say. If an unconverted person says he has no sin to be cleansed from, or that he has never sinned, indeed he is a liar, and the truth is not in him, for all "have sinned and come short of the glory of God," and the Psalmist says "In sin did my mother conceive me." To be sure, all are born in sin BUT "If we confess our sins, he is faithful and just to forgive us our sins (that is, the sins we have committed) and to cleanse us from all unrighteousness" (that is, he will cleanse us from the sin principle, or inbred sin). The 8th verse of this epistle speaks of one who says he has no sins to confess while the 9th verse speaks of one who willingly acknowledges and confesses his sins and receives forgiveness.

Well, another says: "I believe we have to sin as long as we are in this body." We should like to ask such a one this question: "Is it the body or the soul that commits sin?" The Scriptures say "The soul that sinneth, it shall die." Indeed, the body is only a temple that houses the soul of man, and after it has served its purpose, will go back to dust, but the soul lives on and on forever. If it is the body, flesh and bones that sinneth, would not the giant wish himself a dwarf? as the more flesh a man has, the more capacity he would



have for sinning. How ridiculous to think that the body of man sinneth, except as its members are used as instruments of the soul. Sin is a disease, and if not rooted up and purged out of the soul, will grow until it eats out the very vitals of its victim. Who can expect to be saved from his sin in the next world, but they who cling to the doctrine of purgatory. Leprosy, the disease of old, is typical of inbred sin in the believer, and we read in the gospel according to Matt. 8:2-3, "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean, and immediately his leprosy was cleansed." Notice, dear reader, this leper was a worshipper; but he needed cleansing, so he came; he prayed; he believed, and Jesus touched him and made him every whit whole. Bless God forever, for a salvation that saves and keeps. Amen.

Every believer must be sanctified in exactly the same way as this leper was, there is no other way. The disease of sin is in every believer until he has been cleansed with the Baptism of the Holy Ghost. You may keep the "old man" suppressed and quieted for a time, but in some unguarded moment he will spring up and become a conquerer. The old fellow must be crucified: he must die the death that Paul tells us about in Gal. 6:24: "And they that are Christ's, have crucified the flesh (old man) with the affections and lusts." Also in Romans 6:6 "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin." That is to say that the "old man" or sin principle in man, was crucified potentially when Christ was crucified on the cross, but actually in faith and baptism with the Holy Ghost. Christ does not regulate sin but casts it out and purges the soul from its evil effects. That the old man is crucified is evident from Eph. 4:24, where Paul speaks of the "new man" created in righteousness and true holiness.

Well, another says: "I hope I'm saved, I have been a member of church for a good many years." That is fine, my brother, but church membership will never save you. The Pharisees were wonderful church members, and no doubt, would put many of the present day church members to shame, but what does the Master say to them in Matt. 23:23: "Woe unto you Scribes and Pharisees, hypocrites, for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." Read the whole chapter. Yes, you may have been baptized with water, but this will not save you. Simon the sorcerer, was baptized and yet he was in the gall of bitterness, and in the bond of iniquity after he was baptized. Acts 8:23. You may be able to prophesy as Saul, the King, you may hear preaching gladly as Herod; you may make long prayers as the Pharisees did; you may find no fault with Christ as Pilate; you may be as near the Kingdom as the man spoken of in Matthew 19:22, and yet perish. If you are counting on anything short of full Bible salvation, the experience of being made a new creature through the pardoning grace of our Lord Jesus Christ, and the removal root and branch, of the old Adamic nature, through the pentecostal Baptism with the Holy Ghost, you are on very dangerous ground, and will not be able to stand in the day of judgment, but may be among those that are "left" when Jesus comes to catch away his Bride, the true church. (See Luke 17:34-37).

Reader, if you do not know your sins forgiven, seek Christ now for forgiveness of your sins. If you are already a believer but have not experienced the Baptism with the Holy Ghost, seek it now, this minute, so that Christ can do a "finished" work in your heart and cause you to "stand and rejoice in the hope of the glory of God."

These few simple words are written with an earnest prayer on my heart that this

message may fall into the hands of men and women who are unprepared to meet God, and that they will take heed; for truly I believe the time is very short and that Christ will soon appear in the cloud to steal away his people and then it will be too late to repent.

"Tis finished! so the Saviour cried,  
And meekly bowed his head and died:  
"Tis finished"! yes, the race is run;  
The battle fought; the victory won.  
"Tis finished," Son of God, thy power  
Hath triumphed in this awful hour;  
And yet our eyes with sorrow see  
That life to us was death to thee."

## An Attempt to Strike Christ From Christianity

REV. J. D. WILLIAMS.



HE•passing centuries have witnessed many a human institution laid away in time's great cemetery. The dynasties of Pharaoh and Nebuchadnezzar, of Cyrus and Alexander the Great, of Cæsar and Charlemagne, have passed into oblivion. These empires, which one time seemed as fixed as the stars of heaven, have long ago crumbled to atoms. Their proud capitals and palaces and temples have been buried beneath the drifting sands of the ages. Many iron-clad customs too, which held men as mighty chains for long decades, have been utterly broken, and, today, are known only by the pages of history. Institution after institution has been destroyed by the ravages of time. But amid the wreckage and ruin of the centuries, there stands one institution erect and unmoved. That institution is the church of Jesus Christ.

The colossal monument of time towers heavenward, not because it has been left unmolested or unattacked for since it was first launched, it has been called upon to withstand the most malignant storms of earth. And many times during the raging of these storms of opposition, it has appeared to man that the Christian church must succumb to the terrific attacks of its relentless foes. It seems that every power has besieged it, every science has assailed it, every blasphemy has cursed it—yet the sacred institution stands. Proud kings and haughty peoples, skeptical philosophers and presumptuous latitudinarians, have conspired for its destruction. Students have ransacked dusty files, archeologists have sought amid the remains of antiquity, geologists have dug deep into the bowels of the earth, and astronomers have pierced the starry heavens, to secure evidence to marshal against this divine institution. But all have labored in vain; they have spent their strength for naught. "Like foolish birds, they have assailed the old lighthouse, with clanging wings, only to fall stunned and wounded into the dark waters which roll at its base."

Our present hour is witnessing the most subtle and malignant attack upon the Christian church of any preceding century. Its strategy has never been equalled. The Paines and Voltaires and Ingersols of our day are no longer on the outside of its walls. Today, they are found within its breastworks. And after having entrenched themselves within its sacred borders, these betrayers are attacking the central citadel of Christianity—its Author and Life.

Under the banner of Jesus Christ, these modern apostates are making an avowed effort to strike Christ from Christianity. They are denying his virgin birth, his divine Sonship, his teachings, his fulfilment of prophecy, his miracles, his substitutionary death, his resurrection, his ascension, his intercession, and his second coming. Their design is to rob him of everything supernatural.

If these men permit Jesus Christ to stand

forth merely upon the pages of history, as one of earth's greatest ethical and religious teachers, but succeed in disrobing him of his supernatural character in the belief of men, the great institution of Christianity will fall with a crash. If these avowed enemies of the gospel of the New Testament succeed in their attempts to convince men that the virgin birth of our Lord is but a myth, they rob the human family of their God-man. If these twentieth century high-brows succeed in their efforts to teach that our Redeemer died merely a martyr's death, Adam's race is destined to experience the retribution of a broken law throughout the unfolding cycles of eternity. Again, if these modern critics can delude men into believing that our Master became an everlasting victim to the pale monarch of death's domain, they strike the sun immediately from the moral heavens, and eternal darkness settles down upon the Christian church. For that empty tomb, as one man has said, was the cradle of Christianity. Yea, if the infidels of our present hour succeed, in the minds of men, in robbing Jesus Christ, in any particular, of his supernatural nature and divine character, the sacred institution of the Christian church will soon be buried alongside the other countless institutions in time's great cemetery.

No one today, not even the most pronounced apostate, denies the fact of the birth and life and death of our Lord. He is granted a place in history, as much as are Buddha and Confucius and Mohammed. But this acknowledgment, alone, is not sufficient to explain the existence of the Christian church. For Christ holds an infinitely different relationship to his church than does Buddha to Buddhism, or Mohammed to Mohammedism. Deny Jesus Christ's supernatural nature, and Christianity has no more meaning than has the English word "Christianity," after the first six letters have been erased from it. For Christianity is Christ; and Christ is Christianity.

Redemption's most renowned human champion, the Apostle Paul, clinched the basic fact of the vital relationship between Christ and his church, when he said that his life, as a disciple of Christianity, was not lived by his own strength and wisdom, but by Christ living in him. He maintained that Christianity was more than a code of laws, more than a set of doctrines, yes, more than a religious system. He declared that the life of Jesus Christ pulsated through the intellect and passions and will and affections of every true disciple of the church which bore the name of his Master. How different is the institution of Christianity, then, from the other world religions. In no proper sense, can the Brahmin be said to be in Brahma. The Buddhist never speaks of himself as being in Buddha, nor of Buddha being in him. The devout Moslem never speaks of himself as being in Mohammed. There is not interfusion of life, no felt presence of the Master in the soul of the disciple, as the secret of his strength, and the foundation of his hope and joy. But such is the relation, mysterious as it may be, between Christ and his disciples. Other faiths have no transforming power in them; but as Paul states, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." The great institution of Christianity is mysteriously bound up in its Author.

The mysterious history of the Christian church defies every attempt on the part of the modern apostates to deny the supernatural nature of our risen Lord. If men affirmed the mythical character of Michael Angelo, they would still have to account for St. Peter's Cathedral, with its great pillars pressing Rome's soil and its mighty dome which towers heavenward. And likewise, those who assert that Jesus Christ was only human, have still to account for earth's greatest moral phenomenon—the Christian

(Continued on page 9)



## THE GIFT OF SUFFERING.

(Continued from page 3)

This is the part of the gift that squeezes the joy from the presses of pain. This is the secret of the fact that Philipians is the epistle of joy among all the writings of the whole Bible. Paul had learned that his biggest victories came out of his worst defeats. It was this lesson that enabled him to say, "I thank my God upon every remembrance of you." Yet one would not think that the town of Philippi would hold many pleasant recollections for the Apostle. There he had come after "assuredly gathering that the Lord had called us to preach the Gospel unto them." But there he had found no hospitable home except in the house of Lydia, perhaps despised as a tradeswoman and thus beyond the social pale. There he had, with Silas, both of them brave Roman citizens, been dragged into the police court, where their garments were ruthlessly torn from their backs on which was plied the terrible lash, not once or twice but "many" times. Following this they had been delivered to the inhuman jailer who instead of attending to their sufferings thrust them lacerated and gouged as they were into the dungeon, where they lay on the filth-soaked ground, their feet in such a position that to sit still was agony and to move was torture. But among the converts in Philippi was the very jailer who had so mistreated them who is included in Paul's, "I thank God upon every remembrance of you!" Nearly two thousand years have passed by, yet this "joy" is still in the world. Witness the following incident from far away Java:

"There is a Dutch leper settlement with 340 patients, of whom 200 are baptized Christians. A traveler recently visited the place, and though himself a man of the world, with no settled religious faith, he was very much impressed by the lives of these converted lepers. There is only a line scratched on the soft earth round their colony, yet none ever go beyond it. They are industrious, unselfish, orderly, and most responsive in every way. 'The joy of the Lord' is indeed their strength, and it touches all who see them so happy and content with their lot. 'Their abode,' says the traveler, 'could only be called a village of joy.'"

It is always best for us to see things in the light of a spiritual vision and to have a fair valuation for spiritual entities, but it is of fundamental importance that we "know him." Anything that will help us to "know him" is of eternal worth; anything that will make us more like him is the supreme gift from his hand. The gift of suffering does all this only when it is accepted as a "gift." So long as it is regarded as a bitter calamity, or an unjust visitation, or an object of stoical indifference, it fails to accomplish God's purpose, but when we learn with Paul at Philippi that the suffering is "for his sake," and that it is as Christ's own engagement ring to his loved bride, then we can sing as a present experience.

"Pain's furnace heat within me quivers,  
God's breath upon the flame doth blow,  
And all my frame in anguish shivers,  
And trembles 'neath the fiery glow."

"He kindles for my profit purely  
Afflictions 'growing fiery brand  
And all his heaviest blows are surely  
Inflicted by a Master hand."  
"And so I whisper 'As God will'  
And in his hottest fire hold still."

## A Church Choir Smitten by the Holy Spirit.

A. W. ORWIG.

I learned of the strange and solemn fact about a dozen years ago. It occurred in a certain church of a large city, perhaps what might be said to be a "fashionable" church. Often its services were of a painfully routine and perfunctory nature. In the absence of

the pastor for several weeks, a man filled with the Holy Spirit was invited to conduct a special series of meetings. He knew something about the coldness and worldliness of the church, and in advance of holding the meetings gave himself to mighty and unceasing prayer, expecting God to effect a spiritual revolution, and he did.

When this truly man of God stood up to preach the first sermon he was deeply grieved at the formality he witnessed, and inwardly groaned and prayed that God would break it up. The levity of the choir was especially distressing to him. Soon the Lord said, "Go on with the services, and I will take care of the choir."

After the sermon the Spirit of God fell on him in wonderful intercession, and he heard a noise proceeding from the direction of the choir, as though people were falling, chairs being upset, and the like. When he ceased praying and opened his eyes he noticed that there was a penitential commotion in the audience, and that the members of the choir were stretched out in rows under deep conviction, calling on God for mercy. The next night scores of prostrate people, professors and non-professors of religion, wept and confessed their sin. And again God saved sinners, backsliders were restored, and others were baptized with the Holy Ghost.

But there are other churches where considerable lightness characterizes the choir. How very important that persons composing a church choir realize that their part of the service be as devoutly engaged in as the sermon by the preacher. Instead of their singing being a mere performance (as well as that by the congregation), it should always be a "making melody" in the "heart to the Lord," and always with an eye single to his glory.

Oh that the sin and self-slaying Holy Spirit would mightily fall upon all churches where a heartless service prevails, and smite with overwhelming conviction all such members of the choir as merely execute a human program! Yea, Lord, let it come in veritable earthquake power!

## Sanctification: What Is It?

J. N. DRAKE.



SANCTIFICATION is the work of the Holy Spirit, whereby that which is carnal in the nature of man is destroyed, and his nature spiritualized. The work of salvation begins in the inner man and works outwardly. This being true it must be a progressive work. Man is a trinity, the component parts of which are spirit, soul and body. The Holy Spirit begins his work in the salvation of man by convicting him of sin; endeavoring to subdue his spirit and bring him to repentance and confession of faith in Jesus Christ; whereupon God forgives his sins and puts a new spirit within him.

Let the reader note he has received a new spirit, not the Spirit. "That which is born of the Spirit is spirit. (Jesus plainly said, the world cannot receive *The Spirit of Truth*). This new spirit is not of the world but of God. That which is born of God doth not commit sin; a new man is born in him, who after God, is created in righteousness and true holiness. He is a new creature in Christ Jesus; he vows he will serve the Lord as long as he lives; he may run well for a time, but sooner or later makes the appalling discovery that the carnal mind still crops out; that the old man is not dead yet. This brings him into a seventh chapter of Romans experience (which is the picture of a man under the new covenant of grace, under which, according to Jeremiah, God puts his law in his inward parts). This is a crisis in

his life, in which his soul is engaged in one of the greatest struggles ever waged between the powers of light and darkness. Will he win the victory? Does he know what ails him? Has he heard the gospel of full salvation? He delights in the law of God after the inward man; but he sees another law in his members, warring against the law of his mind (which is born of God) and bringing him into captivity to the law of sin, or in other words, bringing him into condemnation. He is filled with doubts and fears, and is most wretched. Will he be able to put off the old man, and put on the new man? Will he be able to keep the vows of his first love? The world has an awful pull on him; he wonders if he was ever converted? Yes, he knows the time; he wonders if he is backslidden? He knows he still loves the Lord, and he wants the joy of his salvation restored. With the old man, the world, and Satan arrayed on the one hand, and the new man and the Holy Spirit on the other, the conflict wages. His own will must be the determining factor; he prays; he is in agony of soul; he makes his choice, and cries for deliverance; and the Holy Spirit falls upon him in power; the old man is crucified; the love of God is shed abroad in his heart, and he shouts the victory; his doubts are gone. "The Spirit himself beareth witness with his spirit, that he is a child of God."

He has now received a second work of the Spirit, whereby his soul is purified, and he is made a vessel unto honor, sanctified and meet for the Master's use. Now so long as he walks in the Spirit, he will have fellowship with the saints, and truly their fellowship is with the Father, and his Son Jesus Christ. He will do well to follow the example of that greatest of all exponents of Christian living, the Apostle Paul, who "Forgetting those things which are behind, and reaching forth unto those things which are before, pressed toward the mark for the prize of the high calling of God in Christ Jesus." This he can do if he will. If he is faithful he will pray without ceasing, in everything give thanks, rejoice evermore, and abstain from all appearance of evil. His whole spirit, soul and body will be preserved blameless unto the coming of our Lord Jesus Christ, who will change his corruptible body and fashion it like unto his glorious body. And then will be brought to pass the saying, "The very God of peace himself, sanctify you wholly," and he will be presented faultless at "The Great White Throne, before the Father, and the holy angels. Faithful is he that calleth us, who also will do it. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

## Somebody—You.

Somebody needs a helping hand,  
Somebody finds it hard to stand;  
Somebody's slipping in the night,  
Somebody's losing grip on right.

Somebody's calling for a hand,  
Somebody's trying hard to stand;  
Somebody fears the shades of night,  
Somebody wants to do the right.

Somebody must extend a hand,  
Somebody help the weak to stand;  
Somebody must help through the night,  
Somebody help to do the right.

Somebody will reach out a hand,  
Somebody will help the weak to stand;  
Somebody will help through the night,  
Somebody will help in the right.

Somebody? Yes, but who, O, who?  
Somebody, quick! Will that be You?  
Somebody, now! It must be done!  
Somebody, YOU! A soul is won!

ROBERT L. SELLE.



# REPORTS FROM SOUL WINNERS

## A REPORT.

It was my privilege and pleasure to attend, for a time, services of a revival campaign recently held in Brooksbury, Ind., in the Methodist Episcopal Church. Rev. Stambush, the pastor-evangelist, preached unusual sermons. His earnest messages were blessed of the Lord in the salvation of souls. He was ably assisted by M. V. Lewis, Song Evangelist, of Wilmore, Ky., who displayed unusual ability as a song leader and soloist, and through his untiring efforts and co-operation with the pastor, his ministry proved a blessing to many souls.

On the last Sunday afternoon, children's service was conducted by Mrs. M. V. Lewis. The service was inspiring and resulted in the conversion of a number of children. The people of Brooksbury were loyal in their support of the meeting. May this spirit of loyalty continue among them!

A Visitor.

## OLIVESBURG, OHIO.

We are glad to report a very successful revival in the Olivesburg Methodist Church, Olivesburg, Ohio, which came to a close Jan. 30. This church is on the Pavia charge, in the Mansfield District of the North-east Ohio Conference, and is about six miles from Ashland, Ohio. The meeting which continued for two weeks, was in charge of Brother and Sister D. W. Cox, of Mansfield, Ohio.

Sister Cox brought most of the sermon messages which rang true to the old-time gospel truth and carried conviction to the hearts of the hearers. Brother Cox's leadership in song, and the special numbers by Bro. and Sister Cox contributed much to the success of the meeting, as did the work of Sister Cox with the young people with whom she met for a special half-hour service each even'g.

During the two weeks about twenty people bowed at the altar as definite seekers and nearly all, if not all, were definitely blessed. At the regular service on the last Sunday morning fourteen persons ranging in age from ten to seventy, all of whom had been definitely blessed in these meetings, presented themselves as candidates for membership in the church and more are coming. Truly it was a time of refreshing for the church at Olivesburg, and we thank God for answers to prayer and take courage to press the battle for the salvation of precious souls with more determination than ever. Just now we are engaged in another revival at the Franklin Church, another point on this charge with Sister Annie McGhie, of Akron, as the evangelist.

In the closing weeks of November Sister McGhie was with us in a very gracious revival at the home point, Pavia, during which about fifty souls were either saved or sanctified and about twenty united with the church. Truly it has been a great year thus far on this charge, and we look forward to great victories in the revival in which we are now engaged. We earnestly request the prayers of The Herald family for the work here.

Rev. H. W. Middleton, Pastor.

## TWO GOOD MEETINGS.

Since last reporting, we have conducted two meetings, one was with the Church of the Nazarene at Adrian, Mich.; the tide was well on and souls getting into the fountain when we were called away by the death of wife's mother. District Superintendent Cox finished the meeting. Rev. Earl J. Stevens is the pastor of this church, and he has accomplished wonders during the short time that he has been there. This was the third meeting that we have held for him, and we never enjoyed working with him more than we did in this meeting. This was our first engagement with the Adrian Church, but we can say that we never preached to people that appreciated the truth more than this church seemed to appreciate it. God blessed them. Numerous requests were made for us to return for another campaign.

The other meeting was with the M. E. Church at New Burlington, Ind. We endeavored to preach holiness "constantly, strongly, and explicitly," but did not see the results that we had hoped for. Along with other difficulties, the great sheet of ice that covered that part of Indiana greatly curtailed the attendance and made it impossible to have service at all for two nights; however, the church was helped spiritually and some sought the "second blessing properly so-called." The church was very kind to me. Rev. H. V. Cummins, the pastor, is a good man and stood by the meeting. He is a former student of God's Bible School. He and the writer held two meetings together when boy preachers, and were glad to be again associated in the battle.

At this writing we are in a campaign with the Second Church of the Nazarene at Cleveland, Ohio. The fire is falling, and souls are being saved. Remember to pray for us.

P. P. Bewley.

## REPORT OF EVANGELIST W. W. LOVELESS.

I have had two meetings since I last reported; both in Nazarene churches. The first one was at Findlay, Ohio, running from Dec. 31st to Jan. 16th. This revival was just ordinary, hardly that. It is true that our picture was in the daily paper, and the revival duly announced and advertised; but for some reason or other the public did not crowd the church to get to hear us. If the little city got stirred or excited over our preaching we failed to hear about it. Empty pews were very plentiful during the entire meeting. I believe 36 was the largest crowd we had. However, we believe there was some good done. We had a few seekers, and we believe some of them got a good experience; also the church

was blessed and edified to some extent. We found the pastor, Rev. Roy Klingler, and his good wife, very congenial folks to work with. This was our third meeting with Brother Klingler in different churches in the last few years. He is a fine pastor and stands by the evangelist in every way.

Our last meeting was at Monticello, a mountain town in southern Kentucky, where we closed February 7th. Here the first night we were greeted by a full house, and I would judge that the church will seat over 200. After the third night seekers began to come to the altar, and from then on we never had a barren altar service. There were 89 seekers, counting them as they come, and the most of them did some real digging and praying, and of course were happy finders. The crowds increased until night after night standing room was at a premium; in fact, the crowds were too big to obtain the best results. On the last day we baptized 8 by immersion in Elk Creek, and at night we received 27 fine members into the church. Among those who joined were three preachers; one a Baptist; one a Methodist, and the other a Christian Union. This church had no pastor, but Rev. L. T. Wells, the District Superintendent, is sending Rev. J. W. Norris on the field to take charge of this church as pastor. We are expecting to hear of the Monticello Church forging in the front.

I am now with The Pilgrim Holiness Church at Arcanum, Ohio. We are just getting started but the outlook is good for an old-fashioned revival. "I feel like traveling on."

W. W. Loveless.

## REVIVAL AT HUBBARD, IOWA.

The pastor of the Methodist Church of Hubbard on the Fort Dodge District, Rev. Clifford Liming, secured the help of J. M. Howdeshell, pastor at Williams, and began a series of evangelistic meetings on the evening of Jan. 24th. The attendance and interest both were very fine from the start, but not until well into the second week did the break come, however, when hungry souls began to seek the Lord many plunged in while the waters were being troubled. The Spirit of God was gloriously manifested, the crowds increased, conviction deepened until folk would get saved at home between services. Over thirty adults and young people knelt at the altar and wept their way to Jesus Christ. The writer is not the judge as to the genuineness of these conversions, but after experience in many such revivals he believes that a complete change was wrought in most if not all of the hearts seeking. The closing day of the effort was so full that the pastor thought it unwise to receive the new converts into the church, but it is possible that he will not only receive most of these but many others as well for the entire community was aroused in an unusual manner.

The results were so determined that the young people of the church began to ask for an Epworth League, (a thing this church had not had in years) and we proceeded to organize a very fine cabinet on Sunday afternoon. There are twenty or more of these young people with fine talent, splendid characters, and energy enough to develop one of the finest leagues in the district. The meeting closed on the evening of Feb. 6th, in a halo of divine glory with thirteen kneeling at the altar for salvation and many others saying, "The revival is just getting started."

J. M. Howdeshell.

## EVERETT, MASSACHUSETTS.

Dear Friends of The Pentecostal Herald:

I have read his great messenger of holiness for many years, and felt that I would like to write this report as it will reach so many of God's people that I know. Many of my people are readers of The Herald, and I pray that it may ever stand strong for holy living.

We are holding the fort here in Everett, Mass., against sin and carnality and a growing population of godless immigrants from Southern Europe that threaten to drive Protestantism from New England unless God intervenes.

We had a most wonderful revival in our church with Rev. Preston Kennedy, of Middleburgh, N. Y., last fall, in which God graciously opened the "windows of heaven" and gave us such a blessing that we could not contain it. How God did manifest his glory among us! At least a dozen other churches have reported that our blessing reached them; believers were baptized with the Holy Ghost, and sinners saved.

We are having Bro. Kennedy with us again in March, and we are looking again for another great meeting. Pray for us here in conservative New England, that old-time revivals shall again break forth.

L. E. Darling, Pastor.

## JUST A LITTLE REPORT.

Our meeting at Toronto, Ohio, closed Feb. 6 with very good results. The pastor, Rev. George E. Johnson, is an excellent Christian gentleman. He believes, teaches and preaches that God can save all men from all sin and his people have implicit faith in him; many of his people take some good holiness paper. All of the official board profess the experience of full salvation.

The above made it easy for us to get the truth to the people. The little opposition we had to contend with was soon overcome and the truth began to settle down and souls brought under conviction and to the altar. The fire of God was on the place for days and the shouts of happy souls stirred the city. I suppose at least one hundred were at the altar

during the seventeen days and a goodly number found the Lord in pardon or purity. The Lord's people of different denominations came up to the feast of good things and returned home rejoicing. Brother Householder, of Hollow Rock fame, was with us for several days and did much to help us in his prayers and testimony. He is a beautiful, Christian character. Our singer, Bro. Cox, of East Liverpool, was not well and dropped out on account of sickness. Cox is a fine Christian man, with a limited experience as song leader, but with good possibilities. We were invited to return next year.

On leaving Toronto, we came on to Olive Branch, Ill., and began our meeting. The prospects are encouraging. The pastor, Rev. Shaffer, is a young man and wants to see a real revival. We are trusting God for great results. I have all of March and a date in April open. All who read this report please breathe a prayer for us. I have some camp meeting dates open.

L. E. Williams.

Conf. Evangelist, Ky. Conf., Wilmore, Ky.

## CAMBRIDGE, MASSACHUSETTS.

The Evangelical Church of Cambridge, Mass., recently experienced a real Holy Ghost revival. Here, in a land where for over three centuries men have been demonstrating that, "the world by wisdom knew not God," and where ancient heresy and modern error are enthroned, the Holy Ghost again wrought a definite work. This church is the "Old Evangelistic and Holiness center" for Boston and vicinity. Here the ministries of Joshua Gill, C. J. Fowler, Godbey, Carradine and many of the other holiness evangelists still live in precious memory. Sad fact it was that evil times had dimmed the manifestations of God here, where once his glory dwelled. But God, in his good providence caused Preston E. Kennedy, of Middleburgh, N. Y., to come to us as our evangelist. He was true to his calling and discharged his office as evangelist fearlessly. We did not "number Israel," yet some obtained the experience of holiness, some were reclaimed and some saved. The church was much helped and has taken a definite step forward, while the wholesome effect of the revival meetings is still being felt in Cambridge and neighboring cities.

We rejoiced in the wholesome, fervent, unctuous ministry of Bro. Kennedy. This was his second meeting in New England, and there are promising indications that God is going to continue to use him in this section of the country to his glory.

Rev. Henry E. Chase, Pastor.

## IN ILLINOIS.

This has been a very busy winter with me. God has wonderfully blessed my labors in the salvation of many souls. My last meeting was at Carmi, Ill., First M. E. Church, where I had the pleasure of assisting Rev. W. J. Fahnestock, a man of God who preaches the full gospel in its sincerity. This was my first time to visit Carmi, but the third time to sing for Brother Fahnestock, and the 70th revival meeting in this one conference, where God had permitted me to sing his praises. Not only did the church get on a higher plane of living, but many strong men and women were saved from sin and united with the church; more than 30 persons united with the M. E. Church and other churches will receive strength also.

I am now in a meeting here at Bridgeport, Ill., where we are expecting to see God work wonders.

C. E. Edwards.

## HOLINESS CONVENTION IN CAMDEN.

God still moves where he is honored, is the thought of the holiness folks in and near Camden, N. J.: this was evidenced by the outpouring of the Spirit in a recent holiness convention held at Wesley Chapel, Jan. 20 to 23. It was a local affair, and the pastor, Rev. Preston Kennedy, did the preaching; some of the folks from the First M. E. Church of Collingswood, and the Alliance work at Pitman, helped with the music.

The Convention started Thursday night with the service in charge of the Unity Bible Class Colored Singers of Philadelphia. Thanks be to God, whether black or white skinned he has made provision for every heart to be made "whiter than snow"; filled with the power of God and faces aglow, they sang the old-fashioned Gospel in the old-fashioned way until such waves of glory struck the place that it reminded us of an old-time Methodist class meeting.

Friday, Saturday and Sunday there were three meetings a day and lunch was served to those who cared to stay. The attendance was fine and, best of all, "God was with us." The services on Saturday and Sunday were especially blessed; God manifested himself in a real way until a number were slain by the Spirit and lay prostrate under the power of God. We are confident that God is waiting to bless if folk will humble themselves and be willing for him to move in his own way "His wonders do perform."

Pray with us that in these last days God will keep his saints "in perfect peace" and continue to add his blessing to this work.

Rev. F. N. Bradley, Asst. Pastor.

## If You Want Something

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



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(Continued from page 1)

while the child, of course, is born in a state of innocence, nevertheless that it is in a fallen state; that "in Adam all die"; that the Atonement provides for the redemption of the child, and if it should die before coming to years of responsibility its salvation is secured. But if the child lives, it manifests an inward sinful nature while very young, showing anger, and selfishness, and that it does many naughty and ugly things before it is old enough to understand any nice distinction between right and wrong; that passing over the line of responsibility, because of this inward evil tendency it commits sin, becomes guilty, must needs repent and be pardoned and receive the regenerating power of the Spirit imparting a new life; that in addition to this there needs to be the gracious work of cleansing or entire sanctification in order to the eradication of the old sinful nature.

These teachers of Christian Holiness insist that the Holy Spirit uses two very different figures in order to convey correct conceptions of the great work of God in dealing with the sinner and the believer; the figure of birth is used by our Lord to convey to us a conception of what takes place in bringing the sinner into a state of salvation; the figure of crucifixion is used to indicate what takes place in our sanctification. In the first place, a *birth* brings in a new life, and a *death* eradicates or destroys the old life; not physical death, you understand, but, as the inspired Apostle puts it, the "crucifixion of our old man", the sin nature.

It will be understood that these two schools of religious teaching are wide apart, and can hardly hope to be reconciled. It perhaps should not be called intolerance, but honest conviction, belief of certain facts that each separate group of teachers believe to be fundamental.

Those who insist that the race is a fallen and sinful race, that the human heart is naturally depraved and prone to wickedness, and that in the program of redemption two distinct works of grace are necessary,—one, regeneration, bringing in the new man; the other, sanctification, or the crucifixion, destroying the old man, have tremendous advantage over the other school which insists that neither regeneration or sanctification is necessary for those who have had a proper environment and teaching. The advantage lies in this fact: that the older school, holding to the doctrine of human depravity and the need of a supernatural power in salvation, have the entire Scriptures on their side of the discussion. This other school has only the notions and unscriptural philosophies of men.

Not only has this older school the Scriptures on their side of the discussion; they have all human history, and human nature as we find it in ourselves, in our children and fellowbeings about us everywhere. The doctrine of human depravity, of the corruption and sinfulness of the human heart is not only written in the Bible, but it is written deep in human nature. The experiences of life bear witness to the truthfulness of the Scriptures when they declare that "the heart is desperately wicked."

By all means, give us the best possible environment. Surround the child with all the protection possible to prevent the learning of evil habits, teach and train him to fear God and keep his commandments. After all this is done, we are face to face with the fact that the very highest authority possible has said, "Ye must be born again." Not only so, but we soon discover that notwithstanding good environment and careful teaching there is an utter lack of something in the life of the individual that must be imparted by the Holy Spirit. In the program of salvation, we must rise into the realm of the supernatural; the human heart must come under the direct and gracious power of the Holy Spirit.

The man who licensed this writer to preach was raised in one of the best of families. The environment was good; the teaching was excellent. He grew up with faith in the Bible and fully believed all that the inspired writers had to say about Jesus Christ. He had a tender conscience and very high moral standards. He joined the church while quite young, grew up in the services of the church, came to young manhood and entered the ministry, preached several years, always with hopes and fears, never with any glad assurance in his heart of personal salvation and finally while he was engaged in a revival meeting he came to Christ with his burden and was gloriously converted, born again, and gave glad and powerful witness that regeneration was a necessity, that environment, catechism and good moral training cannot take the place of the inward working of the Spirit of God, changing the heart and producing what our Lord Jesus calls being "born again."

The doctrine of entire sanctification, in the nature of things, finds itself confronted with the whole tide of human depravity. Pride does not want to admit a state of lostness, wickedness, helplessness, the utter impossibility of salvation apart from divine help, that one must confess sin, forsake sin and come humbly, trusting only in the merit of Jesus Christ. To the proud human heart such preaching, the Apostle admits, is "foolishness."

A very large per cent of church members of all denominations have set up a very low standard of Christian living. They do not believe that they can be saved from sinning in this life. They have been taught from their pulpits and in their church literature that they must remain corrupt and that this corruption will break out in actual sin. This corruption and sinning is not condemned, but condoned, excused and apologized for. Not only so, but they are taught that for any one to claim to be cleansed from all sin is an unscriptural and boastful fanaticism; that it is an almost infallible evidence of blatant hypocrisy or mental weakness. Thus, through the years, the great mass of church members are taught to oppose the doctrine of entire sanctification, and to look askance at and ridicule any one who claims an experience of full deliverance from the carnal mind, cleansing from all sin.

It must not be understood that this teaching is confined to those churches under the influence of Calvinistic teaching. It is spread abroad in Methodism and great num-

bers of Methodists, prominent in authority, have become quite antagonistic to the old Wesleyan doctrine of entire sanctification as a second work of grace, and the sanctified preacher often finds himself handicapped and opposed not only by prominent members of his church who are not hungering and thirsting after righteousness, who have no desire or intention of having the "old man" of sin and selfishness crucified and who do not want to be annoyed with preachings, warnings and exhortations on the subject of an entire consecration, a death to sin and a holy life, but he also finds himself, in many instances, at great disadvantage with those in authority over him.

In these days, when the positive note is left out of much of preaching and religious teaching, when men boast of their liberality, when it is supposed to be an evidence of great piety to be so generous that we can give the right hand of fellowship to Jews, Unitarians, Roman Catholics and prominent heathen teachers, it is unpopular for the preacher to be what is called "dogmatic", i. e., clear-cut and positive with reference to the essentials of salvation.

In the very nature of things, the preacher of entire sanctification covers the whole ground of fundamental truth. He takes in the entire Bible. He believes it to be a direct revelation from God. He insists that "all Scripture is given by revelation and is profitable for doctrine." He is dogmatic in his declaration that the human race is fallen, that the human heart is corrupt, that out of the corrupt heart issues a sinful life. He insists on repentance and trust in Christ for forgiveness. He rings clear on the new birth. He points out the clear Scriptural teaching with reference to indwelling sin, the carnal nature and the necessity of the baptism and fiery purging of the heart, the crucifixion of the old man of sin. He insists that without holiness no man shall see the Lord. These great truths are fundamental with him; they are urgent; they are from God; they are at the very foundation of true, pure Christianity. He claims to have passed through these processes. He insists that necessity is laid upon him, he cries out, "Woe is me if I preach not the Gospel!" and to him the Gospel is the good news of full redemption here and now by simple faith in Jesus Christ.

This full salvation preacher makes much of the *blood* of Christ. The Cross, with its dying victim, its sinless Savior, is the very heart and glory of his message. Against all questions and oppositions and doubts, he runs away to 1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

All of this is unpopular. In the nature of things, it must meet with opposition, strong opposition. To the slipshod, easy-going, world-loving church member, it is utterly hateful. To the proud, over-bearing, ecclesiastic, it is thoroughly annoying. To the bitter sectarian, religionist it is cant and hypocrisy. To those, who are the willing captives of sin, who are under the dominion of the flesh, and follow greedily after the things of the world, it is contemptible and laugh-



ble. But to all of this the faithful preacher of full salvation stands unmoved and unabashed. He has heard the voice of God. He has experienced the cleansing power of Jesus' blood. He has felt the inward movings of a power given by the Holy Ghost and faithfully he stands, calling all men to repentance, warning all men of judgment, declaring that all men are sinful, that all must forsake their sins, that all must come to Christ, that all must be born again, that all must wait in the upper room of consecration and believing prayer, that all may receive the Holy Ghost, cleansing the heart and abiding to keep the temple consecrated to Christ and he sees gracious results. The power of God attends his work, sinners are smitten, penitents are pardoned, believers fall under a powerful urge of the Spirit. There is hungering and thirsting after righteousness, consecration and faith, the divine fire consumes sin and God's children move out into a Canaan of perfect love, shouting the praises of the Christ who is able to save to the uttermost.

## THE LORDSHIP OF CHRIST

MRS. H. C. MORRISON.



HE enemies of Jesus sought to ensnare and tantalize him by asking him if he were a king, to which he answered, "To this end was I born." Eternal resources were worked out in his consciousness. He not only affirmed lordship, but made it manifest in his realm of being; he is the very soul of nature and the consummation of all forces is his personality. Combinations do not make the universe, but oneness with Christ. He is the only being at home with nature; the winds may howl, the waves dash and the storm rage, there is no disturbance in him; the billows rock their Lord and lay like a cowed cur at his feet. Who ever dared to talk to a thunderstorm as did he? There is no law in nature that did not yield plastic at his touch; no disease dared to hold on to its victim when he spoke; death knew him and the grave gave up its dead when he said, "Come forth." He had no argument with death but burst its bands and came forth more than conqueror. The rocks knew him and dissolved at his feet; there is not a star whose orbit he did not fix, not a sun whose light he did not kindle, a channel he did not carve, nor a mountain over which he is not Lord and Master.

He exercises lordship not only in matter, but in all realms. "Ye have heard," but I say runs against it all. When the critics rebuked him for letting his disciples pluck corn on the Sabbath, he reminded them that he was Lord of the Sabbath and his interpretation was final. One touch of his finger throws us into intellectual insanity.

The lordship of Christ is shown in his marvelous authority over the human will. When he wanted followers he had but to say, "Follow me," and the fishermen responded without asking any questions. There was something that went with his words that caused men to act. He alone can make men bend the knee in confession; this was evidenced when Saul was stricken down and he cried, "Lord, what wilt thou have me to do?" Thomas sought material proof, but when shown the nail-pierced hands, he saw the Eternal God revealed in his Master, and he cried out, "My Lord and my God."

Christ occupies a place peculiarly his own; he is in a class to himself. He is what we ought to be, not what we would like to be. There is in Christ a quality that modern skepticism would like to get rid of; they deny his divinity in order to get rid of his authority and the pain he brings with him; back of the person who trims the divinity of Christ, there is a smitten conscience.

The philosophy of all history is Jesus Christ; history travels in but one direction and toward a definite goal, while the evolutionist is dumb about the future. His word has stood amid the ruins of Greece, Rome and Spain; he is the Master of centuries. The story of Paul's imprisonment is written in the wreckage of the Roman Empire and America will sell peanuts in Africa if she does not yield to Christ. We must lower the flag of conceit or we will be rejected as "worked out mines" as is Egypt and the Jewish countries.

Christ declared that all power in heaven and earth was given unto him and then said, "Go ye, therefore." We must preach the gospel from his throne and obey God rather than men. The men of old preached with power because they preached with God-given authority. The devil is not afraid of most preachers, but trouble came to town with Paul; he was accused of turning the world upside down. The devil did not come up and eat salt out of the hand of Paul, but like Agrippa, men trembled under his words of truth. He made trouble because God's chariots came with him.

There are many ways in which we can compromise the truth; to deny that religion rests upon any other grounds than the Scriptures. They are the end of all argument. We can pauperize Christ before the world, limit him to ecclesiastical circles, but he is Lord of everything or nothing. He must be in the parlor as well as the church; people have an idea that they can be right on Sunday and follow all kinds of meanness the other six days.

In the midst of the restlessness and confusion that are apparent on every hand, what is the destiny of this old world? What is to be the end? If it were not for the fact that we believe in the ruling of Providence, our hearts would grow faint, but he steadies our nerve and makes us willing to labor on. Jesus anchored and held Paul, and the church is not going to ruin, for Jesus is living and holds the key.

The man who would make a stepping-stone out of the mangled body of our Christ by sacrificing his principles is a traitor. No, God is not dead. When birds sing no more, and flowers do not bloom, then will I say God is dead. He will care for his own, even if the ravens have to minister to their necessities. It were better to risk crowds with religion, than a Board of stewards without religion. The man who dares to believe God, press forward in the face of difficulties, preach the unsearchable riches of Christ to a dying and hungry world, while he may go forth weeping, will doubtless come again rejoicing, bringing his sheaves with him.

## AN ATTEMPT TO STRIKE CHRIST FROM CHRISTIANITY.

(Continued from page 5)

church. Never, since time began to unfold, has history presented such a supernatural spectacle as that of the beginning of the early church. A few unlettered fishermen and publicans, all members of the most despised nation of earth, and followers of a crucified man, launched a system of truth, with a blood-stained cross as its outstanding theme, which has girdled the globe, breaking the power of sin and making saints out of sinners, wherever its demands have been met. That religion of weakness and ignominy was destined to triumph over every opposing power. No wonder Dante once declared, as he studied this supernatural institution, that if the idea of the miraculous were eliminated, the achievement of Christianity would become only the more miraculous.

The church of Christ has presented a power that its enemies have not been able to explain. And the strangest thing about this power is that it has lost none of its potency during the ravages of nineteen long centuries.

Whenever or wherever its demands have been met, it has completely conquered the most malignant and subtle opposition. This mysterious power has changed enemies into life-long friends; it has linked into closest bonds persons of different nationality and disposition and customs and tastes and habits and culture. It has caused men and women to forego native land, comfortable homes, kindred ties; and to cross seas, traverse deserts and waste places, to make their dwelling among savages, in order to tell benighted peoples of its peace and power and promise. Yea, thousands of individuals, through the centuries have gladly endured hardship and poverty and hunger and reproach and imprisonment and death, that they might spread the glorious truths of redemption.

None of these left their homes because of adventure, nor for personal gain, nor because they were followers of one of earth's great military conquerors. The secret of their sojourn can be traced back through the centuries to a seemingly insignificant scene, where he, whom our present-day critics declare was but a human creature, stood on the slope of the Mount of Olives and gave to a few humble disciples this short command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." And he dismissed them by saying, "Lo, I am with you always, even unto the end of the world." These two short sentences have become the warrant and marching orders for every future disciple of Christianity.

We, now, pointedly ask these modern apostates, what manner of man was he, whose very whisper stretches across twice a thousand years of human history; whose quiet command, spoken to a group of humble men, rolls through the decades and centuries to the close of time, penetrating the hearts of men, controlling the minds of men, and ruling the lives of vast multitudes, such as earth's greatest military leaders have never dreamed? There is only one answer—such a man was more than human. He was supernatural. He was the incarnate Son of God.

The astounding fact, that men and women today are denying the deity of Jesus Christ with such vehemence, indicates only that the hand of the great clock of time is nearing the zero point for this dispensation. It appears that he who stepped across the threshold of eternity onto the shores of time, so quietly and unpretentiously at his first advent, is soon to return to earth the second time. This time, not to work out a great redemptive program for a lost race, but as the Judge of each human creature's eternal destiny. The fact that men are attempting to rob Jesus Christ of his deity will in no sense retard the chariot wheels of the avenging King of Zion. For he moves steadily forward to the accomplishment of his far-flung designs. His redemptive scheme has been converging for twenty long centuries upon his great judgment day, when he will judge the world in truth and righteousness. The outstanding issue of that court-room will pivot upon the question whether or not we have believed on the name of Jesus Christ and enthroned him in our lives.

Would that every man would join with Edward Perronet, in his immortal words:

"All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all.  
  
"Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all.  
  
"O that with yonder sacred throng  
We at His feet may fall;  
We'll join the everlasting song,  
And crown Him Lord of all."



## OUR BOYS AND GIRLS

### THE SATISFACTION OF THE SOUL.

Oh, is there nowhere on this earth  
Where peace and happiness have  
birth,

Where man can find respite from care  
And rest his soul in quiet there?  
Or shall he be like the fabled stone,  
Rolled up the hill with many a moan,  
Only adown the hill to roll.

And give the greater pain of soul.  
The toiling world though sick and  
sore,

Go, like the brook, forever more,  
They find no peace, no joy, no rest  
Forever hoping, never blest.  
And thus they live from day to day  
And never seek a better way.

Although the Christ who knoweth  
best

Says, Come to me, I'll give you rest;  
I'll take the burden from your soul  
And you shall reach the long sought  
goal,

And find in me a friend indeed,  
Who can supply your every need.  
O, weary soul, so long oppressed,  
Come, find in me that longed-for rest;  
Give me your heart, and you shall  
find

The remedy for all mankind.  
The waves of trouble ne'er shall roll  
In billows o'er your troubled soul,  
But tranquil as the glassy sea,  
The mind shall be, that trusts in me.  
Give me your life, and earth shall  
change

Its aspect, it will seem so strange  
That what before absorbed your life  
With toil and pain and endless strife,  
Has lost its charm, and then you'll  
see

That all of that was vanity.  
'Twas wasted strength, and time mis-  
spent,

And failed to give the mind content.  
The more of earthly pleasures gained  
The greater void within remained.  
But now the clouds shall roll away  
And sunshine brighten every day.  
The Christian life will be a joy,  
With pleasures pure, without alloy.  
The rugged way, the Lord will  
smoothe,

And fill your heart with perfect love,  
While I will walk along the road  
And carry all your heavy load.  
O, man of sorrow, man of grief,  
Come unto me and find relief,  
I'll make the road a joyful way,  
And take you home to endless day,  
There you shall lay your burdens  
down,

And find a scepter and a crown.  
Carrie Canter.

Dear Aunt Bettie: I have been a silent reader of page ten for almost a year. I enjoy the letters very much. I have not seen a letter from any of the cousins in Toledo since I have been taking *The Herald*. Wake up, cousins in Toledo. I am five feet, four and one-half inches tall and weigh 120 pounds. I have dark brown hair. I go to High School. My age is between fourteen and eighteen. Who ever guesses my age I will write to them. Dear cousins, how many of you have a testimony for Jesus? I praise Jesus for saving a poor lost sinner like me. After Jesus saved me I served him for months until I wandered away into sin. Praise God, last August he called me back to the fold and since then I've been living a victorious, happy life. This day I can say from the depth of my heart I love my Savior better than my life. I could not live without him. I am determined to serve him all the days of my life. Dear cousins, remember me in your prayers. If there is any one who reads this and does not know Christ as his personal Savior, Jesus is willing to save you any time you are sorry for your sins and come to him for forgiveness. There is no need in life that God has not provided for: light for the eye, sound for the ear, food and clothing for the body, problems for the mind; redemption for the sinners. He has handled the sin-problem in absolute completeness. The man who continues to live in sin, does it because he is ignorant of the Gospel, or stubbornly refuses to accept its provisions. God will provide for your need of salvation. He has a cure for sin which is your most important need. If you wish to know

how you may become a Christian look up in your Bible Isa. 1:18; John 1:11, 12; John 3:16; John 5:24; Rom. 10:9, 10. I shall write to all of the cousins who will write to me, so boys and girls don't forget to write to me. Eunice Helm, you owe me a letter. God bless you dear cousins and Aunt Bettie. Marguerite Hess.  
Rt. 1, Box 2, Woodville Rd., East Toledo, Ohio.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? I am ten years old. I have dark bobbed hair, gray eyes and fair complexion. I go to school every day, and am in the fourth grade. I go two miles and a half to school. Who has my birthday, April 17? I will answer all the letters I receive. I am five feet tall, and weigh 95 pounds. Hazel L. Laughlin, I guess your age to be fifteen. Am I right? I had better get my hat and go before Mr. W. B. gets me and eats me up, as he sometimes does.

Juanita H. Gentry.  
Rt. 2, Searcy, Ark.

Dear Aunt Bettie: How are you and the rest of the boys and girls? I have not received any letters from the cousins. My grandfather takes *The Herald* and I enjoy page ten. I was sanctified at the last revival we had. I go to Sunday school every Sunday if I am not sick. Well I guess I must close as some one else will want to write. With lots of love. Mary Louise Hampshire.  
Rt. 3, Salesbury, Md.

Dear Aunt Bettie: This is my first letter to *The Herald*. I hope I can write again. My mother takes *The Herald*. Who is my twin? I was born July 20. My age is between nine and thirteen. To anyone who guesses my age I will gladly write. I go to school. My teacher's name is Bertha Coomes. I like her fine. I weigh 138 pounds. I have three sisters. I have brown hair, blue eyes and fair complexion. My height is five feet, four inches. My mother is dead. Lizzie A. Bragg.  
Sparksville, Ky.

Dear Aunt Bettie: I am a little Georgia girl. Will you please let me join your happy band of girls and boys? I have medium complexion, brown eyes and light brown hair. Who has my birthday, May 17? I am nine years of age. My mother is dead, but I stay with my grandmother, and I enjoy her reading page ten. I am a Christian and so is my grandmother. I hope very much to see my letter in print. My teacher's name is Miss Martin. I had better close for this time. With love to Aunt Bettie and all of her cousins. Velma Elben.  
Lebanon, Ga.

Dear Aunt Bettie: Here comes a little girl from Missouri. I haven't seen but a few letters from the good old state of Missouri. I will be twelve this coming June. I have black hair and dark gray eyes. Mama says to include the freckles on my nose. My teacher's name is Blanche Wiggins, and the preacher's name is J. W. Ridley. I go to the M. E. Church. I have been saved. I have three sisters and three brothers. I like to read *The Herald*. We live on the farm. Eliza J. K. Egley.  
Alexandria, Mo.

Dear Aunt Bettie: Here goes my first letter to *The Herald*. I guess you will let me join, won't you? I am the youngest in the family, but have three sisters and one brother. My oldest sister is married and has a baby girl, but I have never seen my niece, although she is two years old. My married sister, Mrs. Olga Sells, got acquainted with her husband at Asbury College. I am nine years old and in the fourth grade. There are six in our class at school counting myself. My teacher's name is Miss Marvel. I like her very well. I broke my arm coming home from school Jan. 12, 1927; it hurt quite a bit. I missed two days of school, but went

again yesterday. Miss Marvel has to help me put on my wraps. I must close and let my other cousins write. Elda Pearl Eberle.  
Deek Creek, Okla.

Dear Aunt Bettie: Mother is sending in her renewal to *The Herald*, so thought I would write to you and the cousins. Why do I not see any more letters from the North Dakota cousins? I think we should wake up or the cousins from the other states will get ahead of us. If Miss Cave will write to me I will send her a few pieces for her Mission quilt. I have mislaid *The Herald* with her letter in and therefore cannot send them until I get her address again. Who has my birthday, June 26? Would like to hear from some of the cousins. Helen S. Dressler.  
Perth, N. D.

Dear Aunt Bettie: Will you let a little Indiana boy join your happy band of boys and girls? I am ten years old and my birthday is on the 17th of November. I have blue eyes, brown hair. I weigh 63 pounds. I am in the fifth grade at school. I am four and one-half feet tall. The ground is covered with a thin sheet of ice, and I can't go to school. I go to Sunday school every Sunday I can. At school the children are always talking about going to a dance or a show. I am the only one at my school who does not go to places like that. Mayme Mullin.  
Rushville, Ind.

Dear Aunt Bettie: How are you and the cousins getting along? This is my first letter to *The Herald*. My father takes *The Herald* and I enjoy reading page ten. I live on a farm. I like to go to school. I am eight years old. My birthday is April 29. Who has my birthday? Would like to see this in print. Ina Cummins.  
Rt. 4, Box 54, Falmouth, Ky.

Dear Aunt Bettie: I've never seen a letter from North Dakota from page ten, so I guess I will write. My neighbor gets *The Pentecostal Herald* and gives it to us. I enjoy reading page ten. My sister surely enjoys all of it because when she gets it I can't make her do anything else until she finishes it. I go to the M. E. Sunday school, church, and Junior League. We have a good preacher who looks just, or nearly like, Abraham Lincoln. I am starting from the beginning of the Bible and am going to read a chapter every day. I was converted two years ago and am trying to live a Christian life. I am thirteen years old and go to school. I am in the seventh grade. I live about one-half a mile from town on the creek. I have brown hair and gray eyes and am four and one-half feet tall. I just learned to skate a few days ago. Mary Seeman.  
Linton, N. Dak.

Dear Aunt Bettie: Here I come for the first time. I am nine years old. My school teacher's name is Miss Conaughty. I have two sisters, Harriett and Margaret. Harriett is six years old and Margaret is three. I go to the M. E. Church. When *The Herald* comes I always turn to page ten. I love Jesus and I want to do what he wants me to do. Bernard E. Dickinson.

Dear Aunt Bettie: Would you let a little Iowa girl join your happy band of cousins? I am eight years old. I would like to have one of your cousins guess my first name. It has seven letters in it; also a name of a town. Starts with M and ends with A. What is it? M. A. Goings.  
9 St. 10 Ave. Vinton, Iowa.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I am fourteen years old, have dark hair, dark complexion, and gray eyes. I go to school every day I can get there. My teacher's name is Mr. Robert Winfrey. I like him fine for a teacher. How many of the cousins like history? As for myself, I don't like it much. I like geography. I have a finger cut off; my forefinger on my left hand. I weigh about 103 pounds. My birthday is August 23. I was born in 1912. My middle name starts with A and ends with L; it has five letters in it. I have six brothers and five sisters. My oldest

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brother is in Indiana. My father takes *The Herald* and I like to read page ten. Velma J. James, I guess your age to be eighteen.

Nora A. Walker.  
Breeding, Ky.

Dear Aunt Bettie: I am a little eleven-year-old girl. I go to school every day. I am in the fifth grade. I weigh 83½ pounds. I am 48½ inches tall. I go to Sunday school every Sunday. I go to church. I know the names of the New Testament and I can say the Lord's Prayer. Has anybody my birthday, June 15? I have one brother and one half brother. I would like to hear from any of the cousins who wish to write. Grace Wheeler.  
Dale, Ill.

Dear Aunt Bettie: Will you open the door and let me in and chat with you and the cousins? I am fourteen years old, have dark curly, bobbed hair, blue eyes and light complexion. I am in the seventh grade at school. I go to school in town. I have three teachers. I go to church and Sunday school most every Sunday. Our pastor is Rev. Vernon. What are you cousins planning on doing next summer? We are planning on going on a camping trip. If any of the boys and girls wish to write to me, I will answer all letters I receive.

Edith Shrader.  
Box 26, Squire, W. Va.

Dear Aunt Bettie: I am a little girl seven years old. My school is out. I sure like to read page ten. I have one brother and no sister. I got a little doll chair, a harp, doll, watch, bracelet, box of candy, a story book, two handkerchiefs and an apron Christmas. My birthday is March 13. Who has my birthday? As there are so many little boys and girls I had better close. May God bless Aunt Bettie and all of the cousins.

May Ruth Terry.  
Rt. 4, Harrison, Ark.

Dear Aunt Bettie: Will you kindly let an Oklahoma boy join your group of happy cousins? I am thirteen years of age and am in the eighth grade. I go to Sunday school every Sunday. My teacher is Mr. Owen Crouch. My father is the pastor of this church. I have two sisters and one brother. Harold Hollana.  
Box 352, Wilburton, Okla.



## FALLEN ASLEEP

STOUT.

Mary E. Stout, one of eleven children born to Joseph and Emily Stout, was born March 1, 1861, and departed this life on November 21, 1926, at 3:00 A. M., being 65 years, 8 months, and 21 days of age.

She was married to Adrian V. Criswell on April 7, 1886; to this union seven girls were born, Emma, Dela, Jennie, Rose, Laura, Blanche and Edith, Jennie and Edith having preceded her to their heavenly home some years ago. Besides her own children she reared two nephews, Joseph T. Robinson and Clarence H. Robinson and for a number of years Thos. J. Stout, her youngest brother, made his home with her.

Early in life she gave her heart to God and united with the Methodist Episcopal Church at Little York, Ind., and has since that time lived a life of devotion and loyalty to Christ and his Church and has in a very large measure reflected the life of the Master, in that she has given herself freely in service to her neighbors. Unmindful of self or pleasure she sought diligently to relieve suffering wherever she found it, ministering to the needs of her family and friends. She has endeared herself to the hearts of all who knew her.

Truly can it be said of her, "She has fought a good fight" and "kept the faith," and we know she is occupying the mansion prepared for her by the Master, as a few hours before she went away, she called the family and friends who were there and told them she was not going to die, but just going home to Heaven, and called the nephews to ask them to meet her in heaven; seeing she wouldn't be able to talk when one of them arrived, she just left her message with the family for him.

She has been a sufferer of rheumatism for many years. A little more than three weeks ago, she fell, and from that time had kept her bed. All that loving hands and hearts could do was done but Jesus saw best and took her to her reward and thus relieved her of her suffering. She leaves to mourn their loss the husband, five daughters, one brother, one sister, six grandchildren and many other relatives and friends.

On November 23rd, at 1:30 P. M., a short service was held at the home conducted by Rev. J. O. Scott, of Scotsburg, one song, "No Burdens Yonder," was furnished by the Rev. Walter Mosley and wife of Uniontown. The funeral services were held at the Methodist Episcopal Church, conducted by Rev. S. S. Spaulding, her pastor, assisted by Rev. H. W. Woodbridge, of Marengo, a former pastor. Music was furnished by the choirs of both the M. E. and Christian Churches, who sang some of her favorite hymns. The remains were laid to rest in the Mounts Cemetery, besides the two daughters gone on before.

Mother's form we lay beneath the sod,  
'Tis all that is a-soiling;  
She is now enjoying her rich reward,  
For all these years of toiling.

Dear father and sisters, let us strive,  
To love and serve each other;  
And do God's will while here on earth,  
In memory of our mother.

Each of us must leave our abode,  
And go from this world to another;  
We'll strive to live that all may say,  
That we've lived in honor of mother.

Death has today taken mother away,  
All we possess is her treasures;  
The life God gave her she gave to us children,  
Heaping and full were the measures.

SHADER.

The following tribute to the late Tom Shader, is paid by Rev. C. F. Wimberly, former pastor of the Glasgow Methodist Church of which Mr. Shader was a devout member:

The writer first became acquainted with Tom Shader in 1912, when I assisted Rev. R. T. Brown in a revivifying meeting at Glasgow. Then in 1918 I went to Glasgow as pastor of the Methodist Church; our Christian friendship and brotherly love ripened

with the years. The news of his serious illness and approaching end, caused me a sadness as genuine as if some loved one by ties of blood had been afflicted in the same manner. The truth is, there are ties stronger than those of blood. I loved Tom Shader devotedly, and as I have loved few men. To me he was so truly guileless and sincere, that there was never a fear entertained that I might do something for which he would criticize me, and place on it a wrong construction. Others did misunderstand, and no doubt found cause for just criticism of some things I have said or done; but not so with Tom. He seemed to see deeper into my heart, and to understand me to a greater degree than others who were close to my life. I mention these things to give my estimate and analysis of this precious man of God.

We wish to say further, concerning this brother's spiritual discernment. We have had the privilege through a long stretch of years to have among congregations the rich and the poor; learned and unlearned, captains of industry and men of all professions; but Tom Shader had as much religious intelligence as any man that ever sat under my ministry. The sounding brass and the tinkling cymbal never deceived him for a moment. As we once heard Dr. Morrison say, in another matter, as an illustration: "Ye can no more fool him as to the calibre of preaching, than you can fool a Kentucky thoroughbred as to the difference between bluegrass and dog-fennel."

I can say this truthfully in regard to Tom Shader. He belonged to the class who knew. The number of people whose knowledge of God and his word enables them to appreciate the difference between the genuine and the spurious message, is few; but he belonged to those who knew.

His superior religious intellect was not an accident; but it was founded first of all on a deep, conscious religious experience; and second, he was a close, careful student of the Bible and religious literature. He found great pleasure in corresponding with cripples and shut-ins all over the country, and kept a large collection of pictures of his many friends whom he had never seen. This was unique ministry, and the many little girls and afflicted over the country will verify these words.

Tom Shader was modest and unassuming; a man of few words, and for this reason he would not bring twenty-five cents on the dollar of his real worth in the big world markets among men; one had to really know Tom Shader to appreciate him. His going away was a serious personal loss to me.

Should I ever return to Glasgow, there will be a distinct void, even among the many fine men and religious characters who remain—men and women that I know and love for their true worth; but two faces will be missed that cannot be duplicated: Tom Shader and Armstrong Hill. I loved Brother Hill as truly as I loved Brother Shader, but the men were different. From my viewpoint, the loss of those two men is irreparable; loss to the community, loss to the domestic life of each, loss to the highest ideals of society and church life. When I think of Glasgow without these two men, there is an ache in my heart that brings a sense of deep loneliness. I shall always thank God that it was my privilege to know and love two such men. And may God bless to the good of their memory which is like sweet incense in the temple of God.

### MOUNT CALVARY.

Mount Calvary lifts her hoary head—  
She lifts it toward the sky.  
And He Who, dying, conquered death  
Is coming by and by.  
His feet shall stand on Olivet—  
Weep not, my soul, nor sigh.

### Keep Some on Hands

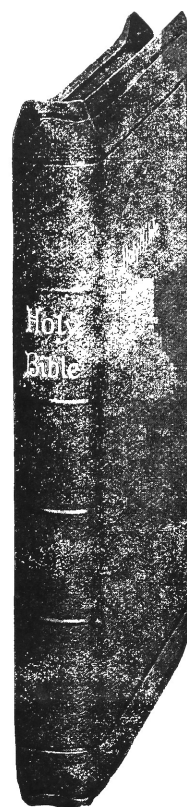
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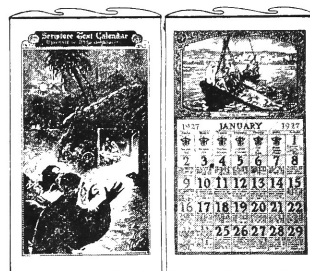
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# SUNDAY SCHOOL LESSON

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

LESSON XII.—March 27, 1927.

Subject.—Review: Studies in the Christian Life. Matt. 5:1-10.

Golden Text:—If ye love me, keep my commandments. John 14:15.

Dr. E. Stanley Jones has written a little book that he calls *The Christ of the Indian Road*. It is a thrilling volume for almost any one, but especially for him who can read between the lines; for the book suggests a thousand times more than it tells. Two things rush squarely to the front in this book: (1) The missionaries by the distribution of Bibles and their own personal message, have in large measure impressed upon the people of India their own conception of Jesus Christ; (2) the natives as they listen to the preaching of the missionaries and read the Bible, are forming for themselves an Indian conception of Christ. The latter must take place, there being no alternative; and it is best that they should form their own conception of him. If we could give them ours, it would not fit their innate style of thinking, their peculiar psychology. That does not mean that their Christ will be inferior to ours. He may be superior. No two of us have the same conception of Christ; and yet the aggregate of all our conceptions forms the American conception of him; and ours is different from that entertained concerning him by any other nation on the earth. We are anxious to know what the Indian conception of him will be, but the beginning will not portray the finish. Maybe we shall never be able to see him as India will see him.

For three months we have been studying Jesus Christ; and if we have been faithful to our task, our convictions concerning him have changed a good bit during our study. One thing is certain, as we have contemplated him and his manner of life, and as we have listened to him as he has been telling us how to live, our own characters have undergone no little change. As we with open face have been beholding as in a glass the glory of the Lord, we have either been changed into the same image from glory to glory by the Spirit of the Lord, because we have yielded ourselves to him; or else we have stiffened our necks and hardened our hearts against him, and are worse beings now than we were at the beginning of the year. What shall we say for ourselves?

To follow Jesus is to live as he lived, not in the letter, but in the spirit. "He that saith he abideth in him ought himself also so to walk, even as he walked." But that calls for Christlikeness; but now I am in trouble, for my idea of him is not yours, and yours is not mine. When I think of him, three thoughts rush into my mind: (1) I think of God in all the perfection of all his infinite attributes; (2) I think of perfect man, without the taint of sin, or the debilitating touch of disease; (3) I am lost in the contemplation of the infinite mystery of the everlasting union of the two, resulting in a single personality that bridges forever the deep, sin-blinded chasm that once separated between us and the Godhead. I cannot understand it; but glory to God, I know it is true; for I have tried the bridge. Form your best conception of Jesus, and then by God's grace live up to it; and your

sun will never set. This is our standard of Christian living set forth in the second lesson.

But this standard calls for the Bible, that wonderful book of sixty-six books, a library in itself, written by thirty-five different authors over a period of sixteen hundred years, with a blood-red line running through it from Genesis to Revelation, that spells the saving blood of the Lamb of God on the cross of Calvary. It tells us all we really know about God, tells us whence men came and whither they are bound. It is full of history, song, poetry, philosophy and religion. It tells us how to live here below so as to shun hell and to reach heaven at last. It comforts and strengthens us while we live, and soothes us in the dying hour, pulls back the curtain of eternity and fills our souls with a hope that is worth more than ten thousand worlds. This book we must study, and pattern our lives after its teachings, if we would walk as Jesus walked.

But the Bible would soon become dry and tasteless if we could not commune with him who inspired its writing. I am not sure that the saying that God shines upon the pages of the Book is correct; but while in faith we worship and pray, he shines into our hearts and opens our understandings, that we may understand the Scriptures. "Prayer is the Christian's native breath." As Jesus is continuing to pray since his ascension to heaven, the inference is that we shall forever have that privilege ourselves. There is no reason why we should ever have to cease our devotions. We shall never "bid farewell to Thee, Sweet Hour of Prayer."

In this life we are overcomers through much prayer. We conquer sin and Satan in proportion as we tarry at the mercy seat. As we worship and adore and continue with the Triune God, our souls expand and grow into the divine likeness. Our association with great and noble human souls is glorious. Their companionship makes us wiser and better. Little souls could not remain little and follow along with St. Paul in his missionary journeys. John Wesley's lay-preachers grew great because they feasted upon Wesley's soul and brains. So when we feast upon God in our worship, we find ourselves filled with new and better motives; and our thoughts and purposes taken up with better things in life. "Prayer changes things"; and most of all, it changes us, so that we become "more than conquerors through him that loved us and gave himself for us."

In some way, as we walk and talk with Jesus, and read the blessed Bible, our purse-strings come untied; and we grow liberal as we realize that we are his stewards, entrusted with his goods to occupy till he shall come to reckon with us. As we renounce personal ownership in ourselves, wealth, life and time all become very sacred. "Ye are not your own: ye are bought with a price, even the precious blood of Jesus." Therefore we cannot live for ourselves, but for him.

In view of all these things, how strange it would be if the saints did not strive to have Christian homes. When Joshua was growing old, he said to straying Israel: "As for me

and my house, we will serve the Lord." A sinful home is a dark place in which to bring up children. They have a right to be brought up in the "nurture and admonition of the Lord"; and we are cheats when we deny them this God-given right. But it must be forever remembered that there can be no such thing as a Christian home without Bible study and much earnest praying.

From our homes we must go into our churches for worship and service. Our homes cannot be religious when our churches are neglected. The Christianity of our homes should make the Christianity of our churches. Only as our homes are filled with divine life and warmth will we be able to keep our churches alive. Not only must the Christian support the Church with his sympathy and his prayers; but his finances must be as liberal as possible. There are no stingy Christians among us.

The Church, through all her members, is charged with responsibility for the salvation of the lost. Our light must shine, that others may see our good works, and glorify our Father Who is in heaven. We are the salt of the earth, put here to save lost souls; but if we lose our saving power, we are good for nothing. A church that has no conversions about her altars is no better than a club. She is dead.

A real church will share the good news of salvation with all the world. It will have a care for the lost in its neighborhood, and it will be a missionary church, sending the Gospel to the ends of the earth. Nothing less can suffice. Living thus in touch with the Lord, such a church lives and rejoices in an eternal hope that is as pure and bright as heaven itself.

## NOTICE.

The annual meeting of the General Board of Missions will be held in the Lambuth Building, Nashville, Tenn., beginning on the morning of Tuesday, May 3rd, at 9:30 o'clock. The session will probably continue for two days.

## ANNOUNCEMENT.

Evangelist J. L. Glascock will hold a meeting in Sweden Valley, Pa., March 13 to 27. Immediately after that he will have one or two vacant dates which he can give to some pastor or association while he is in the East, or on his return to Cincinnati. Persons desiring to correspond with him relative to dates should address him 1350 Grace Ave., Cincinnati, O.

## DEAR BRETHREN OF THE MINISTRY.

Should any brother need my help in revival work, I shall be delighted to hear from you. I have just three open dates till the Fall season and they are as follows: The last half of April and the first half of May, also, the first half of July. I also have a few open dates in the Fall which I should like to fill.

Yours in his service,

G. M. Spivey,  
Conf. Evangelist.

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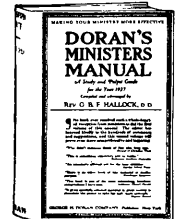
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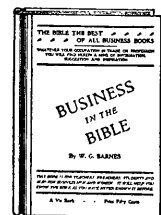
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# WHAT GOD IS DOING IN CAMDEN, NEW JERSEY.

A few people in Camden believe that the time of revivals has not passed and that his promise, "Jesus Christ the same yesterday, and today and forever" is for his children today. Not only is it believed, but has also been proven in the case of the holiness work at Wesley Chapel, which has been recently organized in Camden. Some ten years ago the building which now stands as a beacon light for the Old Faith, and which was originally a motion picture house, was opened as a mission, and was supported by a few Christian business men. Like every work of its kind it passed through some trials and was overshadowed by many a cloud; yet through it all Bros. John Pidgeon and Pew stood true in prayer and loyal in support, hoping that some day it would prove a blessing to Camden.

In the fall of 1925 God raised up a preacher of the old John Wesley doctrine whom he has used as an instrument in the establishing of this work. In September of the above year and also the spring of 1926, Rev. Preston E. Kennedy, a preacher of the Old Faith who has evangelized through the east for more than twenty-five years, held two blessed and successful revival meetings. With many new spiritual babes as the result of the meetings, and many who entered into the sanctified experience, and no place in the city proper to receive full gospel teaching, it seemed very necessary that something be done. After prayerful consideration the board decided that a holiness work in that particular part of the city would be more beneficial than a mission. Learning that the evangelist was heavily burdened for South Jersey, he was asked to pastor the proposed new work. Rev. Kennedy accepted the appointment with the understanding that he would spend part of his time in the evangelistic field. In September the building was renovated and many improvements were made, including the enlarging of the down-stairs, new flooring, metal ceiling, stain glass windows and many minor adjustments. On October 10, the building was reopened and dedicated; the place was crowded with hungry souls and the blessing of God was on all of the services of the day. In the afternoon service \$1,700 was raised for the improvements and many pledges were made for the support of the work. Every service since has brought blessing to those present and a spirit of revival is prevalent. God is providing every need and the work is growing in spiritual depth; all praise to the Giver of every good gift.

Recently Rev. Floyd N. Bradley, who is also an evangelist, has been appointed as assistant pastor. The pastors and congregation extend a hearty invitation to all preachers and evangelists to visit the Chapel when in or near Camden, the address being 823-825 Elm St. Our doors are opened for holiness conventions and Bible conferences.

Pray with us that God will continue to bless and add to the work daily such as shall be saved.

F. N. Bradley.

"Human life is crowded with possibilities, but the best and highest of them all is that we may be delivered out of all sin and guilt, and made like unto God himself in time and for eternity," so says James McClure in his book, "Possibilities." It is packed full of illustrations; interesting and helpful. The regular price is \$1.00. Our special price is 50c.

# SHEPHERDSTOWN, W. VA.

I was converted at Gilboa, Ohio, forty-nine years ago tonight at ten o'clock; all is well. Being older one would naturally suppose that I would know and enjoy more if opportunities had been rightly improved. I found myself rushing, or rather being rushed on to the time and place where I would be required to give a strict account of my kind of faith and knowledge to the Judge Eternal. If my coronation depended upon the kind and quality of my faith and knowledge rather than the quantity and variety, plainly there seemed but one thing to do. I put my own faith and knowledge of the Christian doctrine and the creed of Methodism to a prolonged examination, and also denominational and other religions. Of these there were so many with endless shades of meaning that it seemed difficult to know what to believe. I made the Incarnation and Atonement, the requirements of the Scriptures, my dependent nature, and the judgment the standard. What else could I do? When I found Christ Jesus, the "Chief Corner Stone," I had only one starting point and not any one of a hundred or more, thus removing many of my difficulties at one stroke. If Methodism had the essential truth, why not find it out; if some other creed contained the profound secret why not know? As an ambassador of Christ Jesus I should be able to speak with authority which I could not do if the creed of Methodism did not measure up to the standard.

From a child I have heard those holding a creed sharply criticised and denounced. I looked about, and to this day I have not found a creedless sinner, moralist, church member, denomination, organization, society, infidel, Modernist, Pagan or Christian, and how could I be creedless? I have found folks, even some Methodists, with a number of conflicting creeds, unable to tell one from the other and did not know of a certainty whether they were coming or going. They could not tell the vital and workable difference between Modernism and Christianity. Perhaps this is what is meant by a creedless believer, one who is inefficient and powerless for good. If there are creedless bodies, members, Modernists or moralists there are no creedless Christians. I do not say that the rank and file are responsible for this defective understanding, for they are not, and I would not put myself where I would be responsible for their ignorance of vital truth.

Therefore I have proclaimed the necessity of repentance and pardon for all transgressors, for the sins of omission as well as the sins of commission, and to one and all, young and old the necessity of the regeneration and sanctification of the soul here and now, and that no one cometh unto the Father but through faith in Christ Jesus the only begotten Son of God, and the peace of God that passeth all understanding, and the joy that is abiding, fills all my soul tonight.

L. I. McDougle.

# I HAVE MINE—HAVE YOU YOURS?

"The Christ of the Indian Road," by E. Stanley Jones. I have read it through once; am reading it the second time. It will bear a third reading. It is in a class of its own. I bespeak for it an immortal name; on a parallel with Bunyan's "Pilgrim's Progress." Young preachers should get it, read it, study it. I never read its equal. Get it.—M. L. Custer.

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# YOUR DISLIKE AND MINE.

Rev. Walter E. Isenhour.

I may not say just what you like,  
Nor like just what you say;  
But let us love each other, dear,  
And for each other pray.

I need your love and you need mine;—  
We neither one need hate;—  
We need to bless each other's lives  
Before it is too late.

I need your hand of helpfulness,  
And so do you need mine;  
We need each other's sympathy,  
Each other's treatment kind.

I may not like just what you do,  
Nor do what you think best;  
But let's forgive each other's faults,  
And die and go to rest.

I may not like just all your ways,  
And neither you like mine;  
But let us look for nobler things,  
Which make our lives sublime.

Our Lord will give us eyes to see  
The good our lives contain,  
If we but trust Him as we should,  
And from the wrong refrain.

He has the grace we all need most,  
The grace to make us good,  
And freely gives to everyone  
Who'll use it as he should.

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## EVANGELISTS' SLATES

## ANDERSON, T. M.

Pittsburgh, Pa., March 13-20.  
Cincinnati, Ohio, March 27-April 10.  
Springfield, Ill., April 17-May 1.  
Pittsburgh, Pa., May 20-28.  
Upland, Ind., June 7-10.

## ANDERSON, MACK AND ETHEL

Meade, Kan., March 3-20.

## AYCOCK, JARRETTE AND DELL

Oakland, Calif., March 6-20.

## HELEW, P. P.

Ottawa, Mich., March 6-27.  
Vincennes, Ind., April 4-7.  
Home address, 1529 W. Nelson St., Marion, Indiana.

## BENNARD, GEORGE

Tustin, Mich., March 16-30.  
Flint, Mich., March 31-April 17.  
Muskegon Hts., Mich., April 18-May 1.  
Home address, Hermosa Beach, Calif.

## BEYINGTON, R. W.

Open date, March 15-28.  
Home address, Miltonvale, Kan.

## BROWNING, RAYMOND

Detroit, Mich., March 13-April 3.  
Home address, Wilmore, Ky.

## CAIN, W. R.

Litchfield, Neb., March 6-20.  
Jamestown, N. D., March 27-April 10.

## CALLIS, O. H.

Horse Cave, Ky., March 20-April 3.  
Beaumont, Tex., April 10-May 1.  
Loyal, Ky., May 8-22.  
Permanent address, Wilmore, Ky.

## CAROTHERS, J. L. AND WIFE

Colorado Springs, Colo., March 6-20.  
Grenada, Colo., March 21-April 3.  
Home address, 1611 W. Pikes Peak,  
Colorado Springs, Colo.

## CHATFIELD, C. C. AND FLORA

Ellet, Ohio, March 20-April 3.  
Home address, 2601 Pleasant Ave., Ham-  
ilton, Ohio.

## CLARKE, C. S.

Windom, Kan., March 20-April 3.  
Home address, 808 N. Ash, Guthrie,  
Okla.

## COLEMAN, PAUL

Indianapolis, Ind., March 6-20.  
Thorntown, Ind., March 21-April 3.  
Greenwood, Ind., April 4-17.  
Connersville, Ind., May 5-15.  
Home address, 1620 Fairfax Ave., Cin-  
cinnati, Ohio.

## COX, F. W.

Yeagerstown, Pa., March 11-27.  
Goodland, Kan., March 23-April 17.  
Home address, Lishon, Ohio.

GRAMMOND, PROF. C. C. AND MAR-  
GARET

Melbern, Ohio, March 13-27.  
Constantine, Mich., April 3-17.  
Walled Lake, Mich., April 19-May 1.  
Home address, 726½ Washtenaw St.,  
Lansing, Mich.

## DICKERSON, H. N.

Muskegon, Mich., March 8-20.  
Adrian, Mich., April 15-May 1.  
Mitchell, Ind., June 5-19.  
Manville, Ill., June 26-July 10.  
Bloomington, Ind., July 17-31.  
Home address, 2608 Newman St., Ash-  
land, Ky.

## DUNAWAY, C. M.

Charleston, S. C., March 2-27.  
Home address, 216 N. Candier St., De-  
catur, Ga.

## DYE, CHARLES

Columbus, Ohio, March 6-20.  
Lockland, Ohio, March 27-April 10.  
North Baltimore, Ohio, April 14-May 1.  
Home address, 430 Williams St., Troy, O.

## EDEN, THOS. F. AND SISTER

Charleston, S. C., March 3-27.

## EDWARDS, C. E.

(Gospel Song Leader)  
Grayville, Ill., Feb. 28-March 20.  
Oakton, Ky., March 21-April 2.  
Ohlong, Ill., April 3-17.  
Open date until June 6.  
Marshall, Texas, June 6-19.

## ELSNER, THEO. AND WIFE

Baltimore, Md., March 10-27.  
Hammond, Ind., April 1-17.  
Newport, Ky., April 21-May 8.  
Pittsburgh, Pa., May 15-29.  
Home address, 1431 Pacific St., Brook-  
lyn, N. Y.

## FLEMING, JOHN

Westover, Ill., March 22-April 10.  
Alliance, Ohio, April 20-May 1.  
Ohio Assembly, May 4-9.  
Cincinnati, Ohio, May 27-June 6.  
Barberton, Ohio, June 8-19.  
Salem, Ohio, June 21-July 3.  
N. Little Rock, Ark., July 29-Aug. 8.  
National Park Camp, New Jersey, Aug.  
12-21.

## FLEMING, BONA

Fast Liverpool, Ohio, March 6-20.  
Mt. Pleasant, Iowa, April 15-24.  
Clearwater, Kan., May 1-15.  
Olivet, Ill., May 20-29.  
Mannington, W. Va., June 3-13.  
Kennard, Pa., June 14-26.  
Dallas, Tex., July 15-24.  
Little Rock, Ark., July 29-Aug. 7.  
National Park, N. J., August 12-21.  
Ingersoll, Okla., Aug. 26-Sept. 4.

## FRYE, H. A.

Wilksburg, Pa., Feb. 27-March 20.  
Cass City, Mich., March 27-April 17.  
Open dates April 24-May 15. May 29-  
June 12.  
Home address, 1324 Hurd Ave., Findlay,  
Ohio.

## FUGETT, C. R.

Stockton, Calif., March 13-27.  
Portland, Ore., April 3-17.  
Tacoma, Wash., April 18-May 1.  
Springfield, Ill., Aug. 19-28.  
Present address, 406 N. Lemon St., Ana-  
heim, Calif.

## GADDIS, TILDEN H.

Springfield, Ohio, March 20-April 3.  
Ohlong, Ill., April 8-24.  
Carlanville, Ill., April 25-May 8.  
Wabash, Ind., May 13-29.  
Phillipsburg, Ohio, June 1-12.  
St. Louis, Mo., June 13-26.  
Monroe, Ind., June 27-July 10.  
Aspen Grove, Ky., July 11-24.  
Oregon, Wis., July 31-Aug. 14.  
Charleston, Ill., August 19-28.  
Upland, Ind., Sept. 2-15.  
Home address, 4805 Ravenna St., Cincin-  
nati, Ohio.

## GASAWAY, MRS. STELLA

Sullivan, Ind., March 1-21.  
Terre Haute, Ind., March 22-April 10.  
Home address, 1112 7th Ave., Terre  
Haute, Ind.

## GRIL, PAUL AND DORA

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Elkhart, Ind., March 6-April 10.  
North Manchester, Ind., July 1-30.  
Kokomo, Ind., Aug. 1-28.  
Home address, Frankfort, Ind.

## GLASCOCK, J. L.

Open dates  
Home address, 1350 Grace Ave., Cincin-  
nati, Ohio.

## GREEN, JIM H.

East Marion, N. C., March 15.  
Spear, N. C., March 28.  
Hendleman, N. C., April 21-May 8.  
Open tent dates, May and June.  
Connelly Springs, N. C., Aug. 7-15.  
Home address, Box 200, Connelly  
Springs, N. C.

## GROGG, W. A.

Hauley, W. Va., March 2-20.  
Boomer, W. Va., April 2-17.  
Landsburg, W. Va., April 19-May 5.  
Paint Bank, Va., May 8-22.

## JAMES, J. M.

Kokomo, Ind., March 7-20.  
South Bend, Ind., May 20-June 5.  
Home address, Greer, S. C.

## HENLEY, CURWEN

(Evangelist, Singer and Musician)  
Buckhorn, Ill., March 7-20.  
Eureka, Mo., April 4-17.  
Waverly, Ill., April 24-May 8.

## HODGE, H. W.

Open dates March and April.  
Home address, 120 S. 16th St., Flushing,  
N. Y. City.

## HOLLENBACK, ROY L.

O'Leary, P. E. J., Can., March 11-27.  
Chadron, Neb., May 12-June 12.  
Marion, Ohio, June 16-26.

## HOLLENBACK, URAI T.

Auburn, Pa., June 16-26.

## HORN, LUTHER A.

Blountstown, Fla., April 28-May 8.  
Home address, Mobile, Ala., P. O. Box  
1322.

## HUNT, JOHN J.

Pitman, N. J., March 27-April 10.  
Chicago Evangelistic Institute, Chicago,  
Ill., March 16-22.  
Pitman, N. J., March 27-April 10.  
Home Address, Media, Pa., Rt. 2.

## HYSSELL, HARVEY B.

Scriven, Ga., March 20-27.  
Charleston, W. Va., April 3-17.  
Putney, W. Va., April 20-May 8.  
Boomer, W. Va., May 11-29.  
Pax, W. Va., June 5-19.  
Cay, W. Va., June 26-July 10.  
Open date, July 11-31.  
Bowersville, Ohio, August 4-14.  
Mt. Nelo, W. Va., Aug. 17-31.  
Home address, Box 1231, Charleston,  
W. Va.

## IRICK, ALLIE AND EMMA

Sapulpa, Okla., March 6-20.  
El Paso, Tex., March 27-April 10.  
Pilot Point, Tex., April 27-30.  
Guthrie, Okla., May 1-15.  
Florence, Ala., May 27-June 3.  
North Little Rock, Ark., June 5-19.  
Jasper, Ala., June 23-July 3.  
Olive Hill, Ky., July 8-18.  
Goddard, Ky., July 21-31.  
Cambridge, Ill., August 4-14.  
Bonnie, Ill., August 19-29.  
Millport, Ala., Aug. 31-Sept. 12.  
Thomas, Okla., Sept. 15-25.  
Home address, Bethany, Okla.

## JOHNSON, ANDREW

Germantown, Ky., March 17-April 3.

## KENNEDY, ROBERT J.

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Sulphur Springs, Tex., March 9-30.  
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## LAMANCE, W. N.

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Booneville, Ind., March 25-April 10.  
Jackson, Ohio, April 13-May 1.  
Brookfield, Mo., May 4-25.

## LAMP, W. E.

Coffeen, Ill., Feb. 27-March 19.  
Home address, Wilmore, Ky.

## LEWIS, M. V.

Tionesta, Pa., March 13-27.  
Home address, Wilmore, Ky.

## LANCASTER, S. F.

Burns, Oregon, March 3-20.  
Home address, Hardtner, Kan.

## LOVELESS, W. W.

Columbus, Ohio, March 11-27.  
Lake Charles, La., March 31-April 24.  
Pittsburgh, Pa., May 14-29.  
Home address, London, Ohio.

## LUDWIG, THEODORE AND MINNIE

Colorado Springs, Colo., March 9-27.  
Greeley, Colo., March 30-April 17.  
Merrill, Wis., May 15-29.  
Montevideo, Minn., June 3-13.  
Corsica, S. D., June 14-26.  
Litchfield, Minn., June 26-July 10.  
Racine, Wis., July 20-31.  
Hector, Minn., August 2-14.

## MACKAY SISTERS

Orlando, Fla., March 10-20.  
Home address, New Cumberland, W.  
Va.

## MCBRIDE, J. B.

Amnett, Idaho, March 7-20.  
Arlington, Kan., March 27-April 10.

## MCALL, F. P.

Kathleen, Fla., March 20-April 3.

## MCORD, W. W.

Sale City, Ga., July 28-August 7.  
Home address, Sale City, Ga.

## MILBY, L. G.

Chester, W. Va., March 20-April 3.  
Chicago Heights, Ill., April 10-May 1.  
Home address, Box 327, Danville, Ill.

## MILLER, JULIUS

Ellendale, N. Dak., March 8-27.  
Rosholt, S. D., April 10-May 1.  
Claire, S. D., May 3-15.  
Rosholt, S. D., May 16-June 5.  
Home address, Mattoon, Wis.

## MILLER, JAMES

Modoc, Ind., April 10-24.  
Hope, Mich., July 31-Aug. 14.  
Home address, 1249 N. Holme Ave., In-  
dianapolis, Ind.

## MILLER, B. W.

Warren, Pa., March 21-April 17.

## MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.  
Orlando, Fla., Aug. 25-Sept. 5.  
Home address, Blackshear, Ga.

## MONK, ALONZO, JR.

Columbus, Miss., March 9-27.  
Sulphur Springs, Tex., April 20-May 8.  
Terrell, Texas, April 3-17.  
Open date, May 9-27.  
Pulton, Ky., May 29-June 19.  
Home address, 441 Southwestern Life  
Bldg., Dallas, Texas.

## OWEN, G. F. AND BYRDIE

Council Bluffs, Ia., April 3-17.  
Home address, 1415 West Pikes Peak  
Ave., Colorado Springs, Colo.

## PARKER, J. R.

Polsgrove, Ind., April 4-May 1.  
Open dates, Feb. 13-March 27.  
Address, Wilmore, Ky.

## PULLIN, M. C.

Open dates for 1927.  
Home address, Waynesboro, Va.

## QUINN, IMogene

Terrien Springs, Mich., March 21-April 6.  
Indianapolis, Ind., April 7-17.  
Home address, 909 N. Tuxedo St., In-  
dianapolis, Ind.

## REID, JAMES V.

Wilmington, N. C., March 20-April 3.  
Murfreesboro, Tenn., April 5-17.  
Home address, 2912 Meadowbrook Drive,  
Ft. Worth, Texas.

## REDMON, J. E. AND ADA

Gary, Ind., March 4-20.  
Auburn, Ind., March 25-April 10.  
Bloomington, Ill., April 15-May 1.  
Home address, 1331 North Holmes Ave.,  
Indianapolis, Ind.

## REES, PAUL S.

Burnips, Mich., March 13-27.  
Columbus, Ohio, March 29-April 5.  
East Liverpool, Ohio, April 10-24.  
Providence, R. I., May 1-15.  
Johnstown, Pa., May 20-29.  
Kokomo, Ind., June 10-19.  
Coeur d'Alene, Idaho, July 8-17.  
Ferndale, Wash., July 22-31.  
New Albany, Ind., August 4-14.  
Cherry Grove, Ind., August 15-19.  
Home address, Pasadena, Calif.

## RICE, LEWIS J. AND EDDYTHE

Osage, Okla., March 2-20.  
Home address, 2923 Troost Ave., Kan-  
sas City, Mo.

## RUTH, C. W.

Orlando, Fla., March 10-20.

## SANFORD, E. L. AND WIFE

Toledo, Ky., March 20-April 3.  
Open dates April and May.  
Home address, 202 Engman Ave., Lex-  
ington, Ky.

## SELLE, ROBERT L.

Rogers, Ark., Jan.-April 1.  
Leroy, Ind., April 10-24.  
Home address, Winfield, Kan.

## SPINKS, OTIS W.

(Song Evangelist)  
Laurel, Miss., March 8-20.  
Bude, Miss., March 21-April 10.  
Shreveport, La., April 10-May 1.  
Hornbeck, La., May 2-15.  
Home address, Box 500, Shreveport, La.

## SWEETEN, HOWARD W.

South Bend, Ind., March 12-28.  
Toledo, Ohio, April 2-18.  
Gary, Ind., April 23-May 9.

## TEETS, ODA B.

Danvers, W. Va., March 6-20.  
Home address, Aurora, W. Va.

## THOMAS, JOHN

Pittsburgh, Pa., March 6-20.  
Barberton, Ohio, March 23-April 4.  
Cleveland, Ohio, April 7-24.

## VANDALL, N. B.

Sobering, Ohio, March 6-20.  
Oil City, Pa., March 27-April 17.  
Alliance, Ohio, April 20-May 2.  
Carrollton, Ohio, May 27-June 5.  
Ft. Wayne, Ind., May 5-22.  
Pittsburgh, Pa., May 20-29.

## VAYHINGER, M.

Holton, Ind., Feb. 27-March 20.  
Terre Haute, Ind., Jan. 23-Feb. 13.

## WILLIAMS, L. E.

Open dates, March and April.  
Home address, Wilmore, Ky.

## ZEITS, DALE G.

Martin's Ferry, Ohio, Mar. 6-20.  
Home address, Lima, Ohio.

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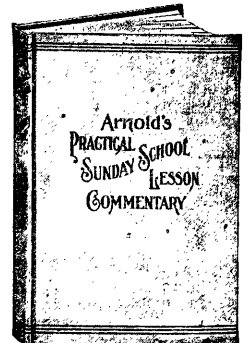
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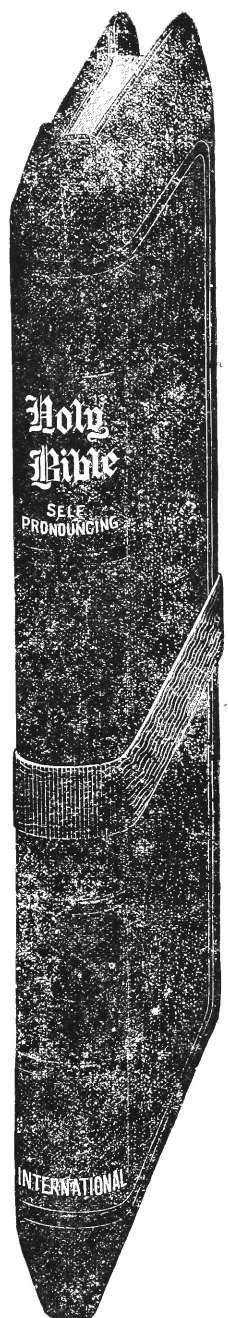
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PENTECOSTAL PUBLISHING CO.  
Louisville, Ky.



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This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

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Illustrated Scholar's Pocket Bible. Size 3 1/4 x 6 inches. Clear, black, ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine leather cut from heavy, soft hide, overlapping edges, gold titles. Ideal gift for a young lady. Special net price **\$2.20**

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  6. The words spoken by Jesus are printed in red.
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  14. A beautifully printed family record.
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  16. The Sunday School Teacher's Use of the Bible, by Bishop John H. Vincent, D.D.
  17. The Christian Worker and his Bible, by D. W. Whittle, of Philadelphia.
  18. A Calendar for the daily reading of the Scriptures—reading all in one year.
  19. Chronology and History of the Bible and its related periods.
  20. The Harmony of the Gospels.
  21. Table of prophetic books, by Jesse L. Hurlbut.
  22. Period intervening between the age of Malachi (450 B. C.) and the birth of Christ, by Rev. A. C. Whitehouse, M.A.
  23. Weights, Monies and Measures.
  24. The Combination Concordance which includes under one alphabetical arrangement a concordance to the Scriptures, Topical index to the Bible, list of proper names, with their meaning and pronunciation, complete gazetteer, with references to the maps, a glossary of archaic and obsolete words in the English Bible; words relating to Biblical antiquities, customs, musical terms, etc., names of plants, animals, precious stones, etc.
  25. 1,500 Questions and Answers on the sacred Scriptures for Bible students and Sunday School Teachers.

Specimen of Type.

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

We have two hundred of these fine, complete Bibles that we want to close out for cash at once. They sell through agents at \$5.00. Our special price, postpaid, **\$3.60** in the patent thumb index, 40c extra. 100 copies same as above in morocotal binding at \$2.75 each, postpaid.

## Red Letter Illustrated Combination Teachers' Bible

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

## Ideal Child's Bible

Bound in a beautiful grained, genuine leather, with overlapping edges, stamped in gold on back and backbone, red under gold edges. It has silk headbands and marker, a very clear, readable agate type, self-pronouncing, King James Version, chapter numbers in figures, size 3 1/4 x 5 1/4, only 3/4 of an inch thick, and weighs 11 ounces. It contains twenty choice helps for the child.

Every child should have a nice, convenient, attractive Bible, and we can sell this **\$2.50** Bible, postpaid, for **\$1.40**

40 copies same as above without overlapping edges at 85c.

## Old Folks or Home Bible

Large pica type, Dictionary of Proper Names and Maps, bound in beautiful morocotal, stamped in gold, size 6 1/2 x 9 1/2, in, thick. The chapter numbers are in figures and it is the largest type convenient size Bible on the market. Type is so large and clear that it is a joy and pleasure to read it. The regular price of this book is \$4.00, but are offering them **\$2.40** special at.

Your name in gold, 50c extra. Same as above in fine morocco binding with overlapping edges and references at \$1.00.

## BIG TYPE RED LETTER BIBLE

15 IMPORTANT SPECIAL FEATURES.

1. It is the smallest large type, regular paper Bible on the market. The size is only 5 1/2 x 7 1/2 x 1 inch thick. Weight only 19 ounces.
2. It is beautifully bound in genuine morocco with overlapping edges, with blind stamp and gold title.
3. It is one of the most flexible Bibles on the market; opens flat and is a delight to handle.
4. It has very large, clear readable bourgeois type, and it is self-pronouncing. See specimen below.
5. It has forty thousand references which are very helpful to any one who wishes to study the Bible.
6. The chapter numbers are in figures, and it also has a summary at the beginning of each chapter, as well as the dates at the top of each reference column.
7. It has a beautiful frontispiece in many colors and a Family Record.
8. It has all of Christ's words printed in red.
9. This Bible is correctly paraphrased thus helping one to get the correct meaning of the Scriptures.
10. It is the old King James Version and has the subjects indicated at the top of each page.
11. It contains a story of the title of the Bible, the Canon of Scripture and Versions of the Scriptures.
12. It contains Chronology of the Old Testament, including the historical summary from Adam to Christ, table of dates from creation to Christ, table of the divided Monarchy, genealogy from Adam to Jacob, the journeyings of the Israelites.
13. It contains the Harmony of the Gospels, enabling one to find what is treated in the different Gospels.
14. It contains a complete list of our Lord's miracles and parables, giving their locality and the author recording them.
15. The regular price is \$5.00 Patent thumb index on this Bible is 30c extra.

Sale price. With patent Thumb Index **\$2.50** YOUNG OR OLD.

The Bible is small enough for a child or young person, and it is light enough and the type is large enough for an old person. On account of the large type in the small compass, and the many attractive features that it contains, it will make a most attractive present for any one.

To sell in your community, we will send you one dozen of this Bible by Express, for \$24.00.

## BIG VALUE BIBLES

With large clear black face nonpareil self-pronouncing type, chapter numbers in figures, 60 pages of splendid Bible Helps, beautifully bound in flexible morocotal, stamped in gold on back and backbone, size 5 1/2 x 7 1/2 x 1 in. thick; weight, 20 ounces. White Bible paper, red edges, opens flat. A good \$3 value that we are

offering for **\$1.00** Same as above, with 8 pages of illustrations, black face minion type and concordance, \$1.25; or with the words of Christ in red, \$1.50. Any of these guaranteed to please.

## Fine Oxford Bible

Here is good news for all who are looking for a really fine Oxford Bible at an extremely reasonable price. We have been fortunate in securing a limited quantity of these beautifully made Oxford India Paper Concordance Bibles.

The Type is large and clear so as to be comfortably read by almost anyone. It is self-pronouncing.

The Binding is Pin Seal Grained Lamb-skin, a leather which is as pleasant to the touch as it is to the sight. The grained calf lining also adds to the beauty, flexibility and durability of this Bible. An additional feature is the silk sewing.

The Paper is the famous Oxford India paper conceded to be the thinnest and most opaque used in Bible making. The print does not show through the page and the pages can be easily turned.

The Helps consist of center column references (50,000 of them) an Oxford Concordance, a Subject Index, a Dictionary of Scripture Proper Names, an indexed Atlas, and 12 beautifully tinted maps of Bible lands. Regular price **\$8.00** \$12.00. Our price, **\$8.00**

## Sunday School Scholars Bible

The Binding. Genuine solid leather, with overlapping edges, very flexible. The Type. Large, clear, easy to read minion black face. Chapters in figures. Pronouncing.

The Paper. A very thin, white opaque Bible paper. Red burnished edges. Illustrations. 16 full-page pictures printed in 8 colors, also 32 pages in one color. A frontispiece, presentation page and family record.

Helps. A complete Bible concordance in clear type, 14 maps in colors, Hebrew, Pseudepigraph, Greek and Latin alphabets. Size 5 1/2 x 7 1/2 x 1 in. thick. Weight 20 oz. Stamped in gold and packed in a box. A regular \$3.00 value. Our price, postpaid **\$1.70**

Specials. Same as above with 4,000 questions and answers, silk headbands and marker, with red under gold **\$2.20** edges, for only **\$2.40**

Or with Christ's words printed in red for

## Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ounces, is 3/4 of an inch thick, and size 4 1/4 x 6 3/4. It has very readable minion type, splendid morocotal binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. The Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient. Regular price, \$4.75. Our Special **\$3.00** Sale Price, Postpaid. Your name in gold 50c extra; index, 50c extra.

The same Bible as described above, with a complete Bible concordance, special price, \$4.00.

## Old Folks' Testament and Psalms Illustrated

Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold and has 24 full-page illustrations.

The Lord's Prayer is beautifully printed in colors as a frontispiece. It is the only pronouncing big type Testament on the market; has key to the pronunciation of proper names; dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship. Very Special Sale Price, **\$1.00** postpaid. Same as above in fine morocco binding, Price, \$2.00.

Same as above with words of Christ in red, \$2.20. 50 copies same as above, cloth binding, with words of Christ in red at **\$1.20**.

## Black Face Type Testament and Psalms

You will be delighted with this large, clear type Testament, self-pronouncing, pocket size, 4x6, and very thin. Splendid fine Bible paper and Persian Morocco binding. Regular price, \$2.30. **\$1.75** postpaid for only.

PENTECOSTAL PUBLISHING COMPANY - - LOUISVILLE, KENTUCKY.



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# PENTECOSTAL HERALD

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

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## EXAMINE THYSELF.

By The Editor.

**T**HE inspired Apostle exhorts us to examine ourselves and see whether or not we be in the faith. Merchants at the close of the year make an inventory of their stock. They must know what they have on hand, something of its value, whether or not they must reduce the price in order to get rid of old goods and secure cash with which to buy new goods. We suppose that no merchant could hope to be successful who did not occasionally make an inventory of his stock on hand. Why may not this be true with reference to the spiritual life? Ought we not occasionally to make a careful invoice of our spiritual stock, see what we have on hand, what growth, what development, what sinking out of self into Christ?

\* \* \* \*

We are not to be content if we are not producing fruit. It will be remembered that Jesus once blasted with his Word a barren fig tree, root and branch. The record does not tell us that this fig tree was exuding poison, that it produced snakes which grew long and slimy, ripened, dropped off and ran about the country biting people to death. No, the tree was not doing the community great harm. It was failing to produce fruit. We are all trees planted in the vineyard of the Lord and the parable of this fig tree teaches us that we are under divine inspection and that notwithstanding the gracious patience of the Lord by and by he will say of the barren tree, "Cut it down. Why cumbereth it the ground?"

\* \* \* \*

So, my dear reader, let's ask ourselves. "Have I truly repented of my sins, sorrowed for them, forsaken them, exercised faith in Christ, experienced forgiveness and regenerating power? Am I hungering and thirsting after righteousness and pressing on with eager heart for the enjoyment of the fullness of the blessing of the Gospel of Christ? Am I honest in my dealings with my fellowmen, am I truthful in all my conversation? Is dishonesty and falsehood abhorrent to me? Am I chaste in my thinking or my imagination, free from vanity and self-exaltation? Can I bear opposition and suffer wrong without resentment or any desire for retaliation? Can I suffer long and be kind? Am I entirely free from the censorious spirit? Can I be neglected, contradicted, or even persecuted and preserve a spirit of sweetness and compassion toward those who misuse me? What about me? Am I orthodox? Is my faith in the Bible and the Christ of the Bible unhesitating? Do I go still further than a mere belief of the truth and trust the Lord Jesus whole-heartedly for my salvation? And have I the abiding witness of the Spirit? Am I striving for holiness of heart and righteous living? These are searching questions and no doubt they are practical. Let's not fear to ask them of ourselves, face them frankly and give positive answers.

\* \* \* \*

My dear reader, are you doing this? Is

### GOOD SEED PRODUCE GOOD HARVEST.

There is nothing more important than the sowing of good spiritual literature among the people. We receive letters from a host of preachers who thank us for what The Pentecostal Herald means to them, and the inspiration they get out of it in the preparation of their messages for the future. Often they tell us that some friend sent them the paper, and that from that time they have been constant readers of the paper.

We want, in the next sixty days, to donate The Herald to FIVE THOUSAND preachers, many of them among men who are entering upon their ministerial career. At \$1.50, the price of the paper, that would amount to \$7,500. The Pentecostal Publishing Co., will donate \$2,500 of this amount. Will the great Herald family donate the remaining \$5,000? This will mean the sowing of good seed in the very best of soil. There are thousands of godly women and devout men who will gladly give one dollar to put The Herald into some young preacher's home for twelve months. Send in the name and address, with the dollar; if you have no one especially in mind, send the dollar and we shall find the preacher. This is a great, good work. Help us to sow the seed.

your life an active service? Are you a witness for Christ? Are you a worker in the church? Do you visit the poor, the sick and the imprisoned? Have you a word of fellowship and encouragement for the ignorant? Are you kind and patient toward the vicious? Are you reaching out the helping hand toward the downtrodden and the outcast so dear to the heart of Christ? Are you helping to make your home a little more comfortable? Are you bringing some happiness to your fireside, some good cheer to your table? Are you improving your opportunities for mental culture? Are you curbing your physical appetite? Are you careful to preserve your health? Are you planting a young tree that will produce shade and fruit for others when you have gone? Are you pulling up some noxious weed by the roots before its seeds ripen to scatter and produce a great family of weeds? Are you picking up a nail off the highway now and then that might puncture a tire of your neighbor's car? Are you making your life felt for good? Are you rising up into broader and deeper things and striving to bring others with you? Very well, have a talk with yourself and be sure that whatever the past may have been the future shall be a life of earnest endeavor to do good and get good by the help of God.

### THE REMEDY.

#### PART IV.



REACHING of the truth is one of the most powerful remedies in the world for all evil. Mighty preachers of the gospel of Jesus Christ are indeed the salt of the earth, and the light of the world. Give us preachers, cleansed with the atoning blood of Christ, filled with the

Holy Ghost, called of God, with a mighty passion for the salvation of souls, and through them God can bring things to pass.

It was by preaching that Paul stirred the Pagan world, and started going the powerful influence that spread the gospel and built up the Church of Christ. It was by preaching that Martin Luther drove back the tides of ignorance and superstition, stirred the dry bones in the valley of a dead ecclesiasticism, and thrilled the hearts of men with the great truth of salvation by faith. It was by preaching that John Wesley awakened the sleeping multitudes of England, aroused Ireland, stirred Wales, and sent a torch of evangelistic fire across the oceans and around the world, bringing in the greatest revival since the days of the apostles. It was by preaching that Charles G. Finney broke the power of infidelity and universalism in the New England and Middle States, turned back the tides of unbelief, and did much to save this nation for vital Protestantism. It was by preaching that Dwight L. Moody brought on one of the most gracious revivals in the history of the American people, and led untold thousands of prodigal sons and daughters back to the Father's house. It was by preaching that Sam Jones and Billy Sunday sowed broadcast in this nation the truths that counted tremendously in putting out the fires of the distilleries and the breweries, closed the saloons and saved millions of human beings from the curse of drunkenness.

The great need of the nation and the world today is a well trained, powerfully saved, Spirit-filled ministry. Give us preachers of the right kind and we need have no doubt or question but God will be glorified, men will be saved, politics and commerce will be purified, there will be social betterment everywhere, and a spiritual church will permeate, with its gracious influence, every class of society, crime will be stayed, and there will be prosperity and progress along every line for the uplift and blessing of humanity. These facts have burned in my soul for years. They stimulated and stirred me in meeting a thousand difficulties in the upbuilding of Asbury College. A holy passion to send out into the world a well trained, Spirit-filled ministry, puts youth and vigor into my old age. Oh, how I wish fifty-thousand earnest, honest children of God could see and feel this tremendous need as I see and feel it, for one year's time. What wonderful things we could do toward remedying the evils in the world, toward the evangelization of these United States, the turning back of the tides of skepticism, immodesty, lawlessness and sin of every kind.

I suppose it is well known to THE HERALD readers that I am now president of the Theological Seminary, Asbury College, Wilmore, Ky. We have an excellent faculty of highly educated, well trained, godly men, absolutely loyal to the Bible, to the vital truths emphasized by John Wesley and his co-workers. They have no sympathy with any of the

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY



# The Religion of the Narrow Way vs. The Religion of Main Street

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



A few years ago Rev. Percy S. Grant, the noted liberal preacher of New York City—the man who, though occupying a Protestant pulpit, preached in it pure infidelity and modernism of the rankest sort—put out a book entitled “The Religion of Main Street.” In this book he said such things as:

“Most of the clergymen I talk with agree with me in the points just mentioned.”

“The time has come for plain speaking in the pulpit. Today we need to know enough of economics to save civilization. Our minds are stuffed out with religious fables and we are not disposed to study the facts of life nor have our minds made ready for them.”

“We don’t need outworn religious authority because the laws of the soul are laws that can enforce themselves.”

“Very few clergymen today who have been educated in the large universities accept the idea that Jesus had the power of God.”

“Consecration of churches is a custom inherited from the age of witchcraft, magic and taboo.”

The papers announced last week the death of Dr. Grant. We once heard him at the Methodist Preachers’ Meeting in New York. He got off the most blatant infidelity that morning in which he said that he did not go into the Baptist Church where he belonged because they required him to get converted. He further said that preachers need to bring their theology up to the new psychology, etc., etc., etc. At the close one prominent Methodist preached moved a vote of thanks to Dr. Grant and bade him God-speed!! Shades of Wesley!!! What has Methodism dropped down into?

My title suggests a contrast. The Religion of Main Street is the religion of unbelief, skepticism, irreverence, unitarianism, modernism. But let us wake up to the fact that this kind of religion is spreading all over the land.

On the other hand, let us note some things about the religion of the narrow way.

1. The Religion of the Narrow Way is that which honors Jesus Christ.

The following incident illustrates this point:

The Emperor Theodosius was a pervert to Arianism, that doctrine which denied that Jesus Christ was the Son of God and equal with the Father. After reigning for several years, Theodosius decided to make his son Arcadius, a lad of sixteen, a partner with himself in the government of the empire. When the royal will was made known, the nobles and great men of the day assembled to pour congratulations upon the new and youthful wearer of the imperial purple. Among the gay company was a bishop named Amphilocus. He made a well-worded and loyal address to the emperor, and was about to take his leave when Theodosius exclaimed: “What! do you take no notice of my son? Do you not know that I have made him my partner in the empire?”

Upon this the good old man placed his hands upon the head of young Arcadius and said: “The Lord bless thee, my son!”

The emperor, irritated to the point of fury, exclaimed: “What! is this all the respect you pay to the prince that I have made equal in dignity with myself?”

Amphilocus, looking the emperor full in the face, replied: “Sire, you do so highly resent my apparent neglect of your son, because I do not give him equal honor with yourself. Then what must the Eternal God think of you when you degrade his co-equal and co-eternal Son to the level of one of his creatures?”

2. The Religion of the Narrow Way is Reverential.

## THE SALVATION OF THE SOUL.

This is a present salvation, already received by all believers in the Lord Jesus Christ. “In whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, the salvation of your souls” (1 Pet. 1:8, 9).

1. It is a great salvation (Heb. 2:3).
2. It is an eternal salvation (Heb. 5:9).
3. It is a wonder to angels and prophets (1 Peter 1:10-12).
4. It is a personal salvation (Isa. 12:2).
5. It is obtained by faith (Rom. 10:4-10).
6. It is brought to all men (Titus 2:11).
7. It is found only in Christ (Acts 4:12).

### Future Salvation.

This refers to the redemption of the body at the coming of our Lord Jesus Christ. “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time” (1 Peter 1:5).

1. It will be revealed at His coming (Heb. 9:28).
2. It is drawing near continually (Rom. 13:11).
3. It is the hope of the Christian (1 Thess. 5:8, 9).

### The Prayer of Asa.

2 Chron. 14:11.

1. It was earnest—“Asa cried unto the Lord.”
2. It was personal—“Unto the Lord his God.”
3. It was definite—“Help us, O Lord our God.”
4. It was a prayer of faith—“We rest on Thee.”
5. It recognized the power of God—“It is nothing with Thee to help.”
6. It had a powerful plea—“In Thy name we go.”
7. It put God on His honour—“Let not man prevail against Thee.”

The following story is told of Daniel Webster: When on one occasion he was asked the question, “Can you comprehend how Jesus Christ could be both God and man?”

With one of those looks, which his contemporaries said none could imitate, the great lawyer and statesman fixed his eyes upon the interrogator and replied: “No, sir, I cannot comprehend it, and I would be ashamed to acknowledge him as my Saviour if I could. Could I comprehend him, he would be no greater than myself, and such is my conviction of accountability to God, my sense of sinfulness before him, and my knowledge of my own incapacity to recover myself, that I feel I need a supernatural Saviour.”

3. The Religion of the Narrow Way is the Religion of the ages.

John Wesley declared at one time when criticised for his doctrinal preaching, “My doctrines are simply the common, fundamental principles of Christianity; they are the plain old religion of the Church of England.”

4. The Religion of the Narrow Way is the Religion that goes in for the soul’s salvation at all costs.

The following story of a great preacher and a great conversion is worth repeating here.

“How much am I offered for this human soul? How much for a soul?” With such words, Rowland Hill won back the crowd which had come to hear him preach in the fields. While he was preaching, Lady Ann Erskine was drawn near in her carriage, and, wishing to hear the famous preacher, she had ordered her coachman to draw up as near to the rude stand he used as a pulpit as possible. Seeing a vacant place behind the stand the driver urged his horses thither. The splendor of the carriage and the fine dress of the occupant, of course, drew the eyes of the crowd from the preacher, and he soon discovered the cause of the diversion. Then came to him the inspiration for one of those eccentric deeds of holy daring for which he was so famous. Turning his back on the crowd that surged about the carriage of the opulent lover of pleasure, he lifted his voice and cried:

“Hear, ye! I summon you to the public auction of a soul. I have here a lady and her equipage to expose for public sale. Her carriage I count as worth not much; the lady is the principal object of this vendue, and she is precious because she has a soul, and it is that soul I now desire to dispose of at public auction. Come, now, what will ye bid for a soul?”

“Do you hear? What am I offered for this human soul? Does not one bid? ‘Yes, I am a bidder.’ It is the world. Well, what will you give? Do you hear the bid? The world says he will give her riches and honor and pleasure. Is that all I am bid for a human soul? It is not enough. She is worth far more, for when the riches are corrupted and the honor mildewed, and the pleasures of this world melted like the snow, she will yet live and pine for greater things. Stand back, O world, I reject thy bid.

“Ha! Here is another bidder. I know thee! Thou art the devil. Well, what dost thou offer? What! You have no more to offer than that? Why, thou outcast of Heaven, that is an old bid, and a rejected bid, and will not serve thee now. ‘The kingdom of the world and the glory of them.’ Bah! The passing centuries should have made thee wiser. She is worth far more than that, for she will continue to exist when the kingdoms of earth and the glory of them shall have long passed away. Go back to thy pit and heat it for those who have sold themselves to thee, but this soul thou canst not have.

“Glory! Listen! Do you hear His voice? I knew he would bid. Do you know who this latest bidder is? Why, he is the Lord Jesus Christ! Let me dare to ask Thee what Thou dost bid, my Lord? He says He will give grace here, and glory hereafter, an inheritance incorruptible and undefiled, and that fadeth not away. Lord, it was just as I expected. I knew that Thou wouldst outbid all the rest. Thy bid I receive for her. I place her at Thy disposal. She is Thine, Lord, sold to Thee at public auction. Do with her what seemeth good unto Thee.”

And then the strange preacher looked into the face of the pale woman, and said: “My lady, do you object to this bargain? Remember, you are not your own; I have sold you this day to Jesus Christ. You are his property from this time henceforth and forevermore. Heaven and earth here attest this sale of yourself to God; dare you withdraw from this solemn, glorious purchase?”

5. The Religion of the Narrow Way brings great Relief to the Sinner and full Redemption to the Believer.

President Mahan testified that “Forty-seven years ago, when my desire for the open vision had become almost insupportably intense, in a moment, in the twinkling of an eye, I stood face to face with the Sun of Righteousness, feeling his divine healings through every department of my being.”

The grace of entire sanctification glorifies the God of all grace and works a work in the believer’s heart whereby he can attain to complete victory over sin, the world, the flesh and the devil, and serve God “acceptably with reverence and Godly fear.” Heb. 12:28.

It is a grace in which the soul is carried over into a state of Godliness and the joy of the Lord becomes our strength. Those who enter this state can sing:

I have entered the valley of blessing so sweet,  
And Jesus abides with me there;  
And his spirit and blood makes my cleansing complete,  
And his perfect love casteth out fear.

6. The Religion of the Narrow Way is one of Real heart Experience. Dr. H. Bonor expresses it thus:



"I heard the voice of Jesus say,  
 'Come unto Me and rest':  
 Lay down, thou weary one, lay down  
 Thy head upon my breast;  
 I came to Jesus as I was,  
 Weary and worn and sad;

I found in Him a resting place,  
 And He hath made me glad."

"I heard the voice of Jesus say,  
 'I am this dark world's light;  
 Look unto Me, thy morn shall rise

And all thy day be bright';  
 I looked to Jesus, and I found  
 In Him my Star, my Sun,  
 And in that light of life I'll walk  
 Till traveling days are done."

## MODERN APOSTLES OF FAITH.

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

### CHAPTER X.

JOSEPH PARKER.

**N**O country was so well blest during the last half of the Nineteenth Century, in having an unusual number of great preachers, as that of England.

It is the consensus of opinion, that the preacher, par-excellent, however, was C. H. Spurgeon; as a fine type of scholarly and popular preacher, wielding a powerful influence in the higher social and religious circles. Alexander McLaren was outstanding in every particular. There were others nationally known—Mark Guy Pearse, Hugh Price Hughes, might be named. But the religious history of England during the last decades of the century would be incomplete without a summary of Joseph Parker, the great Non-Conformist preacher of London. He could not be compared with Spurgeon and others in certain particulars; but in the realm of stentorian pulpit oratory, with convictions as consuming as ever fired the heart of Peter the Hermit, none were greater than he.

He could not be compared or classified with any other great preacher of his day, any more than Sam Jones could be compared with D. L. Moody or Bishop Marvin. Dr. Parker was original and eccentric; the throngs who waited upon his ministry were often shocked and even dumbfounded by his startling statements, often couched in terms of near-blasphemy. But when they caught their breath, and digested his words, they would see and appreciate the scathing truth conveyed. Dr. Parker was great in physique and brain, and his tremendous physical energy was backed and enhanced by dramatic force, which when aroused by some social outrage or political wrong—was a veritable human dynamo. All London gasped when the preacher of the City Temple trained his guns on the Sultan of Turkey, and with eyes blazing with holy frenzy, called upon God to "damn the Sultan." It was at the time when the Turks were butchering the Armenians by the hundreds with the silent approval of the Sultan. Certainly if ever a statement, invoking the wrath of God was justified, it was in this case. But right or wrong, Dr. Parker could say it, and with the parlance of the street, "got by with it." This was just one case of many similar ones, and we doubt if any one else except Dr. Parker and Sam Jones, could have done it. Other wielded a keen Damascus blade in the defense of the truth; Dr. Parker mauled with a bludgeon, and pulverized whatever he mauled.

Joseph Parker was born at Hexham on the Tyne, England, May 9, 1830, of humble origin, in that his father was a day laborer, working at the trade of stone mason. This meant that young Parker had no educational or social advantages whatever. His early years were spent as an assistant bread winner for the family. Early in life he acquired a thirst for learning, and became an earnest student, gathering information from every possible source while laboring daily as a wage earner. At the age of fifteen, he enlisted in the National Guards, which were the reserves called out in the time of revolution or strikes; he remained in this service until he was twenty years old.

Wherever he was, as a lad at home toiling ten and twelve hours a day, or in the service

of his country, he sought the company, or association, when it was only as a listener of great men—preachers and statesmen. It was a rule of his life to get in close contact with the leading preachers and members of Parliament, whereby he might, in every way possible, catch inspiration from great leaders. He allowed no opportunity to pass without siezing on some principle or data, learned in such a manner. He literally redeemed the time. Not a day passed that did not in some way add to his store of information gleaned in this manner. He formed early in life, the Liberalistic viewpoint on all social, political, and religious questions. All of which, when it came to maturity, headed up in one of the most outstanding Non-Conformist leaders of this country. The problem of the poor, ignorant, and underprivileged held a strong appeal for him. He became the champion of the common people and their needs; having sprung from the stratum of the struggling masses, he knew the meaning of their heart-throbs from personal experience.

When about twenty years of age, young Parker wrote Dr. John Campbell, pastor of the Whitefield Tabernacle, London, for religious advice, touching life service in general, and the ministry in particular. This friendly communication resulted in Joseph Parker finally entering the ministry of the Congregational Church on probation. He served for some time in the capacity of local preacher; this initial ordination opened the door through which he entered boldly, once he got his mental and religious bearings. His first public service as a public speaker was lecturing on the evils of the liquor traffic. His fiery denunciations, his crude but thundering oratory, very soon gained for him an ever-widening reputation. His vigorous utterances, and drastic treatment of those who fattened on the rum business, though often in language immature, was almost startling. The foundation was being laid for him, who became a terror to evil doers, when he reached a place where he spoke with authority. After a reasonable probation, he was given the position of assistant to Dr. Campbell. This gave him the opportunity he had long sought for—a chance to better equip himself for service in the work of the ministry. In connection with his labors in this large pastorate, he attended lectures at the College of London, an institution which afterwards became the University of London.

In 1853, he received a call to the pastorate of the Banbury Congregational Church, and he accepted it, entering upon his new duties just one year from the time he was chosen assistant of Dr. Campbell. He served in this field for five years, and at the end of which, he was beginning to be a recognized leader of the Non-Conformist forces of England, though only twenty-eight years of age. He was then called to the Cavandish Street Church, Manchester, where he then was accorded the leader of the Congregational denomination. His pulpit was a veritable throne of thunder against all wrongs, frauds, and shame, in whatever sphere they operated—political, commercial, or religious. He was the perfect antithesis of Dr. McLaren, then in the same city, and enjoying the zenith of his popularity. Both men were moulders of public opinion; but in a very different manner. Dr. Parker was not only

the leader of English Non-Conformity, but he was the head.

While in Manchester, he published his first book: "Ecce Deus," which was a rejoinder to a book which had just appeared, bearing the title of "Ecce Homo." The book was a strong argument, that too much stress must not be given to the humanity of Jesus Christ, so as to overshadow his Deity. We need some more books on Ecce Deus these days. Dr. Parker was a stalwart defender of the authenticity of the Bible and the Godhead of Jesus Christ. All England began to recognize Dr. Parker as her greatest champion of righteousness, and revelation, touching the tenets of faith.

In 1869, he was called to the pastorate of Poultry Church, London; a congregation which was first organized by Dr. Godwin. One of the first things discovered by those people was that their building was inadequate to accommodate those who sought to hear Dr. Parker.

He was one of London's great voices "Crying in the wilderness," as it were, and the multitudes from all London flocked to hear him. In a few weeks a movement was inaugurated for the erection of the City Temple, which was in Halburn Viaduct, and this enterprise was carried to a successful ending. The first service was held in it, May 19, 1874. The cost of this gigantic structure was above \$350,000, and if given a modern estimate, would be far above a million dollars. A marvelous proposition for that early period of Protestant church building.

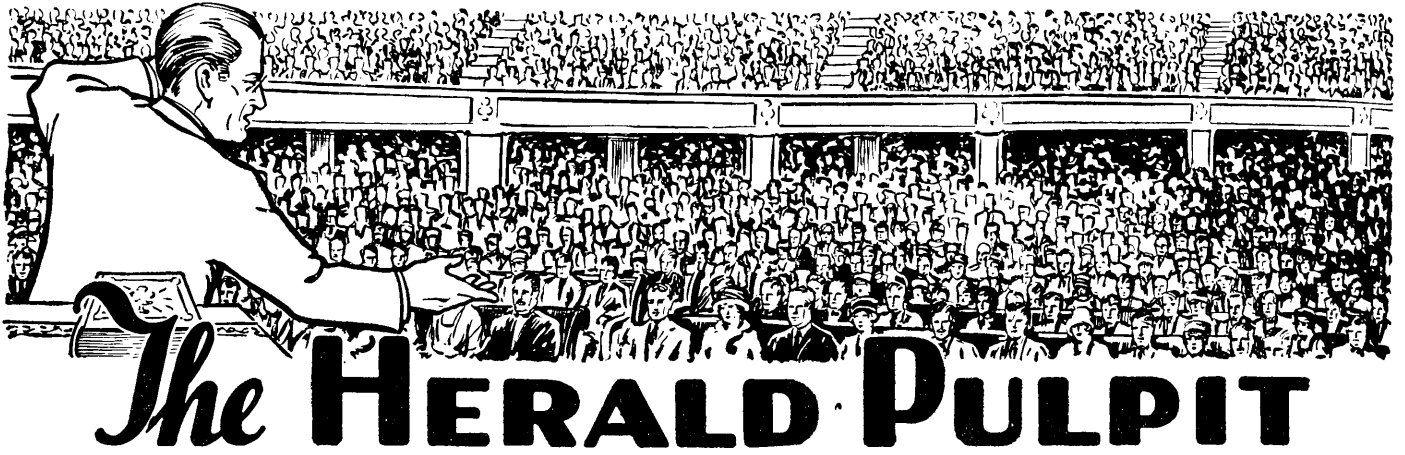
Dr. Parker, on entering this great temple of worship, began a career of unusual power and usefulness. City Temple was his throne, and from it he wielded an influence second to no man in England, although a contemporary of England's three greatest men: William E. Gladstone, Chas. H. Spurgeon, and Alexander McLaren.

Evidently in all walks of life feared him, and he knew his position was secure, as he was backed by a great congregation; he could not be reached by those who sought ratification. When the public was aroused over some great question of moral or political interest, it knew that the Voice in City Temple would pay its respects to it, and it was never disappointed. Dr. Parker feared neither king, nor the nobility. All alike were made to feel the terrific onslaught of his tremendous messages. He was never dull, but always racy, and often his sermons were accentuated with the vernacular of the street. Whatever he chose to say or do, he was big enough to say and do it, without fear or favor. Like our own Sam Jones, his greatest strength seemed to be in his ower of denunciation; his personality was such as to be without comparison or classification. Viewed from any angle, he was unique and original, and for over a quarter of a century he was one of England's ten-talented, high-powered characters, and always standing foursquare for the truest and best in life and godliness.

The University of Chicago gave him the degree of D.D., even before he was honored by institutions of his own country; he was chairman of the Congregational Union of England for many years. Dr. Parker was pre-eminently a preacher; but no man perhaps has given more printed messages in sermons and books than he. He published

(Continued on page 6)





# The HERALD PULPIT

## Is The Natural Man Sinful?

Rev. Earl B. Parker.

*"But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned."*—1 Cor. 2:14.

**T**HE verse quoted is found toward the end of the same chapter in which we find that wonderful promise. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." The apostle has been giving in this and the preceding chapter a discourse on the vision of God and the wisdom of men. He has made it clear that, though the wisdom of God is foolishness with men, yet the reverse also is true, and that God has chosen the things which seem to the world weak and foolish that with them he might confound the strength and wisdom of men. Many instances are seen in the history of the Jewish nation, notable among them being the story of Gideon's band, of the blinded and taunted Samson, and of Ahab's army of servants against the Syrian host. It is clear that the chosen people of God were continually a puzzle to the nations about them. There was presented one explanation after another of their victories, as in the case of Benhadad's army when the enemy said that surely Israel's God was a god of the hills, and, if they could fight them in the valley, they would prevail. They found to their sorrow that this was not true. There was no natural explanation of Israel's strength. They could not know the secret, because it was spiritually discerned.

But the sinful nations that opposed Israel in their early history were not the only people to whom the dealings of God were foolishness. The Israelites themselves found it difficult to distinguish carefully between the things which are naturally discerned and those which are spiritually discerned. When they came to the Red Sea, Moses had spiritual discernment to see that they were in the path where God was leading, and that a way would be opened if it took a miracle. The people were not thus in touch with God, and with their natural vision did not discern this at all, but only the barriers ahead and at the side, and the danger approaching behind. If God had not empowered his servant Moses to control the people, no doubt the calamity which seemed inevitable to the natural man would have caused them to turn and surrender, to be led back to a life of slavery more miserable, if possible, than that from which they had escaped.

Another outstanding instance is that of the twelve spies who went from Kadesh to

see the promised land. Two of them had a mind to discern spiritual things, else they would never have said, "We are well able to overcome it." The ten, in the littleness of their own perception, said, "We be not able to go up against the people; for they are stronger than we." Oh, the blindness of those whose vision is limited to things which they see with their natural eyes, and understand with their natural minds. Caleb and Joshua saw all that the ten saw, but they saw also what God revealed to them by his Spirit. As did the servant of Elisha when the Lord opened his eyes (2 Kings 6:17), they saw the chariots of God which would make Israel more powerful than a whole nation of giants.

The Scriptures clearly indicate that, while those who have never received the Spirit of God in any degree are eminently "the natural man," yet those who become Christians are still natural, and only let the spiritual man replace the natural in those things which pertain to the Christian life. There is a distinct difference between the natural or psychic man, and the carnal or fleshly man. It is the natural man in us that desires to nourish and preserve our bodies, and we would be loath to dispense with it. The natural man is not sinful in itself, but it is the point of approach which Satan uses to lead the sinner into countless sins by the perversions and excesses of natural appetites, and to cheat the Christian out of countless blessings by making them seem beyond his reach. If spiritual discernment were truly allowed to replace the natural in all things which pertain to the Christian life, all would be well. But this is the point at issue, to distinguish clearly between the realm for which God has given us, and in which he expects us to use, our common sense, and on the other hand the realm in which he expects us to obtain from him, and to use, a wisdom which is not of men, and may be foolishness to the natural man, but is truly the wisdom of God.

Moses failed to distinguish clearly between these two when he complained that he was "slow of speech and of a slow tongue" (Exodus 4:10). This was the discernment of the natural man, and the anger of the Lord was kindled against him when he accepted its verdict instead of the word of the Lord, "I will be with thy mouth, and teach thee what thou shalt say." Saul failed to make a clear distinction when he was commanded utterly to destroy the Amalekites (1 Sam. 15). The spiritual man within him counselled him to obey the command of God by his prophet Samuel, but his natural man discerned the fitness of the animals for sacrifice, and prevailed. The natural man in the prophet Jeremiah said, "I cannot speak: for I am a child" (Jeremiah 1), but his spiritual man understood the revelation of God, "I have put words in thy mouth," and accepted

the seemingly impossible. The lives and testimonies of many eminent saints reveal the fact that the greater their progress in spiritual things and the deeper their knowledge of God and of his word, the smaller the realm in which they feel free to decide things for themselves, and the larger that in which they realize the need of divine illumination.

There are many phases of our lives as Christians which seem to us to be purely in the natural realm, but which pertain very definitely to our spiritual lives. In fact there are few of the smallest details of our lives for which God does not desire to give us divine wisdom. The natural man in many Christians says, "I cannot afford to tithe." When their spiritual vision is increased, the difficulties seem just as real, but their spiritual man, able to discern supernatural things, says, "I will prove God" (Mal. 3:10). Many a college student who is a Christian, as he contemplates his chosen work in business, the professions, or even in the Lord's work, will discern with the natural mind the need of overwork until he produces in himself a condition of physical weakness and spiritual leanness. If he would enlarge his vision to include the things discerned by his spiritual man, and not let it be clouded by the hard realities of life, he would say, "Let me, with all my getting, get wisdom; let me have time for prayer and the word if I accomplish nothing else." If every such student would look to the Lord at the beginning of the semester and let him choose his load, he would not be overtaxed physically, mentally, or spiritually. Let us not claim to desire God's will above everything else, and then choose our own load, one which crushes and oppresses us. The natural man, on contemplating a day of difficult tasks, demands an extra amount of rest; his spiritual man seizes extra time for prayer. The spiritual man discerns the voice of the Spirit calling to the foreign field: too often the natural man says, "I am unfitted for such a life," or, "I can make money and send others," and stays at home. Some have made similar excuses not to enter the ministry, and have lived to gain great wealth, but they look back with such great regret to the time when they disregarded their call that they would give all their possessions to be able to retrace their steps. The natural man says, "Let us shorten the revival, lest we overtax our strength": his spiritual man says, "Let God conduct the revival, and let us have souls at any cost." The natural man says, "My companion is beautiful and accomplished; she will make me a splendid wife": his spiritual man says, "Let me know God's will, lest I fall into a snare." When Samuel looked upon the son of Jesse, the natural man noted his merits and said, "Surely the Lord's anointed is before him": the spiritual man discerned the voice of God, which said, "I



have refused him: for the Lord seeth not as man seeth" (1 Sam. 16).

There is a yet more intimate realm in which spiritual discernment is by far the better. The natural man in temporal need says, "I am in distress, and there is none to help me": his spiritual man, if he is heard, will say, "My God will supply all your need." The natural man says, "My disease cannot be cured. I must die": his spiritual man says, "With God all things are possible." The natural man says, "There are depths of joy in the Christian life which I desire to experience, but I cannot attain them": the spiritual man grasps the promise, "Delight thyself also in the Lord; and he shall give thee the desires of thy heart." Oh, the joys and blessings we miss because our vision is limited. They have not entered into our hearts because not yet has the Spirit been able to reveal them to us.

The ministry, above all others, should give the true place to spiritual discernment, for they are God's under shepherds, and can lead the flock no farther than they themselves go. The failure to do so is the cause of many an unctious sermon and fruitless call. The spiritual man may say, "I must have a quiet time alone before the evening sermon": the natural man may argue, "This is a pleasant company; let me remain just a little longer." The natural man may say, "This is the best dinner I have had in a long while": may the spiritual man always answer, "Restrain thyself, lest a full stomach give thee a dull brain and a lean soul." The natural man might say, "It would be out of place to end such a visit as this with prayer": his better spiritual self would answer, "To what end do I call, if not to bring the spirit of prayer and to give spiritual help?" Some follow the natural bent, and call where they expect a good time. Others deny themselves this privilege and go where they realize the presence of a need. The natural man often says, "I must search my library for a subject for next Sunday's sermon": his spiritual man says, "God only knows the need of the people; let me live where I can receive his messages and deliver them in the power of his Spirit." The

natural man says, "I must graduate from an approved seminary, that my standing may be high among the ecclesiastics, and I may have the place of greatest service": the spiritual man says, "Let me get the training that will make me a greater winner of souls, be my place high or low." The natural man says, "I must find some way to entertain the people, lest they stay at home or go to the place of amusement": his spiritual man gives better advice when he says, "Souls are hungry; if I give them spiritual food they will not wander." The natural man says, "I must preach against the sins of the people, that they may reform": the spiritual man says, "Let me warn my people, but above all let me lead them close to Jesus, so that they will forsake all their sins." In the place of decision above these two is the power of choice, and the course that is taken will depend on the Christian's conception as to which is the wiser of the voices.

Is the natural man sinful, or is it wrong to use common sense? Only so far as it is allowed to replace that better thing God has provided for us, the sensing of the mind of the Lord. The story is told of a man in a northern state who arose one morning to find a blizzard raging. His natural sense told him that it would be foolish to venture out at all. But he had learned that "the foolishness of God is wiser than men," and discerned the voice of the Spirit calling him to go to a town twenty miles away. He made the journey with his team in the face of great difficulties, and arrived in time for a prayer meeting. He was asked to speak, and the power of God came upon him so wonderfully that a far-reaching revival was begun then and there. In the tenth chapter of 2 Corinthians, Paul speaks of himself as "Casting down reasonings (marginal reading), and every high thing that exalteth itself against the knowledge of God." It is well to have sense, and to use it, but it is better always to seek to know the mind of the Lord, lest unconsciously we miss the better way. Reasonings bring all our worries and fears. Spiritual discernment brings such a confidence in God's love and power as takes

them all away. The natural man finds the path of duty by the study of conditions and circumstances, and the application of logic, and then steps forward with uncertainty and fear. The spiritual man finds it in the still small voice of the Spirit, and proceeds with a calmness and certainty born of heaven. But only he can understand the voice of the Spirit who gladly follows the path laid out for him. To step aside means to lose the guiding voice.

The question might arise, "What is the good of an education, if so many of the details of life may be spiritually discerned?" It is answered immediately by the manifest blessing of God upon some institutions and the testimony of many students that he sent them there. But the scarcity of such institutions impresses upon us another great fact, that those who strive after the wisdom of this world to the neglect of the wisdom of God are soon in great spiritual darkness. Some years ago it was a common expression that "education without salvation is damnation." Knowledge is not a toy to be lightly handled by those unlearned in the ways of life. Knowledge is power, and its use should by all means be under the control of him who is allwise. If we could always know every fact connected with our problem, and could know with certainty the outcome of every course of action, then our judgment would be much more reliable. God, in his all-wisdom, does know these things, and our affairs are safe in his hands. The ignorant are often led into excesses by the reasoning of their own minds. It is said that a man in the mountains presumptuously allowed a poisonous snake to bite him, through an extreme interpretation of some passage of Scripture. He died physically. Some learned people are led by their reasonings to declare the supernatural impossible. They die spiritually. Every man in his place, whether learned or unlearned, may, like Enoch, walk with God while he walks the earth, and have revealed to him continually the things that God hath prepared for them that love him.

## "FOLLOW ME."

Rev. J. F. Knapp, M. A., B. D.



THESE words were often on the lips of our Lord. In the Greek, the Gospels have given us the equivalent of a word meaning "follow" that has a very tender association from the Old Testament. It was Ruth who used this expression when she said to Naomi, "Entreat me not to leave thee or to return from following after thee." There is another common word translated "follow" in the New Testament, but it means to "pursue." We are to "follow", "pursue", "peace", "charity", "righteousness", "holiness," to catch up with these graces and to go on with them. But Jesus never told his disciples to "pursue" him. They were to follow him as sheep follow a shepherd, as men follow one whom they are to serve, to protect, to love, whose burdens they are to lighten and whom they "reach after so they may be joined" to him. It is a humble term that found its use directly in the early Christian name for the servitor in the House of God, the *acolyte*, who was a steward of lamps and sacramental elements. Later the Captain of the Greek Emperor's bodyguard was given the name *Acoloutha* or *The Follower*.

What did Jesus mean when he said, "Follow me?" Let us hear him lay down the life of a follower in his own words. It meant, to *forsake all other leaders*, "a stranger will they not follow," and *to leave all hindering impediments behind*, "go sell that thou hast,"

and *to say good bye to dearest friends who might come between*, even to the death service for one's own near relatives—"He that loveth father or mother more than me is not worthy of me." "Follow me and let the dead bury their dead." And last of all these preliminary tests, never to turn back, or even to "look" back. "No man having put his hand to the plow, and looking back, is fit for the Kingdom of God." Most of those thus tried never went further. With him who is known as the rich young ruler they turned away sorrowful but secure in their own smug, economic and ecclesiastical position, or like the company of the earliest disciples they were "offended" and "went back, and walked no more with him." To the active experience of following him men had to bring empty hands and hearts that were attached by no material or physical interests, "Ye cannot serve God and mammon."

Then, to "follow" him was (1) to walk "after" him; and to "walk" in God's Word usually means the whole life and conversation; (2) To say "no" to the demands of Self, "let him deny himself" for "Even Christ pleased not himself;" (3) to carry a burden like he carried, "let him take up his cross;" not the glorious jewel encrusted cross of triumphant Christendom, but the cross that meant ignominious death between two thieves; (4) to "be among you as one that serveth," "that where I am there may my servant be;" (5) "to preach the kingdom

of God"—at once this was an immediate test and service for that new disciple who would "first go and bury" his father; (6) to find other "followers" and to be "fishers of men" as were Andrew, who "first findeth his own brother Simon, and Philip," who "findeth Nathanael." Finally to "follow him" was to go on into the "afterwards" which was such an enigma to the disciple, who rebelled from the delay saying, "Lord, why cannot I follow thee now? I will lay down my life for thy sake."

The characteristics of these followers are also brought out in Christ's own words: "They follow me," "hear my voice," "I know them," "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand....and none is able to pluck them out of my Father's hand"—salvation, sustenance, security—these all belong to those who are willing just to "Follow me."

See how Jesus disposed of would-be followers. A professional man, attracted no doubt by the singular simplicity of his character and the Divine wisdom of his doctrine, said, "Master, I will follow thee." But Jesus was not flattered: He was not to be patronized. This man of office and emolument could only shrug his shoulders and go away as the Lord told him of holes for foxes and nests for birds that were better than anything he pos-

(Continued on page 9)



## MODERN APOSTLES OF FAITH. (Continued from page 3)

"City Temple Sermons," and "Parker's People's Bible," in twenty-five large volumes. We wish to mention in this connection, that with every published sermon or address, there was a printed prayer. Those prayers are classics, both in spirit and language, breathing the very essence of reverence and worship. Nothing in religious literature superior to the hundreds of prayers, viewed from the standpoint of language, scope, appeal, and brevity.

In his People's Bible he does not give the extent of his own creations, but opens windows, so that preachers and Bible students may look out upon the same glorious landscape of vision and eternal Truth as he saw it. Besides the above mentioned works, he published the following books: "Autobiography," "Springdale Abbey," "The Inner Life of Christ," "Tyne Clide—My Life Teaching," "A Preacher's Life," "The Evils of Rum," "The Sultan of Turkey," and "Corrupt Politics." One of the most illuminating volumes from the pen of this gifted man, was "Dr. Parker and His Friends."

In the year 1899, his second wife died, which so grieved and depressed him, that his great spirit never recovered from the loss, and in November 28, 1902, he died. Truly a great man in God's Israel had fallen.

## The Motion Picture Business.

ANDREW JOHNSON.

**R**ECENTLY the *Chicago Daily News* carried an article by the Secretary of the Motion Picture Producers' and Distributors' Association in which the author lauded the "movies" to the sky for their power to build character. He stated, according to the Associated Press, that "the movie is building character by making 'the pursuit of happiness' guaranteed under the American constitution, easier."

Among the things which the Secretary said in support of the proposition that the moving picture industry is contributing to character development are:

1. "That good is triumphant and that evil is defeated; preaching over and over the moral, you can't get away with it."

2. "Self-sacrifice, loyalty to purpose, staunchness to an ideal are themes about which motion pictures revolve."

3. "Filmdom's heroes have character, and those who see imitate to their improvement."

4. "The cinema teaches patriotism; sanctity of the home; the dignity of parenthood and respect for law and order."

5. "Love, of course, plays a part. Love, in spite of the efforts of cheap sentimentalists and the vicious-minded, still is the most beautiful thing in life, the foundation stone upon which every happy life is laid."

6. "The motion picture is bringing understanding to the world, because it is teaching nations the life customs, habits and environments of all others. The motion picture speaks a universal language, and it is teaching all men they are alike. When nations learn the truth of this teaching war will be forgotten, for men do not fight when they do not hate."

Thus the Secretary of Motion Picture Industry puts up a strong argument and a powerful plea for the movies. In his opinion they furnish happiness, build character, instruct the mind, honor the home, teach patriotism, respect for law and order, set forth love in its purity and beauty and promote peace and good will among the nations of earth. If the movies accomplish all these things they ought to be approved and patronized by all; they ought to be sealed and sanctified as a great blessing to mankind. But

do they really accomplish all these wonderful things that the honorable secretary of the Industry claims for them? We are compelled to dissent from the views of the secretary and take issue with him in regard to the manifold benefits which the movies bestow upon the world. We will take up his points one by one and discuss them in fair but frank manner and show where he has missed the mark.

1. The "pursuit of happiness." The secretary or the newspaper reporter speaks of the "pursuit of happiness" guaranteed under the American Constitution. There is nothing said in the Constitution about the "pursuit of happiness." The preamble to the Constitution reads thus: "We, the people of the United States, in order to form a perfect union, to establish justice, to insure domestic tranquillity, to promote the general welfare, to provide for the common defense and to secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States." The clause—blessings of liberty—refers primarily to civic liberty, freedom, the tyranny of European oppression.

The familiar expression, "the pursuit of happiness", occurs in the Declaration of Independence instead of the Constitution. It is mentioned by Thos. Jefferson. Among the inalienable rights—Life, Liberty and the Pursuit of Happiness—worldly, sinful pleasure is far from being happiness. The momentary pleasure derived from seeing a moving picture show is one thing, and real permanent happiness is another. Health, morality, prosperity, philanthropy, altruism, humanity, a pure noble purpose, a lofty ideal, are among the elements that go to constitute happiness and not the thrill of sinful pleasure in witnessing some carnal scene in a moving picture show.

So, the secretary has confused sentimental gush with genuine happiness. The moving picture has been the means of producing misery instead of happiness in lives of multitudes. It has taken many valuable moments from the people, created false ideals and caused numbers to attempt to imitate the evil which, in all of its attractiveness, is thrown upon the screens.

2. "You can't get away with it." The secretary thinks the movies preach a great moral by showing that good is triumphant and that evil is defeated. In that case why did Uncle Sam make the movies quit putting the counterfeiter of money on the screens? They always taught the moral that the counterfeiter was punished. But this did not satisfy Uncle Sam. He protested that the dishonest fellow would "catch on" and learn how to make counterfeit money and take his chances on the punishment part of the program. So the United States made the movies "cut out" all pictures on counterfeiting, even though they did teach that "You can't get away with it." The secretary's theory, therefore, will not hold good. The evil is so attractive to the eye that the punishment attached is overlooked.

3. Instead of the motion picture revolving around "self-sacrifice, loyalty to purpose, staunchness to an ideal" as the secretary claims, it revolves around the divorce case and sex plays. If the pictures only represented loyalty to purpose and sacrifice the whole motion picture industry would go into bankruptcy in a very short time.

4. "Filmdom's heroes have character and those who see, imitate to their improvement." It is true the heroes have character, but what kind of character. The crowd that gathers at movies is not looking so much at the character of the hero, but rather to the capers of the shero. The hero of Filmdom is rarely ever a moral hero. He is more often a desperado. Herein is the trouble. The youth of America take the desperado of the screens as their ideal hero. The secretary is correct for once when he says that those who see imitate the "heroes." If movies keep on mov-

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ing they will turn out a grand army of "heroes" for the next generation.

5. The secretary highly commends the "cinema" for teaching patriotism, sanctity of the home, dignity of parenthood and respect for law and order. That is certainly some "movie-ma" if it can inculcate and cultivate all these noble ideas. It is strange that we have so many divorces nowadays if this marvelous "cinema" can accomplish such magical wonders in behalf of the sanctity of the home. It is likewise very strange, indeed, that there is so much lawlessness throughout the land in the face of this "cinema's" teaching on law and order.

6. The secretary finally comes to the crux of the whole question. He says that "love, of course, plays a part." Is it love or lust that plays the great role among the "heroes" and "sheroes" of movie-land? We would like for the paid secretary to tell us. We dare say that about ninety percent of the "love" represented upon the screens of the modern movie is lust instead of the "most beautiful thing in life," "the foundation stone upon which every happy life is laid." Most of the "love" exhibited by the movies is a stumbling-stone instead of a foundation stone. The honorable secretary, however, is paid to boost the business, and he, of course, must have something good to say about the Institution. Nevertheless, and notwithstanding, the motion picture industry destroys more character than it builds. Yet in spite of all these facts multitudes of worldly-minded church members flock to the movies and say they see no harm in the beautiful pictures which are really so educational in character.

"There is a generation that is pure in their own eyes, yet is not washed from their filthiness." (Prov. 30:12).

### Personal Word to Methodist Preachers About a Great Book.

In these days when Methodist doctrine is being attacked within our own household every Methodist preacher both North and South, who believes in Methodist doctrine, should get a copy of the greatest book in print on this subject entitled, "*Doctrinal Standards of Methodism*," by Bishop Neely. I understand Mr. Pritchard purchased a job-lot of these books so that he can sell them at one dollar. (Regular price, \$2.00). Here is a chance, preachers, to get the greatest book on this subject at bargain price. I knew Bishop Neely intimately. He is as straight as an arrow on good old Methodist doctrine. It is a big book of 350 pages and can be had at half price. Get out your dollar bill and send for a copy before they are all gone.

G. W. RIDOUT.

### If You Want Something

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



# REPORTS FROM SOUL WINNERS

## NIXON AT SYCHAR.

William R. Chase.

Rev. Nixon was to have been at Sychar last year, but sickness prevented. This season he was able to be with us for the first half of the meeting. He preached for us the first time on Friday, Aug. 6, at 10 A. M. Rev. W. D. Akers, of Wilmore, Ky., prayed. Bro. Yates sang a special after the people had sung three selections, and then Bro. Nixon preached. He took for his text, Psalm 51:10: "Create in me a clean heart, O God, and renew a right spirit within me." He announced his theme, "The key to soul-saving power." The modern church, said he, has largely lost the key to soul-saving power. I have a tormenting fear that this is true. We have hundreds and hundreds of churches that make no effort to have revivals; we have "decision day" in place. I have a fear that the average church has lost this key. They will do a whole lot of this and that kind of work, but there are very few who will do the real work which is soul saving. Very little soul saving work is being done in America; very little do we talk about Jesus and his power to save.

This Psalm teaches us of a man who once had had the power, but who had lost out through lust. He went awful wrong. It tells of a man who had lost power with God and got back, got back in the good old-fashioned gospel way. God sends his prophets to uncover sin. This is the first way God has of bringing us back. The task of the prophet is not an easy one, but a needful one. The prophet is different from the politician in that he has his ear attuned only to know what God would have him say. The politician has his ear to the ground to know what his folks want. We have too many in our pulpits who pussy-foot. It takes a prophet to make a man feel his sin. It is a solemn time when we face our sins, but better face them here than hereafter. It takes a prophet to bring us face to face with our sin and that is the reason you have this camp meeting. Put under conviction by the prophet of the awful sin that he had committed, David at once humbled himself. That is the only way one can get back after having committed sin. We must humble ourselves. The only way to be heard of God is to go down, down, down. It takes humility to do this, but David did it. Then David began to take stock of himself, to diagnose his case. "I acknowledge my transgressions; and my sin is ever before me." David knew he had to have forgiveness to get back. The second part of David's diagnosis was that he must have heart cleansing and he shows his need of it by his plea to be purged with hyssop, to be cleansed, washed again, made whiter than snow. David had had this experience before and fell. He knew of the washing of regeneration and the renewing of the Holy Ghost. He knew that his mother had conceived him in sin, and he was shapen in iniquity. Conceived in sin did not mean that he was born in adultery, but that there was a stain, a blemish, a thing which cannot be converted, but God can kill it, take it out, make us clean, just as David prayed to be made. There is something in us that is running towards hell. It is a result of sin that has made all graveyards. Sin came and then death. David applied the remedy and so must we. "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit."

He prayed for two things: forgiveness and cleansing. What David was after was to have the want to taken out of him, so that these hell-born tendencies would be taken out. Some of the results that came to David was: he prayed through. The joy of the Lord was restored to him. Joy is the cutting edge of your experience. Like a scythe your experience must have this to accomplish for God. The joy of the Lord is your strength. You get no sweep until you get the joy of the Lord. Forty years ago the people made as much noise when converted as we now make and hear at a holiness camp like Sychar. Uphold me. The Holy Spirit is able to do this. If we keep ourselves in his hands he will keep us, and this makes us of use to others. "Then will I teach transgressors their ways and sinners shall be converted unto thee."

The only way any nation can stand is to stand on this word of God. Proud as I am of my country, you hear me, if we forget this word and read it out of our schools, home, life, it will come under the awful judgments written in this prophecy.

Sin left us stuck in the bog, but God has flung his corduroy road across the mire and at the end is his helping hand to help us out.

I have no sympathy with those who think the way is a shut-up way. It is not. It is along here that we have the most beautiful of scenery. It leads up into the hill country where your horizon is lifted and you can see the beauties of the mountain country. You never do see the beauties until you journey up into the hill country.

God has put a toll-gate between the way and the highway, and just as you used to pay toll at certain places, you pay the toll and God lifts the gate and lets you through on to the way where advantages are that you did not have before. It is a prepared way, provided at great cost.

It took the blood of Jesus to prepare this new and living way that Paul tells about in Hebrews, and he is very careful about this way being kept up. He puts it into the hearts of men to do this, and every time you stand up in your church at home and testi-

fy to full salvation, every time you lift up the standard you are helping to keep the way prepared.

It is an accessible way and as easily found, if you want it, as is your mother's door-step. To say you don't understand it is not so. The truth is you don't want it for it is a plain way and easily found.

It is a safe way where no ravenous beasts are and where only the redeemed are. You keep on the trail and God will keep off all and any who would harm or hurt you.

Holiness is the normal life; any other is below normal. Nor does God intend that we shall go all the time over the bumpy, corduroy road.

What a hell heaven would be to an unregenerate soul! He could have no worse.

The way of holiness is the only one that enters heaven's gate. Without holiness no man shall see the Lord.

Your new year resolution cannot be kept. Lift up one foot from the bog and the other foot goes down deeper. Jesus alone can lift you out, and he will, and will lead you to the toll-gate. Pay the toll and God will lift the gate and you will enter the highway of holiness. Get up into the hill country. Get holiness which is wholeness, savedness.

## REVIVAL IN EAST LIVERPOOL, OHIO.

Boyce M. E. Church, on February 7, closed one of the greatest revivals ever held in the history of the church. It is reported by some that the days of revivals are past. This is only true where the people fail to meet the conditions necessary to bring about a revival. Thank God, the Holy Ghost is still able to work mightily in the hearts of men and he will work now, as always, if the saints will pray and believe for the victory.

In this meeting of three weeks' duration more than 150 precious souls found the Lord in saving or sanctifying power. These souls prayer through in the good old-fashioned way and came up from the altar with their hearts on fire and their faces shining. The influence of this awakening has spread far and we shall only know of the final results when Jesus returns to earth again. Three young men and one young woman have felt God's call into special services and will begin their preparation in some school as the Lord leads. A class of thirty-three members has already been taken into the church and another class will be taken in at an early date.

Rev. Gene Phillips, of Sidney, O., delivered the gospel messages and John Guy, Dellroy, O., had charge of the singing. These two young men are wholly lost in their love for Christ and precious souls. Their Spirit-filled lives were a great blessing and uplift to the people of this community; their faith in God brought things to pass. It is the prayer of this pastor that God, in his good time, will send these two men out together into the evangelistic field. However, God leads, we prophesy a glorious future for them in the service of the Master.

Rev. Paul S. Rees is coming to us in April for another meeting. Pray for us as we stand for holiness and fight sin. The precious blood of the loving Christ sweetly saves and sanctifies the heart of this unworthy pastor just now.

J. Lloyd McQueen, Pastor.

## ZELLERSVILLE, PENNSYLVANIA.

We have just closed a good meeting in the M. E. Church at Zellersville, Pa., with Rev. C. B. Pugh, as pastor. This has been a much neglected field. On the last night of the revival services I asked the audience how long it had been since they had had a prayer meeting in the church; one member of the church stated that he had been there for twenty-nine years and he had never known of a prayer meeting having been held in the church. I have just received word from the pastor that Thursday night they had a glorious prayer meeting.

It was wonderful to see the Lord work, when we could witness, at the altar grandfathers and mothers praying through to victory with their children and grandchildren, at the same time it made us feel well repaid for our labors. Rev. Pugh is a young minister and carries a burden for the lost. He stands by the evangelist and is well loved by the people. They showed their appreciation of Rev. and Mrs. Pugh on Monday night following the close of the revival, came in with a nice donation of cash to Mrs. Pugh and other needful articles amounting to about one hundred dollars.

The last part of the revival I preached while suffering with an attack of gall-stones, from which I am not yet fully recovered. Being entertained in the parsonage I was very tenderly taken care of by Brother and Sister Pugh. Sister Pugh is a big-hearted Christian woman. We pray that God will wonderfully use them to his glory and the building up of the Church.

R. M. Kell.

## REPORT FROM THE FIELD.

Rev. and Mrs. V. A. Wood, evangelists, of Delaware, Ohio, have just closed a fruitful revival at Grace M. E. Church of that city. Rev. E. L. Rush, pastor. This is the one church on the east side of the river counterbalanced by 14 on the west side, and has been a center of evangelistic effort by its zealous pastor who has held his own meetings during his nineteen years among this people. Many earnest workers have been discovered, developed and exported from this church out into the big harvest field of the world and the ranks of effective membership had become depleted so that threatening difficulties were arising demanding a vigorous

remedy. We are glad to report that after a three-weeks' campaign things look different. Sixty penitents knelt at the altar and the membership of the church was revived and strengthened. The young people were especially hard to touch at the start but the organization of a large "Sunbeam Band" enabled us to gain their confidence and arouse them to a sense of their need of Christ. All who were dealt with came through in the good old-fashioned way. Previous to this campaign we held a union meeting of Methodist and Reformed people at Waldo just north of Delaware, and one near Croton, 25 miles east. Both of these meetings were successful in accomplishing much good and in the winning of souls. We are in the field for further service wherever called and expect to be out with a tent this spring and summer.

Rev. and Mrs. V. A. Wood.

## LENEXA, KANSAS.

The first three weeks of January were profitable weeks for the Methodist Episcopal Church of Lenexa, Kan. Rev. F. D. Swanson, of Wilmore, Ky., was the evangelist for the revival and labored faithfully. This was perhaps one of the hardest fields for revival meetings to which Brother Swanson will be called this year. Sin in the form of prejudice, unbelief and worldliness is rampant, even in the "high places" of the church. About two-thirds of the membership either gave little or no attention to the meetings, however, Bro. Swanson preached the truth, clearly, uncompromisingly and in such a spirit as to cause the minimum of antagonism. He was "the man for the hour." We did not have a sweeping victory but the work which was accomplished we believe was well done and was work which will stand the test. A good foundation was laid for further work. About eight professed conversion, one sanctification and another received light as to the name for the second work of grace which she had experienced. I have not "exhausted my superlatives" in reporting this revival, but have told the truth which I feel is better. If any pastor or people are looking for an evangelist whom they can trust to preach the gospel wisely, uncompromisingly and under theunction of the Holy Spirit I can heartily recommend Bro. Swanson. He knows the Lord and will do good to any people who want the gospel.

This meeting proves that God will honor his Word and that hearts are hungry. In the darkest and hardest places God searches out a few who really want him. Let every pastor and evangelist take courage and preach the Gospel to the redemption of the few even though he be persuaded that he is "sowing for the judgment" in the case of the many.

G. H. Keeler, Pastor.

## PINSONFORK, KENTUCKY.

We have just closed a two-weeks' meeting with Rev. W. B. Corder, at Pinsonfork, Ky., in the coal-fields of Pike county. Brother Corder, the pastor, also was the evangelist. Bro. Mawson played the piano for most of the services, Sister Mawson playing it part of the time. Bro. Corder led the singing for all but one service, at which Bro. Mawson led. Bro. Mawson and his wife furnished the special music, which was sometimes a solo by one or the other of them, at other times a duet, at other times, a piano solo by one or the other.

The Lord was with us in every service. The little hall in which picture shows were given was the only place available for our services. In spite of the fact that this section is torn with dissension over denominational differences, the attendance was excellent each night that the weather permitted. On the last night, 250 people were packed into the hall which was supposed to be able to seat only 150. Six professed salvation and were taken into the church, while many others were deeply interested in their souls' welfare, and expressed an interest in the prayers of God's people.

Bro. and Sister Mawson are open for more meetings. Any pastor or evangelist wishing their services may communicate with them at Wilmore, Ky. If it is believed that the meeting would not justify the use of two workers, Bro. Mawson can come alone.

Prof. and Mrs. R. K. Mawson.

## MOULTON, ALABAMA.

Please let me say in your columns that our work is progressing fine here, considering the inclemency of the weather and bad roads. We have a great work. I am pastor of the new Bethel Charge of the M. E. Church, South. The charge consists of four churches and five preaching places, a beautiful little parsonage with five acres of land, and I suppose not a better people anywhere as a whole, to labor with. We are praying, planning, and believing for the greatest year of our life this conference year. We are planning to put on a campaign for the church and lost souls, with our good brother, Rev. John A. Mancosco, from Florence, Ala. He is our kindred, friend and brother. He and I have had some great meetings together. We are praying for a great outpouring of God's Spirit in the coming meeting.

We earnestly covet the prayers and co-operation of God's children for a great revival of old-time religion; especially let the great Herald family join us in earnest prayers that God may come in sin-killing power, that men, women, boys and girls may be so convicted of sin, righteousness and judgment, until they shall be made to cry for mercy and find God in the old-time way.

John A. Romine.



# THE PENTECOSTAL HERALD

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## THE REMEDY.

(Continued from page 1)

phases of modern liberalism. They are men of God, competent, self-sacrificing, devoted with holy zeal to the blessed task of instructing young men called to the ministry, how to best deliver their message, win their fellow-beings from sin, and build up the church of Jesus Christ in the world.

We have one excellent building; we have a goodly number of books, we have a small and slowly growing loan fund for the assistance of young preachers. We need another building, a large increase of books, the founding of several chairs in the Theological School, a loan fund that will enable us to render assistance to every man saved, sanctified, and called of God to preach the gospel. If the people who stand for full salvation, and a whole Bible for the whole world, would help us, in a few years we could gather here the largest number of theological students on the globe, and year by year, we could send out an army of young men preaching and witnessing to the fulness of salvation through our Lord Jesus Christ.

A thousand good women will read these words who have some money they could give for the building up of this Theological Seminary; a thousand good men will read these lines who love the Bible, who believe it, who are grieved and distressed over the spread of modern liberalism, its defiant boldness, its irreverent sacrilege, who have money, considerable sums, they must live on the income derived from it; but they cannot take it with them when they go, but they could let our Theological Seminary have it on an annuity plan, their money could be engaged in this, best of all work, preparing young men for the ministry, at the same time, they could live on the interest. Ten thousand people will read these words who could give something, large or small, and thus standing up and working together, we could provide a new building, we could endow several chairs, we could build up a large loan fund, and establish a strong Theological School to abide, teach and send forth a host of young preachers who would be winning souls to Christ long after we are dead and gone. Think and pray over these things, and write me care PENTECOSTAL HERALD, Louisville, Ky., what you think, and what you are willing to do for this, the greatest and best work in all the world.

H. C. MORRISON.

## Seed Sowing Before Harvest.

The Lord's sanctified people cannot expect a harvest of souls for full salvation without sowing the gospel seed of full redemption by faith in Christ. Hungering and thirsting after righteousness will follow the sowing of the truth of full redemption in the minds of the people. Convince the mind and you stir the heart into longing and prayer.

We want to suggest to a thousand readers of THE HERALD who love the doctrine of holiness and who long to see the people coming into Canaan, that they sow some seed. The Pentecostal Publishing Company has some excellent full salvation seed. This pamphlet, for instance, The Baptism with the Holy Ghost. It contains the very heart of the full

salvation gospel in condensed form. It has an immense sale and has been read with awakening power. This pamphlet has been translated into the Japanese and Chinese languages and no doubt, more than fifty thousand copies have been sold. Send \$1.00 to The Pentecostal Publishing Company, Louisville, Ky., and get seven copies of this pamphlet and circulate them among your friends. Hand one to some neighbor, member of your church. Ask them to read it, and give it back to you and tell you what impression it has made upon their minds. With the number of copies you can receive for \$1.00 you can have twenty or thirty persons in your neighborhood read the book and get interested in the subject of full salvation. This will lead some of them into the experience, it will excite an interest in others. If you feel you cannot invest a dollar, send for a copy, read it and pass it along. The price of a single copy is 15 cents.

## ONLY A VOICE.

MRS. H. C. MORRISON.

**I**T would be a mission which angels might covet, to visit the homes, the shops, the churches, the prisons, the hospitals, the rescue homes, the invalid's room, the hut of poverty, the palace of the rich, the college, the university, the homeland, the foreign land, in fact the whole wide world, and tell the people of a Christ who is mighty to save and strong to deliver. Yet that is just what we, as writers of THE PENTECOSTAL HERALD, have the privilege of doing from week to week. This paper ventured out upon the sea of journalism, modestly attired in a dress of only a few pages, timidly asking admittance into the homes of godly people who were in sympathy with its doctrines and teachings, and, with no other motive in view, save that it might arouse the readers to the fact of their inheritance in the will of God. This unpretentious messenger of righteousness, moved quietly onward, stealing its way into the hearts of those who came within reach of its "glad tidings," until the short clothes of babyhood were laid aside for that of a full grown child. Of course the shell of *limited territory* was broken and, with a faith spurred on by the promises of God, it launched out into the depths of an untried sea, not to find an easy sailing, but to battle against opposition in low and high places. While this has been true all along the way, and the pathway has sometimes been through the fiery furnace, yet there was always One like unto the Son of God, who trod the way with it and brought it out without the smell of fire upon its garments.

THE PENTECOSTAL HERALD! What does it mean? With the idea of pentecost, comes the thought of power; with the idea of herald, comes the thought of messenger, so in combining the two, we have a *powerful messenger*. Is this merely a name, or do we merit the appellation? Candidly, we do not believe that we wear the title undeservedly, for when we consider the hundreds of hearts

all up and down this land and in all parts of the world, who drink weekly from its refreshing streams of spiritual and living truths, we are constrained to believe that we wear our name worthily. There are hungry hearts in every station of life, who look forward from week to week, for a message from some one of God's messengers who may leave his imprint upon the pages of THE HERALD. There is nothing which contributes quite as much to our comfort in this great work of scattering the news of full salvation through the medium of THE HERALD, as the many encouraging letters we get from those who are being lifted to a higher and more satisfactory life in Christ Jesus.

Then there are those who have been passing through the valley, across whose pathway the shadows have fallen, until the way seemed hedged up, and they have been tempted to give up and cease the struggle, when at this opportune time God has winged a message to their hearts, through one of his children, which has lifted the despondent ones to their feet, who, with a fresh grip on God, have begun the battle anew and put to flight the enemy of their soul. To have been able to thus help a fainting, struggling heart, were worth a lifetime of service; to help one whom Satan has been sifting as wheat, is to rise above the ministry of angels, and to feel the joy that angels can never know.

John said to the people, when asked as to whether he was the Messiah or not, "I am the voice"; just a voice announcing the coming of one, the latchet of whose shoes he was not worthy to unloose, yet that voice prepared the people for the coming of him who would vindicate John as his messenger. Dear readers, are we willing to be a *voice*, proclaiming the One who is mighty to save? Did it ever occur to you that you could be a voice without saying a word? Your life speaks more loudly than words and impresses more deeply than fluent rhetoric or high profession. It is the character back of the voice which gives weight to the message.

In the pentecostal revival which swept over a great portion of Korea, there was a man, Keel by name, unassuming, uneducated, and blind, so he had to be led from place to place, but there burned within his soul the flame of divine love which yearned for the salvation of men, and through his instrumentality the spiritual conflagration started, which has been a marvel of grace to the whole world. He was just a voice telling of the One who tasted death for every man. Luther, Wesley, Knox, and others, whose names have become famous because of their devotion to their Lord, have been voices which have sounded down through the centuries inspiring men to greater diligence and faith in the God whom they proclaimed to a prodigal world. Our voices may not sound so far as did theirs, yet we can be faithful in our little sphere, improving the one talent to two, and in the end our reward will be, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Just a voice moving unseen among men, Telling of Him, who can save from all sin. Lifting the fallen, with words of good cheer. Making of earth a heaven while here.



## The New Testament Doctrine of Sin.

REV. A. S. HUNTER.

The popular, modernistic idea of sin is "missing the mark." Archery is a favorite illustration—the arrow falls short of the target, because one's arm is not able to draw the bow sufficiently, or his vision is faulty and he miscalculated the distance. The marathon is another favorite figure—one fails of the prize of being a step behind, but he runs the race just the same.

The Greek word, "hamartano," translated "sin," has that idea in it. Jesus and his followers had to use the vehicle of language at hand, however inadequate it was. But, in their use of it certain words acquired a special significance adapted to the truth which they were used to convey. Knowledge of the Greek is helpful but we cannot preach the gospel of Christ from Greek roots.

For instance, there are two Greek words which are translated "love." "Agapao" occurs more than one hundred times in the New Testament and "philos" about a dozen times. Agapao is used almost exclusively in connection with God or the things of God and it comes to signify the Divine love-nature—"God is love." Also "God so loved the world." Christ also loved the Church. "Love your enemies." "Love one another." "Love is of God." "Love God." Regardless of its Greek derivation love in the New Testament has its own gospel force. To preach good will, human kindness, maternal affection, etc., for gospel love is surely "missing the mark." This love is not natural to fallen humanity but is "poured out into our hearts by the Holy Spirit." It begins with the new birth, and is perfected with the funeral of "the old man."

Likewise, the Greek word "evangelion" is, literally, "good news" or glad tidings. In the New Testament, "it is the power of God unto salvation"; the good news becomes Divine dynamite or dynamo. To merely voice pleasant tidings to people is to miss the mark of the gospel ministry. Our preaching is to get salvation results.

So does the New Testament say that "sin is the transgression of the law." That is more than just negative, falling short; it is also positive, going too far, doing the forbidden thing. Sin involves the will, and is moral turpitude. When the angel announced that the name of Mary's Son should be "Jesus, for he shall save his people from their sins"; that meant more than just missing the target or coming in second in the race. Jesus' agony in Gethsemane and death on Calvary was deeper and more fundamental than correcting a faulty aim or helping one to sprint faster. When he said, "Every one that committeth sin is the slave of sin"; he meant something beside impotent arms and legs. When it is written, "By one man sin entered into the world, and death by sin"; that is not limited to archery or the marathon. When we read of "the sin that dwelleth in us"; that is more than just blurred vision or shortening of wind. When we know that "the mind of the flesh is enmity against God, and is not subject to the law of God; neither indeed can it be"; that is more than an error of judgment. When the Holy Spirit "convicts of sin, of righteousness, and of judgment to come"; he is doing more than coaching one for a tournament. The judgment has to do with sin and righteousness as opposites, and "missing the mark" does not cover the ground.

A sinner does miss the mark, but that is not all; he rebels against the Divine government, violates the Divine law, comes under the Divine penalty. The Wesleys would not have rescued England by preaching missing the mark, nor would Asbury and his fellow workers have planted Methodism in America and saved this land from Paineism, had they stopped there. Missing the mark is not the New Testament doctrine of sin. The gospel sees sin as that which damns for time and

eternity. It put the rich man "in torments," with an impassable gulf "fixed" across which he can never escape. Salvation evangelism requires that sin be presented in its real character, not denatured, polished or sugar-coated.

—••—  
"FOLLOW ME."

(Continued from page 5)

sessed, since he had not even a stone he could call his own for a pillow. But that other man, who came just then, who wanted to go to the funeral of his father seems to have stood the test. Immediately after Christ's supreme demand for his undivided allegiance, he with the rest followed Jesus into a ship and shortly witnessed the stilling of the tempest. Other boats that had no Christ aboard probably went down that awful night. Perhaps that disciple, had he hastened to the burial, would have been on one of them, and would have been lost. Certainly Jesus knew what he was about even though the test seemed cruel enough and thus there may have been saved to the world a Peter, a James, or a John. There would have been a tempest Jesus or no Jesus, but there would have been no stilling of the tempest apart from him.

Think next of the ones to whom these magic words, "Follow me" were spoken. Some, as Andrew and his unnamed friend "followed Jesus" without an invitation until he said in response to their "Where dwellest thou," "Come and see"; others, like Peter and Nathanael were attracted to Jesus through friends and by his encouraging them with new names or expressions of appreciation. To others he spoke directly as to Philip and Matthew and on another occasion to Simon and Andrew, and to James and John "Come ye after me." Not all who heard the words responded. That delightful young man who was not only rich but legally righteous, he who had kept all the commandments from his youth up, he who to be seen, even by the Son of God, was to be loved by him, heard the same invitation that had come to the humble fishermen, but "having great possessions," he heeded not. Who can tell what this recruit might have meant to the infant church, standing as it did, without men of means or influence? Because he failed to "follow" not only was he lost himself, but a whole thrilling page of history was never written and his name is a blank like the famous slab to the memory of Benedict Arnold in the Chapel at West Point.

The meaning of "follow me," only dawned upon those disciples by slow degrees. Four later episodes of discipleship in the life of Simon Peter are sign-posts on this toilsome spiritual journey. First, *the Episode of Self-Assumption*. From the midst of great apparent popularity our Lord undertook to enlighten his disciples with some most distasteful details of his imminent passion; Peter would have none of it; he spoke with his usual impetuosity, "Be it far from thee, Lord." Jesus rebuked him with a sword thrust, "Thou savorest not the things of God, Simon," and then he annunciated with peculiar emphasis the discipline of discipleship, "If any man will come after me—" To "follow me" comes last of the three. It almost seems as though he is saying to Peter "So far, Simon, you have only 'Come after me,' this and this are what it means to 'follow me.'"

Second, *the Episode of Self-Assurance*, "I will lay down my life for thee." If there was to be a war; if the King could not come into his own without bloodshed, if defiance must be hurled at powers ecclesiastical and political, Peter, chairman of the Apostolic college, spokesman for those seemingly "unlearned and ignorant men," was ready to throw himself into the breach holding not his life dear—at least he thought he was and probably had it been a question of mere ani-

mal courage he would have proved his prowess in any fray. But the establishment of the Kingdom calls for little display of fist and force; the courage for Christ's need is moral and spiritual rather than militant or material. Peter was not yet aware either of his human deficiency or of the Divine requirement. It was to be amid bitter tears and saving self-reproaches that his Master would make this necessary revelation. For,

Thirdly, *the Episode of Self-discovery*, "And the Lord turned and looked upon Peter . . . and Peter remembered. . . ." Peter's sin, like that of most professing Christians, arose out of following the Lord "afar off." Had he gotten close to Jesus as did "that other disciple," or had he just given up altogether with those who "all forsook him and fled," this painful event of denial and backsliding would never have been. But then we would have lost one of the most precious moments in the story of the Savior. Think of him under the burden of false accusations, of broken friendships, of menacing mobs and their leaders, of a sleepless night of excitement and distress, of an opening day that was to end in the slow shedding of his own blood drop by drop from festering wounds in broken hands and feet and then think of him having time to remember Peter, now transformed from braggart disciple to braggart deserter, and you have a portrait of perfection never attained except in him who "knew no sin, neither was guile found in his mouth." It was this new and but dimly realized picture of his Master that broke down Peter's last vestige of self-importance and self-appointed leadership and sent him out into the darkest night the world has ever known to weep tears that were as bitter to his soul as was the wormwood and the gall that cruel crucifiers were soon to offer the Savior. And who can doubt, but that what this shameful incident wrought upon Peter was likewise accomplished for all those other scurrying little men who in other days had been wont to congratulate themselves upon their undying fealty to the Man they now so completely had forsaken. But better times were to come. There was, thank God,

Fourthly, *the Episode of Self-surrender*. "O Lord, thou knowest all things, thou knowest that I love thee." Remember that in revealing their own weakness as followers, to his disciples, Jesus was showing them his mighty strength to be their Leader. Peter at last, and with him all the rest, were ready to follow without dictating their direction or their destiny. But still he was the chairman and the spokesman; if he in following Christ was to be carried whither he would not, yet there were the other disciples—John was first at hand, close to Jesus as usual, "Lord," said Peter, "What shall this man do?" Once more was the sword thrust for Peter's self-life—"What is that to thee—Follow thou me."

And so the first and the last words of him who is the "First and the Last" were of following, always of following. To Peter the "man of nets and boats," and to all the others there by the restless sea of Galilee where first he called them, "Follow me," and again in the after years, beyond the shadow of his cross of dying and the radiance of his crown of resurrection, with final earthly separation just ahead, again, by the restless sea, "Follow me." And across the rolling centuries with their storms that have sometimes almost wrecked the ship and their wars that have beat in blood and fire upon the devoted heads of his disciples, and the schisms and apostasies that have racked and torn the body of believers until again and again all seemed lost—above the tumult of triumph and the terror of disaster still he calls, "Follow me." Not a doctrine, though he has one and those who follow him never question it; not an experience though he gives one that satisfies and saves, but just the God-man Jesus who still is sweetly saying as he did by the restless sea, "Follow me."



## OUR BOYS AND GIRLS

### THE BOY WHO WAS COVERED WITH MUD.

Sometime ago I saw a little boy, while on his way home from school, whose face and clothes were covered with mud. He looked as though he had fallen into a mud-puddle. And he did not seem as though he cared.

That boy's condition reminded me of the sad fact that all of us, by nature, are covered with something worse than mud, and that is sin. For mud can be washed off with water. Besides, the mud is only on the outside, but sin is largely inside, and can never be washed away with water. But, thank God, both outward and inward sin can be removed by the all-atoning blood of Jesus Christ. Possibly your parents and Sunday school teacher can explain this to you. I trust you know what it means by happy experience. A. W. Orwig.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald*. I am ten years old. I have light hair. My birthday is Dec. 17. I have six brothers and five sisters. I like to go to Sunday school. My father takes *The Herald*. I like to read page ten. I weight about 63 pounds. I have blue eyes. Bernice Walker. Breeding, Ky.

Dear Aunt Bettie: As my Sunday school teacher brought *The Herald* to Sunday school and read us the letters, I would like to have other children to write to me. I go to Sunday school every Sunday. I am a member of the Nazarene church. I am ten years old and am in the fourth grade. I have blue eyes and light hair. Not very tall. My birthday is May 10. Margaret Weaver. Box 62, Main St. North East, Md.

Dear Aunt Bettie: Slide over and give me a little room, please. What are all you cousins doing today? I am not doing anything. It sure is cold, isn't it? It is snowing here. What is it doing down there? Why don't you answer my letter, Lura Huffman? Dorothy Smith, you will have to write again for I lost your letter. Come again, Cousin Sunshine. Fern Longshire, my birthday is in August. I would like to hear from you, Louise Sanders. I guess your birthday is June 20. I must close before Mr. W. B. comes. Dora Watkins. Rt. 3, Henderson, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? Mother takes *The Herald* and I enjoy reading page ten. Esther C. James, I guess your middle name to be Christine. Velma J. Jones, I guess your age to be eighteen. I do not belong to any church. Whoever guesses my middle name I will write to them. It begins with L and ends with E; it has six letters in it. My birthday is April 28. I am ten years old. I have two brothers and one sister. I have brown hair and eyes. Bonnie L. Page. Burkesville, Ky.

Dear Aunt Bettie: Have you got room for a little girl from New Jersey? I go to Sunday school every Sunday. I also go to day school and am in the sixth grade. I will be twelve April 18. Have I a twin? As I want to make room for other letters I will close. Isabell Hubbell. Glen Rock, N. J.

Dear Aunt Bettie: As I am sending in my renewal for *The Pentecostal Herald*, may I have a little chat with the children? I am glad to read of so many children giving their hearts to Jesus early in life. Children, if you all will be good and live for God surely there will be lots of good done. I have been taking *The Pentecostal Herald* for some time and enjoy reading it very much. I feel it has been a blessing to our home. Although we don't belong to the Methodist Church I love the Methodists and all Christian people and feel that God has done as much for one as he

has for others. We all ought to live close to God and try to influence others to be Christians. The world is growing very wicked and every Christian ought to do what they can. Mandy B. McKinney. Pierce, Ky.

Dear Aunt Bettie: Will you move over a little and let a little West Virginia girl join your happy band of boys and girls? I have been a reader of *The Herald* for some time. I love to read page ten. My father and mother are both Christians; they belong to the Missionary Baptist Church. I go to Sunday school every Sunday. I haven't missed but three Sundays in three years. We have church every second and fourth Saturday night and prayer meeting every Wednesday night. I have light blue eyes, light brown hair and fair complexion. Am eleven years old and in the fifth grade. I weigh 80 pounds and am four feet, eight inches tall. Tressie Vance. Lyburn, W. Va.

Dear Aunt Bettie: Won't you move over and let a West Virginia girl have a seat? How are you and all the cousins? I am going to school every day. Who has my birthday, Oct. 4? I am thirteen years of age. I go to Sunday school nearly every Sunday. I would like to hear from some of the cousins. May O'Dell. Mt. Nebo, W. Va.

Dear Aunt Bettie: Will you admit a Kentucky girl to greet the group of boys and girls? We take *The Herald* and I enjoy reading it, especially page ten. I am sixteen years of age and am a Freshman in high school. I have dark brown (bobbed) hair and eyes and medium complexion. Do any of the cousins like to read? I have read almost two hundred books, including the Bible, which I have read twice. I have three sisters; two are married, and two brothers. I do not see many letters from good old Kentucky in *The Herald*, so come on, Kentucky and write some letters to *The Herald*. We must not let the other states get ahead of us. Have any of the cousins my birthday, Dec. 20? I belong to the Christian Church, but I like to go to all. We all strive for the one goal in life, and it is a hard task and one must fight all the time, but the victory is easy through Jesus. My favorite sports are riding, skating, and sleigh-riding. Virginia R. Juett. Robinson, Ky.

Dear Aunt Bettie: Will you let an Ohio boy join your band of boys and girls? I am fourteen years old. I am in the first year of High School. I am saved and sanctified. I am five feet, four. I wear glasses, and I have light complexion. My father is the Methodist preacher here and he is holding his revivals. Scores are coming forward. Father has taken *The Herald* for a good many years. I enjoy reading page ten. My birthday is the 4th of July. Who has my birthday? I will close now hoping to see this in print as it is my first letter. Jerome Shiltz. Shadyside, O.

Dear Aunt Bettie: Only a word this rainy day, Just to chase the gloom away.

I have been busy this morning getting ready for school in the morning, and have come all the way from Boaz, Ala., to Louisville, Ky., since noon, just to chat with the circle of boys and girls, or maybe I would be correct if I should say the circle of girls. Would I be correct? I am sure every one had a merry Christmas, and I hope all are having a happy new year. I certainly did enjoy Christmas because I had not been home for four months and a half. How many of you cousins are going to school? I have been here since August, (except during the Christmas holidays) and I intend to remain until May. I will not be a Senior until next year, but think I shall stay

here for commencement if I do not get too homesick. How many of you school boys and girls enjoy proving Geometry propositions, solving Chemistry problems, writing English themes, writing book and poem reports, conjugating Latin verbs, and learning all there is to be learned concerning the Bible and its origin? These are some of the many things I'm having to do this year. If you have ever spent any time away from home and friends, you can imagine how I feel here. Just apply the "Golden Rule" and write me a long letter. I would be very glad to receive, with the letter, a picture of the writer. Since my age is personal property, I will only say my birthday was Feb. 12. Agnes Murphree. McCleskey Home, Boaz, Ala.

Dear Aunt Bettie: May this West Virginia girl join your happy band of boys and girls? I suppose you all are wondering who I am and how I look. My complexion and hair are dark, and my eyes are gray. My height is five feet, seven inches; weight 124 pounds. My birthday is November 23. Who has my birthday? I am fifteen years of age. May God be with us all till we meet in a better world. Opal Smith. Jumping Beach, W. Va.

Dear Aunt Bettie: Will you move over please dear cousins, and let me have some room? It will not take a very large space for me for I am not very big. Will you, dear cousins, let me sit by my chums, the ones that I wrote to? Their names are Elenor Simpson, Minnie Perkins, Kathleen Peerey, Florence M. Wilcox, and Margaret Sue Graham. Eleanor, Minnie and Margaret, I sure did miss your letters very much. Every one of you wrote such fine letters. As I sit gazing out of the window where the sun has left behind it a streak of red fire, it shows a wonderful piece of handiwork. I am so very glad that so many of you are Christians. I am trying to follow Him all the way. My mother, father, grandmother and my two great-grandfathers are Christians; also my two grandfathers and one grandmother and great-grandmother that are dead, were Christians. There are fifteen go to my school. We have a man teacher and I sure like him fine. His name is S. L. Sluder. I have one brother whose name is Loren Vern Okes. I am fourteen years old. In July last year we had two missionaries from Mexico. They told me I should be a missionary, so I am waiting for Jesus to call me for his work. I can play a piano or organ and sing alto. Norma Violet Okes. Rt. 2, Lewis, Ind.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? I sure do enjoy reading the Boys and Girls' Page. I am a Christian and belong to the Nazarene Church. I go to Sunday school all I can. I praise the Lord for what he has done for me. Glad to read about so many boys and girls being Christians. Aunt Sallie gives me *The Pentecostal Herald* to read. Rachel Eldridge. Rt. 5, Sparta, Tenn.

Dear Aunt Bettie: I am a little girl at Nelsonville, Ohio. I am ten years old, and my birthday is August 8. I am in the fifth grade at school. My teacher is Mary Cohagan and I like her very much. I go to Sunday school every Sunday at the M. E. Church. Mother goes there too. The last two or three days I have been very sick with the flu and my mother handed me *The Herald* to put in my time. I read all the letters on page ten and I got so interested that I had to write one myself. Louise McDowell. 292 Poplar St., Nelsonville, Ohio.

Dear Aunt Bettie: I am going to write a little about Decision Day, which many churches are holding at this time. Now, I believe in decision day, which we all should observe. Every man, woman and child, who has arrived at years of accountability, should have a day when we make this decision. But that is not all that is required of us. A person in a foreign country may decide to be a citizen of these United States, but that

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does not constitute him a citizen of the U. S. A. They must get aboard of a ship to come to this country. I may cost one all he or she has to get here, but when arriving at Ellis Island they are not entitled to a title of membership, but must go before the proper authorities and sign a document giving his obligation to this country and giving up the country from which they came to become a voter with all the rights of this nation. So this is the same with a decision for Christ's kingdom. One may decide for Christ's kingdom and think that makes them a Christian. But if they go on in the service of their worldly life and forsake not the devil and his kingdoms, they are not Christians. They must leave off the old ways and take up the life of the new kingdom, sign allegiance to the King of the new kingdom and receive the seal, the Holy Spirit to witness that they have become his true followers. May all the dear cousins make this decision and enter the Kingdom of Jesus Christ, is the prayer of Mary S. Hudson.

Dear Aunt Bettie: Will you and the cousins let another Kentucky girl join the happy band of boys and girls? We do not subscribe for *The Herald* but I always like to read it when I have an opportunity. My mother is dead and I keep house for my father and brother. I have three sisters and two brothers. I have chestnut color hair, gray eyes and fair complexion. Who has my birthday, Sept. 8? Who can guess my age? It is between fifteen and twenty-five. As this is my first letter I will close, and if Mr. Waste Basket doesn't get it I will write again sometime. Will be delighted to hear from all the boys and girls that wish to write to me, and will answer. Elva Benningfield. Elkhorn, Ky.

One of the most difficult kinds of work is found in dealing with children. Most of us do not know how to do it.

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## FALLEN ASLEEP

### MY METHODIST ITINERANT PARENTS.

#### In Appreciation.

I held in my hands today a check for burial benefit for my mother given me from the Erie Annual Conference, M. E. Church, for the widow of a deceased Methodist preacher. It meant more to me than the monetary value. It meant the severance of a life-long attachment. As long as I had my frail little mother, a "Conference claimant" I felt I was in a measure connected with the conference. How dear to my father was his conference and his brethren! How proud to be connected with them. "Jennie," he said to my mother, "our Erie Conference has a noble body of men. I love them all! I am proud to be a worker for God with them." Honored by them for twenty years as Conference Treasurer, he knew most of them very well. Our home was a veritable preacher's rest. Seldom a week went by but we did not have "brotherly visits." Comfort, advice and general brotherly kindness was sought, given, and the brother went on his way feeling better for his visit. Then, too, my father would find eminent preachers passing through and bring them home. I remember Bishops Thoburn, Hartzell, McCabe, Bros. Kynett, Leonard, Spencer and many others from the various mission fields. Then, too, I remember his bringing home Bro. Wood—the camp meeting Bro. Wood—and one time a Quaker Evangelist by the name of Tatum. It was a feast of good things for us to have these men of God in our home. To hear them talk and then they would pray. I was only a little girl when many of these men were in our home, but it has been an uplift to me all through the years. I wonder if preachers now-a-days keep open doors? They will entertain angels "awares" if they do, and their children will be benefited.

Then, again, this check brings before me not only my parsonage homes and ministerial friends, but the "Elders." We had them in those days. We loved them all. They never would stay anywhere but at the parsonage—if they were sent away to a good brother's home, they would find an excuse to come to the parsonage. "Glad to see you, Elder," was my father's hearty greeting. Then we would all sit up till long after midnight and visit with the Elder. How we looked forward to his visit. Somehow, he always stayed full time with us, some places had substitutes sent, but we got the Elder. The last prayer said at my father's bedside was by his Elder on his way to District Conference. After a touching prayer and good-bye, for he did not expect to see my father in this world again, he said, "Doctor, what message shall I take to the brethren from you? Did you ever regret leaving your profession of medicine and becoming a Methodist preacher?"

"No, Elder, never, never, I would do it again, I have never regretted entering the ministry—tell them I died in the faith, tell them to come to see me in Heaven."

Then this check means to me the churches, both town and country, and the revivals. I see him at the crowded altar praying and singing. He was always his own revivalist. His ministry was strongly evangelistic. I often meet people who say to me, "I knew your father. He was a good man." I am so proud of that; he was all that and more. The text used at his funeral—"Treasures laid up in heaven" illustrates his life.

Then, too, this check represents the life and work of a frail, little woman who nobly stood by her husband; a typical Methodist preacher's wife. President of everything; instant in prayer; visiting and cheering the sick and shut-in; keeping open house for all the "stray preachers" and other brethren and sisters; a careful, loving mother to her only daughter.

For twenty years she lived after her husband's "home going." We lived in various places where I was teaching where she was an inspiration to all with whom she came in contact. In failing health and growing blind, we came back to her childhood home, where in quietness she sat "waiting for the chariot" to come for her. For

two years, she was totally blind to things of this earth but she sees now! A little band of holiness people met with us for prayer each week. She enjoyed their coming so much. She loved our holiness periodicals and delighted to have holiness books read aloud. Her interest in Missions was intense. She prayed fervently for a Doctor for the Chinese work; it was on her heart. When I read of Dr. Wesche's appointment, she said, "My prayer is answered." The January "Call to Prayer" came as she lay near death and I read to her about the arrival in China of our new missionaries, "Another prayer answered," and then in her own comical way, "the good-looking girl married the man who helped Bro. Troxel settle the war, that's nice."

Miss McConnell's work and Sister DeWeerd were mentioned and prayed for as she lay waiting for Jesus to come. Her loving heart took in all. A beautiful smile came over her face and she was gone to meet Jesus and her husband whom she said she saw coming down the road to meet her.

And so, perhaps, the last link that bound me to that radiant past; that wonderful life, has been broken, but, thanks be to God that such have lived, though here on earth no more. And thanks to God for the noble, consecrated lives of Rev. C. C. Rinebarger and his wife, Jennie Clark Rinebarger. God bless and keep the Methodist Episcopal Church true to the Christian standard and keep the Parsonage Homes! Mary C. Rinebarger.

#### AUSTIN.

The death angel visited the home of Mr. and Mrs. C. T. Austin, Jan. 12, and claimed their daughter Louise Elizabeth, age thirteen years, five months, and three days. Just as the dawn was breaking her soul slipped away to its home in the great beyond. We cannot understand why she should be taken away just as she was budding into life, but the Lord knows best. She was a Christian girl, always in her place at Sunday school when able; while on her bed of affliction she was so patient and bore her suffering without murmur.

Weep not, dear father, mother, brother and sister, for we know Louise is on the golden shore beckoning us to come. She was laid to rest in Mt. Pleasant, Thursday morning, services being conducted by Bro. Kendall.

We miss you, Louise,

More than tongue can tell;

Your place is vacant

And can never be filled.

But the Lord knows best,

And to his will we must submit,

And prepare ourselves here

To meet you in great bliss.

One Who Loved Her.

#### THEY ARE BEAUTIFUL.

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#### ROSEBURG, MICHIGAN.

Greetings in Jesus' name: Just a few words of praise to God for his goodness to us. He has seen fit to give us a good old-fashioned Holy Ghost revival at the Freemont Menonite Brethren in Christ Church, which went to the bottom. About 28 kneeled at the altar to be either saved or sanctified, and God met their need. Praise his holy name.

We were assisted by Evangelist Mark S. McKie, of Holt, Mich., and God did freely use this Spirit-filled brother. May God set him in a large place. Our attendance has doubled, there is lots of fire in the testimony and prayer meetings, and God's name is glorified. Surely God's arm is not shortened. I am determined to serve him to the end.

Your brother in Him,  
Rev. E. W. McClintock.

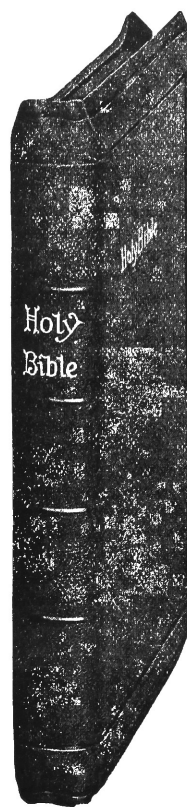
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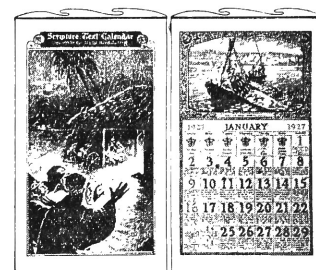
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# SUNDAY SCHOOL LESSON

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

Lesson 1.—April 3, 1927.

Subject.—Peter Becomes a Disciple. Mark 1:14-18; Mark 1:29-31.

Golden Text.—Come ye after me, and I will make you to become fishers of men. Mark 1:17.

Time.—A. D. 28.

Place.—The Sea of Galilee.

Introduction.—How we do long to know a little bit more about some of the great characters of the Bible. We come now to study about the doings of St. Peter, and find the sources of information concerning his life previous to his call to an apostleship almost nil. It can be said with some certainty that he was born at the town of Bethsaida, and that his father's name was Jonas. In Matthew 16:17 he is called Simon Bar-Jona; that is, Simon son of Jonas, or son of John. Jesus surnamed him Cephas, "which is, by interpretation, A stone." St. Paul refers to him as Cephas; but he is most commonly known as Peter, the English form of Petros, a small stone. We look in vain for information about his mother, except that she lived at Bethsaida, where Peter, and Andrew were born. It is supposed that his father died before Peter became a follower of Jesus, as no mention is made of him. He was probably a fisherman on the Sea of Galilee, and that he trained his two sons to the same business, as we find them fishermen in later years.

Andrew was a disciple of John the Baptist before he followed Christ, being one of those who heard John call Jesus "the Lamb of God." He found Peter and brought him to the Lord. In all probability Peter was also a follower of John. In truth, John the Baptist was not only preparing the way of the Lord; but he was preparing that way by training men who were to leave him and become disciples of his Master; but John was free of jealousy in the matter; for a little later he said concerning him: "He must increase, but I must decrease."

We do not know exactly when Peter moved from Bethsaida to Capernaum; but some suppose that it was after he became a follower of the Lord. We know that his house became in some sort the abiding place of Jesus whenever he was in Capernaum. On one occasion he arrived at the home to find Peter's wife's mother sick of a fever; and he graciously healed her, so that she immediately arose and ministered unto her guests. It was in this house and about its doorway that he healed multitudes of sick folk and cast out many demons.

We are not to suppose that Peter had not met Jesus prior to the time of his call as recorded in the lesson, which was about a year after Andrew led him to the Savior. He had been with him on many occasions during the year. He was with him at the wedding in Cana, at the feast of the passover, at the cleansing of the temple, and at the time of his preaching to the lone woman of Samaria. But he often returned to his home in Capernaum, and plied his old trade of fisherman between these seasons of following the Lord from place to place. However, after the call recorded in our lesson, he seems to have left all to follow Jesus continually.

Peter was an interesting character. He exhibited almost as many quali-

ties as a well cut diamond has facets. Prior to Pentecost, he was bold and cowardly, hopeful and despondent, strong and weak, quick and slow, one might almost term him a truthful liar; for when he promised Jesus to stand by him to the last, he did not mean to lie so shamefully as he did during his trial. He was too impulsive, and ran ahead of his real convictions. He would have been a failure forever, if he had not been entirely sanctified on the day of Pentecost; but that settled him forever, except the time when he let the Judaizers frighten him, and Paul had to rebuke him publicly to bring him back to his senses.

There has been a good deal of foolishness written and spoken about this man Peter. The Roman Catholics have built their vast ecclesiastical system upon the poor fellow. They have made him the first pope at Rome; although there is little evidence that he ever held any position whatever in the church in that city. There is some evidence that he was crucified there. Building the Church on Peter has grown out of a misinterpretation of Matthew 16:18. Jesus said to him: "Thou art Peter; and upon this rock I will build my church." He called the disciples a small stone, but declared, that he would build (not found, the Church was founded already) his Church upon this Petra, a great table rock, meaning himself. No man is big enough to build God's Church on: it must stand upon the ROCK OF AGES. A little folly is hard to kill when fed by much money and great authority.

Notes on the Lesson.

14. After that John was put in prison, Jesus came into Galilee.—We are in some doubt as to why he went into Galilee at this time; although it may have been for personal safety. Preaching the gospel of the kingdom of God.—Jesus would not waste time preaching history, science and literature to dying men. He had come to give them the good news of salvation from sin; and they must have it. Jesus Christ preaching the Gospel of the kingdom of God is a rebuke to all men who think they can preach something else from the sacred desk. We are needing a revival of Gospel preaching—the proclamation under the unction of the Divine Spirit of the great fundamental doctrines of the Bible: Conviction for sin, Repentance, Faith, Pardon, Regeneration, Adoption, Witness of the Spirit, Consecration, Entire Sanctification, Judgment, Heaven, Hell.

15. The time is fulfilled, and the kingdom of heaven is at hand.—God runs his affairs according to plan. Jesus came in "the fulness of time." He will come again in the fulness of time, but not before. Repent ye, and believe the gospel.—Strenuous preaching. No card-signing. No one can believe unto salvation until he is done with sin. It is folly to tell unrepentant sinners to accept Christ; for no man can come to him, except the Father draw him.

16. As he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.—They had honorable employment, made a good living for their families, and paid their debts. They were God's men, and not

unforgiven sinners. They were the very sort of men that Jesus desired to have for apostles. Much learning had not spoiled them. They were not stuffed full of vain philosophy and conceit. Colleges, seminaries, and universities are good in their places, but they cannot make preachers of the Gospel of the kingdom of God. That is his job.

17. Come ye after me.—In Jewish parlance that meant, Be my disciples and follow me whithersoever I go. I will make you to become fishers of men.—The Master was fond of using figures and illustrations that men could comprehend. Peter and Andrew needed no commentary on these words. And, without controversy, that is our business as preachers. When we cease to have people saved from sin under our preaching, the time has come for us to either quit preaching, or hunt a mourner's bench.

18. Straightway they forsook their nets, and followed him.—They had had a year to think the matter through, and now were ready to meet the issue without further consideration; but could they have foreseen all that awaited them, there might have been some hesitancy. It was best for some things to remain under cover till the disciples could be baptized with the Spirit.

Read carefully the verses lying between the two parts of the lesson, so as to get the connection. On the same day when he had called Peter and Andrew, he also called James and John, and "they left their father Zebedee in the ship with the hired servants, and went after him." Entering into Capernaum, he went to the synagogue on the Sabbath day and taught, as was his custom. There was in the synagogue a man with an unclean spirit who recognized Jesus as the Holy One of God. Jesus healed the man by casting out the demon; and his fame spread abroad. Next we find him in Peter's home healing his wife's mother of a fever. In this case of healing he had with him Peter and Andrew and James and John. Here we find him taking the sick one by the hand, and raising her up, something he did not always do. How speedy were his cures. Immediately the fever left her. If we are going to claim faith cures, it would honor our Master more to have the work done quickly—at least some cases should come that way. This woman was so completely healed that she went to work and served her guests without further ceremony. We need more faith in God.

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

MOORELAND, OKLAHOMA.

The Lord gave us a gracious meeting in Mooreland, Okla. There were 85 souls at the altar of prayer. We had 65 conversions and reclamations and 20 were sweetly sanctified. Praise the Lord. There were 63 in prayer meeting Wednesday evening, almost all taking part. Six held up their hands for prayer; three who were not saved, and three who wanted to have a closer walk with the Lord by being sanctified wholly. Mrs. Corcoran, of Oklahoma City, did the singing, and it was enjoyed by all. Mrs. Corcoran brings a wonderful message in song, and is a splendid worker around the altar. The messages being brought by the pastor, C. J. Dennison.



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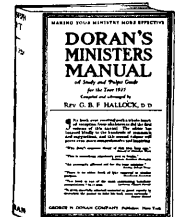
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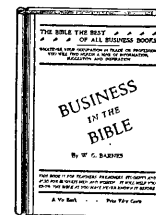
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# THE BLESSED HOLY SPIRIT.

D. L. Clark.

Of course we mean by the blessed Holy Spirit, the third person of the Divine Trinity, the executive of the Godhead, who is now the representative thereof in this world. In the early history of the world God the Father was the personal Agent who came and walked and talked with his children on earth and made known his laws and wishes unto them in his own proper person. Then, later, Jesus the Christ came in human form and lived among men, and "to as many as received him to them gave he power (right, privilege, authority) to become the children of God,—to those who believe in his name." John 1:2. ("That is to those who trust in his Name." M. S., New Testament.)

Before Jesus left the world, he promised to send the blessed Holy Spirit to abide in the hearts of his children forever, and that promise is fulfilled this day. It began to be fulfilled on the day of Pentecost when in the upper room in Jerusalem the hundred and twenty faithful Christians were all baptized and filled with the blessed Holy Spirit, as was promised by Joel, (Ch. 2:28) by John the Baptist, Matt. 3:11, and by Jesus himself. John 14:7.

Dean Alford, the great English scholar and theologian, wrote: "This is Totally Distinct from all previous working." John Fletcher says, "Bestow a more abundant measure." The Holy Spirit was in the world from the very beginning. In the very first verse of the very first chapter of the very first book of the Bible we read: "In the beginning God (Elohim, Gods) created the heavens and the earth," showing by the plural word, "Gods", that more than one person is meant. And in the next verse, we find that, "the Spirit of God moved (was brooding, marg. A.R.V.) upon the face of the waters" doubtless to establish nature, bring order out of chaos and create life in the earth. From that time on we read often of the presence and work of the Spirit of God in the world. He "came upon," or "clothed himself with," certain ones as Balaam, Numb. 24:2; Othniel, Judges 3:10; Saul, 1 Sam. 10:10; and Samson, Judges 13:25 and 14:19, but not to "purify their hearts by faith" as he did at Pentecost, as Peter testified in Acts 15:8, 9. He also inspired the writers of the Bible, so that they "Spoke as they were moved by the Holy Spirit." 2 Pet. 1:21.

The great fault of the ancient world was that they forgot God and their Father "because that knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings and their senseless heart was darkened." Rom. 1:21.

"And even as they refused (did not approve) God in their knowledge, God gave them up to a reprobate (void of judgment, marg.) mind to do those things which are not fitting, (things which should not be done. M. S., New Testament) so that they did all kinds of shameful things, (20th chap. N. T.) They changed the glory of the incorruptible God, for the likeness of an image of corruptible man, and of birds, and of four-footed beasts, and creeping things, (worshipped idols), and exchanged the truth of God for a lie and worshipped a creature rather than the Creator, God, blessed forever. For this cause God cast them out of the land he had given them and suffered them to go into captivity to Babylon. Afterward Jesus, God's

only begotten and dearly beloved Son came and lived among them and taught them, but again they refused to accept, and acknowledge him as their Savior, and crucified him. They would not come unto him, that they might have life, and so were cast off and destroyed as a nation until this day.

Our danger now is that of rejecting or refusing to accept the blessed Holy Spirit in all of his offices.

Dr. James M. Buckley, the most able editor of the New York Christian Advocate, wrote years ago thus, "There are hundreds of churches in our land today, and at the present rate there will soon be thousands, as utterly devoid of the Spirit of God, as if they were mere social clubs." How sad it is that this should be true after nineteen hundred years of the dispensation of the Holy Spirit. We read that a minister visiting and catechizing a woman belonging to his church asked her:

"How many persons are in the Godhead?" She said, "Two." He said, "Name them." She replied: "The Father and the Son." He said, "Do you not know of the third person, the Holy Spirit?" She said, "I used to say three and include him, but in your sermons for six months that you have been our pastor, you have not referred to him, so I supposed he had dropped out."

Mr. D. L. Moody wrote that a good Christian man, a father in Israel, said to him after hearing him preach: "Brother Moody, always honor the Holy Ghost." Mr. Moody took the hint and found that those who honor him, he will honor.

We fear that in too many of our pulpits as well as in our churches he is not honored as he should be. Only as we receive him and recognize him in all his offices do we honor him as we should. His first mission to every human heart is to convince or convict of sin as Jesus said, "When he is come he will convince (or convict, A. R. V.) the world of sin." John 16:8. See how he did that on the day of Pentecost when the 120 disciples were filled with the Holy Spirit, for the first time. Thousands were convicted and cried out to the Christians: "Men and brethren, what shall we do?" and were told to repent of their sins and be baptized in the name of Jesus Christ, thus breaking away from their old caste, of Judaism and accepting Christ as their Savior, and they were promised that if they would do this, they should receive the Holy Spirit also, for the promise was first to them and their children, but also to them that were afar off, as the Gentiles, including us today and all whom God shall call, or who heed his call. So five thousand were converted, or born of the Spirit and added to the church that day, and other thousands, a day or two later, and no doubt many thousands more were convicted also.

The Holy Spirit is so absolutely modest and so utterly unselfish that he does not speak of himself, but takes of the things of the Christ and shows them unto us, as Jesus said he would do, and thus glorifies him. But this need not prevent us from saying with the poet:

"I worship thee, O Holy Ghost  
I love to worship thee.  
My risen Lord for aye were lost  
But for thy company  
With thee each day is pentecost  
Each night nativity."

Most important of all, to the Christian, is it to "be filled with the Holy

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Spirit," and thus have his "heart purified by faith," for if all Christians had this experience, we believe that all sinners within their reach would soon be convicted and many, if not most of them, converted.

As Bishop James said, "A holy church would soon make this a holy world. Holiness is the greatest good and the highest destiny of a militant church." If there is any religious truth that should be urged upon the disciples of Jesus with the sweetness of constraining love and the solemnity of his divine authority it is the truth that Christians may be and ought to be holy.

If we were all full of the Spirit, all the time, how many we might reach and bless and save, who are lost because we are not thus full of the blessed Holy Ghost. May God forgive us. It seems just as imperative and necessary a duty that we shall "Be filled with Spirit," as that we shall "be not drunk with wine wherein is excess." Eph. 5:18. Both are commanded in the same verse.

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Springfield, Ill., April 17-May 1.  
Pittsburgh, Pa., May 20-29.  
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## CALLIS, O. H.

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## CLARKE, C. S.

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## COLEMAN, PAUL.

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Connersville, Ind., May 5-15.  
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## COX, F. W.

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Mitchell, Ind., June 5-19.  
Manville, Ill., June 26-July 10.  
Bloomington, Ind., July 17-31.  
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Charleston, S. C., March 2-27.  
Home address, 216 N. Candler St., Decatur, Ga.

## DYE, CHARLES.

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Decatur, Ill., March 22-April 10.  
Alliance, Ohio, April 20-May 1.  
Ohio Assembly, May 4-9.  
Cincinnati, Ohio, May 27-June 6.  
Barberton, Ohio, June 8-19.  
Salem, Ohio, June 21-July 3.  
N. Little Rock, Ark., July 29-Aug. 8.  
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Olivet, Ill., May 20-29.  
Mannington, W. Va., June 3-13.  
Kennard, Pa., June 14-28.  
Dallas, Tex., July 15-24.  
Little Rock, Ark., July 29-Aug. 7.  
National Park, N. J., August 12-21.  
Ingersoll, Okla., Aug. 26-Sept. 4.

## FRYE, H. A.

Cass City, Mich., March 27-April 17.  
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Portland, Ore., April 3-17.  
Tacoma, Wash., April 18-May 1.  
Springfield, Ill., Aug. 19-28.  
Present address, 406 N. Lemon St., Anaheim, Calif.

## GADDIS, TILDEN H.

Springfield, Ohio, March 20-April 3.  
Oblong, Ill., April 8-24.  
Carlanville, Ill., April 25-May 8.  
Wabash, Ind., May 13-29.  
Phillipsburg, Ohio, June 1-12.  
St. Louis, Mo., June 13-26.  
Monroe, Ind., June 27-July 10.  
Aspen Grove, Ky., July 11-24.  
Oregon, Wis., July 31-Aug. 14.  
Charleston, Ill., August 19-28.  
Upland, Ind., Sept. 2-17.  
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Carrollton, Ohio, May 27-June 5.

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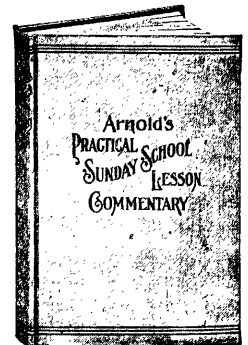
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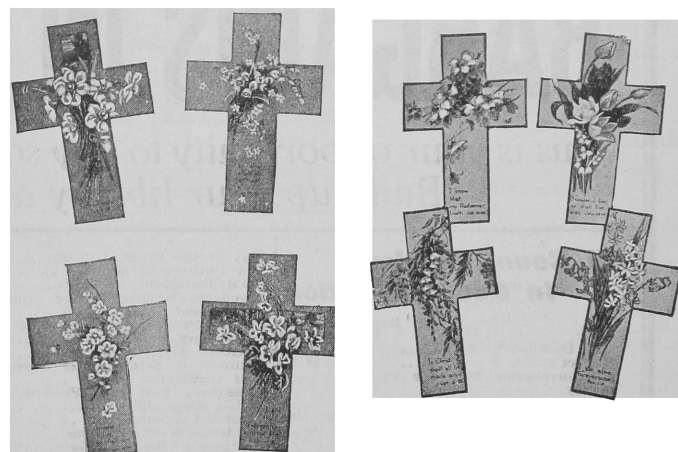
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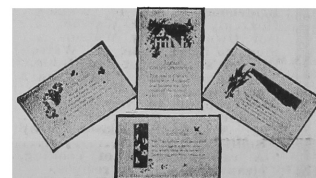
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## DARRINGTON, WASHINGTON.

During the month of January, we held revival meetings with Fred Canaday as the leader of God's people. Brother Canaday arrived on the 16th, and began at once to dig the people out. For a week, with no altar calls, he kept "crying aloud" and "sparing not" till every one knew well where he stood, whether church member or not. During the second week God blessed the truth so that every service gave its fruit unto salvation. The young people, especially, answered God's call, about 45 giving clear testimony to saving grace. And they got it good, too. Some burned their magazines, others quit tobacco, one boy confessed to being a real "boozehound," while dancing, swearing and theater going suffered because of the incoming of the Savior of mankind. Our town constable was converted, also the foreman in one of the logging camps. Nearly one whole family was converted, through the eldest son first coming and then bringing the others. Two men who were in the toils of the demon rum found deliverance, one woman was sanctified, and others saw the light on the second work of grace and are still inquiring the way. In all we took into the church about 20

probationers and there are still others who want to come in. We thank God for the young people in a church where there were practically none before. Two days after the meeting closed a man was killed in the woods who had been to the meeting and been asked and plead with twice to give his heart to God. He was taken instantly. We feel glad for the ministry of Brother Canaday in this needy place of Darrington. Thank God, he is able to save to the uttermost, even yet.  
P. R. Campbell, Pastor.

## CAMPAIGNING IN FLORIDA.

A lot of evangelists strike for Florida when the snow flies. I'm guilty. Have done the thing for several winters, and have been here this time since November. Am now at Lake Stearns. Began yesterday with three services; have a fine start. Have three other engagements in the state, then move up the coast into the New England States.

More than usual, I believe that we that believe in the old-time revival should contend for it. I sincerely believe it is the only remedy for the ailments that we have. There is no substitute for the revival. We have, in some spots, worked over time try-

ing to find a substitute for the Holy Ghost revival, but all in vain. It's God's method to save the world. The age is too excited to be stopped by the grind of mere machinery. Our clanging machinery will be a "sounding brass and tinkling cymbal" without Holy Ghost power. The world is now asking, "where is the God of the church?" May God fill and fire us, that we "carry on."

Will Hill.

## CANON CITY, OHIO.

We have not taken time to report in the columns of your good paper for some time, but it has not been that we have been idle for we have been in meetings continually since we left home last May, except two weeks over the holidays.

We have labored during the fall and winter in Oregon, Idaho, Washington and California. We have held meetings with some of the finest and best pastors who are in the work to see souls saved and the cause of Holiness promoted and established. They are all doing heroic service for the Lord and sacrificing much for the privilege of preaching the Gospel of full salvation. In all these meetings God was with us and gave blessed vic-

tory and we saw many souls bow at the altar of prayer for pardon, reclamation and sanctification. There were some glorious scenes around the altar of prayer and many prayed through in the old-fashioned way until they heard from heaven and came forth with shouts of victory. At present we are here at Canon City, Colo., with the fine pastor, L. E. Gossett and his good people of the Church of the Nazarene. Many souls are seeking and finding God and we look for a great closing week. From here we go to Colorado Springs, Colo., where the Lord gave us a fine meeting and time of real salvation over a year ago, and we look for and expect another good meeting there, if God comes on the scene. Our slate is full for the summer and into fall, and we are encouraged to push on for greater victories. To God be all the glory. We covet the prayers of all God's true children.

Yours for souls, in perfect love,  
Theodore and Minnie E. Ludwig,  
Evangelists.

## READY FOR MAILING

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Dr. H. C. Morrison, Editor  
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## CONSERVATISM AND PROGRESSION.

By The Editor.

**W**E are hearing much today of conservatism and progress in the political and religious world. There is no doubt a happy medium between the ultra-conservative and the rabid progressive;—a middle-of-the-road position, which is safe and sane. It is entirely possible that the ultra-conservatism become a sort of idolater, a worshipper of the past, holding on to things simply because they are old; on the other hand, the progressive may move with unwarranted rapidity, discarding things, however good and useful they may be, simply because they are old and seizing upon untried things with enthusiasm simply because they are supposed to be new.

There is a very large class of people in the world whose false views of life, idleness, wastefulness and utter lack of stability of character or the development of any inward conditions that bring peace and satisfaction, are very eager for change. They are enthusiastic for something new. They have an idea that a change of the administration at Washington can bring about economic conditions so that they may continue to be idle spend-thrifts and live in luxury. They have the false notion that Congress can pass laws that will make them thrifty, secure good incomes, give them rapid transit in fine automobiles, and make life a delight. Such people are mistaken. Many of this class become socialists. From this they go to communism. In Russia, they got the notion that Bolshevism would inaugurate a sort of millennium. They concluded if they could kill the educated, slaughter the wealthy and turn Russia upside down, they would be a happy and prosperous people. They were progressives with a vengeance; but peace and happiness failed to come. You must make the tree good if you expect to gather good fruit from its branches.

We have people all about us making a great noise about the new age and the importance of adjustment to the new conditions with which we are surrounded. They go so far as to want a new Bible. It will not be too much to say that many of them have manufactured for themselves a new god. It is not an accident, but intentional, that I spell this new deity with a small "g." This god of modern creation does not deserve a capital letter. He has no more power than the ancient Baal who could send no fire from heaven. These progressives, eager for change, would give up everything that is old and has been loved and sought after in the past. With them, it is an easy matter to set aside the marriage vows, to even discard modesty and treat lightly all former views of the sacredness of virtue itself. These enthusiastic "modernists" boast much of their new knowledge, of the discoveries of modern science, of progressive ideals. First of all, they would tear down the existing standards, abolish law, and re-create social conditions. They have not been able to bring in the new

idealism exactly. They will admit that they are sailing on a troubled and stormy sea. They are quite sure there is an island on which they can land the race where all their idealism will be realized. We have come into a sort of French Revolution where everything that is old must be brought to the guillotine and after that we have had a general slaughter and enriched the soil with the blood of old things, they will be able to sprout and bring up out of it a brand new Utopian age. This sort of progression is not constructive, but destructive. It has the mob spirit in it, it wants to destroy; everything that is old must first be put out of the way in order that the new may be ushered in.

We are in danger that conservatism go to sleep upon the bed of satisfaction and ease and let opportunities pass by unimproved. There are some conservatives who will patiently plow and cultivate last year's cornstalks with a sort of hope that they will be able to gather from them another harvest of roasting ears, but they comfort themselves with the feeling that if they should not be able to put life into these old cornstalks and get the roasting ears, nevertheless their time is well spent and they are quite likely to become very angry if some one suggests that the old stalks should be turned under to fertilize the soil in order to the production of a new crop. The progressive is just as unwise and more dangerous who will lay off his coat, seize an axe with enthusiasm and chop down a good apple tree that has borne fruit for many years and is full of promise for the future simply because it is old. The matter of great importance is that we shall learn to distinguish between last year's cornstalks and old orchards in good bearing.

It will be well to remember that there are some things, however old they may be, can never go out of date. They are eternal things. They do not grow old. They continue to exist with the life and power of eternal truth in them. The conditions in nature that make possible the transmission of the wireless message have existed from the days of Job and even back of this ancient poet. We have been slow in discovering and taking advantage of these conditions.

The great truths contained in the Ten Commandments are not true because they are written in the Bible; they are eternal truth. They never would have been written in the Bible if they had not been essential truth. They underlie the very foundation of things. Disregard of the truths contained in these Commandments would bring disorder, unhappiness and destruction if the Commandments had not been written. Obedience to these Commandments would have proven stepladders on which to climb and pluck the rich fruits of happiness if they had not been put down in black and white on the sacred page. There are no whims of an overbearing, or tyrannies of an unjust God in the Ten Commandments. The entire na-

ture of them is to save us on the one hand from going over into the abyss and, on the other hand, to climb the mountain of blessedness far above the fogs and mists and clouds and dwell in the eternal sunshine of God's mercy and love.

The fundamental truths of the Bible, the great principles of right and wrong, the sacredness of family relations, regard for the welfare of our fellowbeings and all of those old things that come to us out of the Pentateuch, the prophets, the Gospel and the Epistles are as new and powerful today as they ever were, and any departure from these things brings destruction of peace, disruption of the family and, in the end, the eternal loss of the soul. It will be wise for us, in this reckless age of rapid movement, to heed the injunction of the inspired writer, "Prove all things; hold fast that which is good."

## A Chapter from My Autobiography

### CHAPTER XIX.

#### CHANGES IN NASHVILLE.

**W**HEN I was at Vanderbilt, these forty-odd years ago, old McKendree Church was the center of the Methodist Church life of the city. It was a plain, old-time brick building, with large auditorium, and one of the tallest, most beautiful spires I ever saw. It was the great church of Nashville, Dr. Barbee being the pastor. He was not regarded as a profound scholar, nor a great orator; he was a strong, powerful preacher, holding the attention of his congregation, made his points very clear, and drove them home with energy and force.

Tulip Street church, across the river, was a small, old brick church; four or five hundred people would have filled it to its utmost capacity. Dr. Leftwick was pastor. West End was then a small frame building; there were a number of other Methodist churches, but these were the principal places of worship among the Methodists. Tulip Street now has a fine, modern church, West End has a beautiful up-to-date building, old McKendree has burned down and a fine new church with modern conveniences has been erected in its place. Many other new congregations have been organized, and churches built in this, almost half a century since I was a student at Vanderbilt. A new Publishing House has been erected, and the plant has been greatly enlarged.

Dr. Fitzgerald was then editor of *The Nashville Christian Advocate*, one of the most genial and saintly souls in all Methodism. His wife was a woman of beautiful Christian character. They were of the old-time Methodist type. Dr. Fitzgerald con-

(Continued on page 8)



# MY BIBLE AND MY SOUL.

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



We esteem the Bible as the most precious of all books because it is the Book of God Divinely inspired, providentially handed down to us through the ages, and miraculously efficacious in instructing, convicting, awakening, saving and sanctifying the soul. Some one has written of the Bible thus:

"There is a book of grace divine,  
With God's great gift enpearled;  
There carved in every golden line  
Is God's love for the world:  
The Wonder Book—the Golden Book,  
With grace and mercy filled;  
It lights the saints' last dying look  
When other joys are stilled.

"It brings the peace of God so deep  
Within the sinner's breast;  
And on the road of life so steep  
It brings the balm of rest.  
O Precious Book,—The Saviour's Book,—  
In thee the Christ I see;  
The wonder of the path he took  
Brings glory close to me.

"I walk the paths of Galilee,  
Through Salem's streets I tread;  
Where shines the cross of Calvary  
His precious blood was shed.  
Redemption Book,—or Judgment Book,—  
When thou must meet Truth's searching look  
In white eternity?"

1. The Bible is a book which reveals to us not only the needs of the soul, but God as the Mighty Father, Christ as the Saviour who saves to the uttermost and the Holy Ghost as the Sanctifier, and it shows that in all manner of trouble and difficulty and crisis we have a wonderful Deliverer. The Bible publishes the gospel of Deliverance. This has been put in the following manner:

Deliverance in troubles: Psa. xl. 1, and Job v. 19.

Deliverance from snares and pestilence: Psalm xci. 3.

Deliverance from temptations and trials: 2 Peter ii. 9.

Deliverance from fearing the face of man: Jeremiah i. 8.

Deliverance from the sword: Ex. xviii. 4.

Deliverance from the hatred of foes and enemies: 2 Sam. xxii. 18.

Deliverance from those who rise up against us: Psalm xviii. 9.

Deliverance from strife: Psalm xviii. 43.

Deliverance out of the mouth of the lion: 2 Tim. iv. 17.

Deliverance out of persecutions and afflictions: 2 Tim. iii. 11.

Delivered from all fear: Psalm xxxiv. 4.

Delivered from all trouble: Psalm liv. 7.

Delivered out of distress: Psalm cvii. 6.

Delivered from destructions: Psa. cvii. 20.

Delivered from the power of darkness: Col. i. 13.

Delivered from the wrath to come: 1 Thess. i. 10.

Deliverance from all worry about the present or future: Matthew vi. 34.

Deliverance from the fear of death, and victory over all the power of the enemy through our Lord Jesus Christ: 1 Cor. xv. 57.

2. The Bible is a book setting forth the gospel of God's Providence. This subject has been well set forth very beautifully as follows:

"The definition given of Divine Providence by Hegel is 'Divine Providence is wisdom endowed with an infinite power which realizes its aim, namely, the absolute rational design of the world.'" Pope says, 'Divine Providence signifies the divine presence in the world as sustaining, controlling and guiding to their destination all things that

## "THE GLORY OF THE LORD HAD FILLED THE LORD'S HOUSE."—II Chron. 7:2.

Not the glory of learning. Too often learning is not associated with piety. Unsacred learning leads to rationalism, and we have too many in pulpit and pew whose learning has led them off. "Beware," said Paul to the Colossians, "that no man spoil you through philosophy."

Not the glory of music. Music hath charms. Religion and music go together, but much of the music heard nowadays in the churches does not make for piety or devotion or worship. Too much jazz; songs are sung destitute of poetry or music; many church singers live worldly lives and sing not to the glory of God.

Not the glory of eloquence. The Cross should not be turned into a clothes-hanger upon which to display the gaudy display of words and worldly eloquence. Not by wisdom of words may the great Redemption be preached, but in tears and with a burning heart and in the Holy Ghost.

Not the glory of numbers. We are constantly burning incense to statistics. Numbering Israel does not bring favor with God. "Not by might (great crowds), nor by power (numerical power), but by My Spirit, saith the Lord."

The glory of the Lord is that peculiar something which comes from His presence. It comes by prayer. It comes by preaching. It comes through worship, adoration, consecration and the peculiar movement of the Holy Ghost. It cometh not by any human contrivance, nor does it come to suit our convenience. It came at Pentecost and filled the house and "they were all filled with the Holy Ghost." It came in the days of early Methodism, when floods of divine glory swept over the assemblies. It came in the early holiness camp meetings, for instance, at Manheim, Pa., on that memorable Monday night after the great Sunday when Bishop Simpson preached. The scene, they say was indescribable as a cloud of glory settled upon the tabernacle and hundreds were prostrated under the mighty power of God.

Why not have repetitions of these glorious manifestations?

Let us pray that again and again the glory of the Lord shall fill the Lord's house.

G. W. R.

are made.' Again, Dr. Cummings says, 'Where we speak of the providence of God we mean that in all the events of life, individual and national, God has a part and a share. He is not absent, he does not look down upon the world from the distance, never approaching and holding second causes in his hands. He works with them and through them in such a way which leads us to say God is here and he is working, God is here and that is providence.'

"There is a three-fold circle of Divine Providence. First, the outermost circle, including the whole race of mankind. Second, the smaller circle includes all who are called Christians. Third, the innermost, including the real Christians.

"The book of Divine Providence is bigger than the Bible. It covers the course of universal history and belief in Divine Providence, lies at the root of all religion. Providence not only seeks the physical well being of the world, but has its great moral and spiritual ends which are never out of sight. Some propositions, as to the form of the doctrine, God has a peculiar right to the government of the world and a peculiar fitness for the same—

"First, because of his power.

"Second, because of his holiness and righteousness.

"Third, because of knowledge.

"Fourth, because of his patience.

"God's government of the world is such that nothing is done without the will of God. Nothing yet subsists without God's care and power.

"The moral government of God is a scheme imperfectly comprehended. Our very ignorance may be an answer to the objections to the mercy and kindness of God.

"There is a moral discipline in God's concealing some things from us. Patience has

its perfect work. Loss and suffering has a power which happiness and success has not the power to refine.

"Pain enriches character, opens springs of tenderness in rocky natures and reveals heavenly things to a mind dazzled with the vain things of the world."

3. The Bible is the text book of the Prayer Life.

The soul prospers on its knees and no book drives people to their knees like the Bible. In this book we read the promises and possibilities of prayer. Right here let me place Prayers Five Reasons, by George Muller that wonderful man of prayer. He is talking about prayer for souls.

"First, I have had no shadow of doubt in praying for their salvation, knowing as I do that it is the Lord's will they should be saved, for he would 'have all men to be saved, and to come unto the knowledge of the truth' (1 Tim. 2:4), 'And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us' (1 John 5:14).

"The second reason is, I have never pleaded for their salvation in my own name, but in the all-worthy name of my precious Lord Jesus (John 14:14), that is, on the ground of his merit and worthiness, and on that alone.

"The third reason is, I have always believed in the ability and willingness of God to answer my prayers. (Mark 11:24).

"The fourth reason is, that I have not allowed myself in known sin, for 'if I regard iniquity in my heart, the Lord will not hear me.' (Psalm 66:18).

"The fifth reason is, that I have continued in believing prayer for over fifty-two years, and shall so continue until the answer is given. Luke 18:7: 'Shall not God avenge his own elect, which cry day and night unto him?'"

Whenever the Lord showed George Muller that it was his will he should pray, he continued in prayer until the answer came.

Let me add to this: *Prayer's Prevailing Conditions.*

"Nothing lies beyond the reach of prayer except that which lies outside the will of God." But even within the limits of God's will there are certain "conditions" which must be met if our prayers are to be answered. Seven of the principal of these are the following: A right heart and motive (Psa. 66:18; Mark 11:25; James 4:3, 8; 1 John 3:21, 22); According to God's will (1 John 5:14, 15); In the name of Christ (John 14:13, 14; 16:23, 24); In faith (Mark 11:22-24; Heb. 11:6); Without anxiety, but rather with thanksgiving (Phil. 1:6); With perseverance (Luke 18:1-7); In the Holy Ghost (Eph. 6:18; Jude 20). With these conditions met, God must answer. He cannot deny himself. (See 2 Cor. 1:20; 2 Tim. 2:13, 19; Heb. 6:17-19; 10:23, 35, 36).

4. The Bible is the book that teaches the simplicity of Faith and Trust.

Dr. Sheridan Baker writing on this in *Hidden Manna*, says:

"Trust in God is essential to any degree of religious life, but in the lower degrees it is mixed with trust in self and more or less distrust in God. But whoever has reached the experience of holiness has had such a trial of himself and such an insight into his own feebleness that he has lost all confidence in his own resolutions, judgments and helps. He has learned so much of the strength of the carnal nature and so much of the fierceness and subtlety of Satan, that he sees no chance for deliverance except in the mighty power of God, and hence trusts him alone. He has also learned so much of the willingness and ability of God to save that he can easily trust him without any admixture of doubt. He trusts God to lead him in bus-



iness, to preserve his equanimity, to keep him in a proper spirit, and to deliver him from the temptations of the devil. He does not so much resolve to live holy through the day, and withstand all the various assaults of sin, though such a resolution underlies the whole of his life, as he commences the day, and continues it, by trusting God for present and momentary keeping and deliverance. His is a momentary and continuous trust; it has become the habit of the soul, and is done without effort."

5. The Bible is the Soul's Medicine Book in which we learn about many sure medicines and cures for the soul. In Jeremiah 8:22 we read about the Balm of Gilead.

One has said, "The beauty of God's salvation is that we have the living Physician to administer the medicine that was made on Calvary."

Some years ago I read the following story which I pass on to our readers:

Some years ago a lady, who tells the story herself, went to consult a famous New York physician about her health. She was a woman of nervous temperament, whose troubles—and she had had many—had worried and excited her to such a pitch that the

strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end: "Madam what you need is to read your Bible more!"

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me a month from today." And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected, with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said—smiling, as he looked at her face, "I see you are an obedient patient, and

have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said, honestly. "I feel like a different person—I hope I am a different person! But how did you know that that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, with deep earnestness, "if I were to omit my daily reading of this Book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet, I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

## MODERN APOSTLES OF FAITH.

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

### CHAPTER XI.

#### BISHOP WILLIAM TAYLOR.

**I**N giving these brief studies, or resume of characters who have wrought so mightily in the kingdom of God, and who did not happen to belong to the church that canonizes her saints, we wish to devote this chapter to one who was in some way overlooked in the great onward marches of the church, and thereby did not receive the applause as did others, perhaps not as deserving. Some men like Livingstone, Hudson Taylor, Paton, or Spurgeon were given full honors in their day and generation; but Bishop William Taylor had less of the limelight honors than perhaps any other great Christian hero of the Nineteenth Century. There was a quietness and an obscurity about his career which failed to bring his great service to the attention of Christendom in general, and Methodism in particular. Oh, to be sure, before he died, his own church tried to make some amends, and placed upon him the honors of the episcopacy, but not until he was "in age and feebleness extreme." The fact that he did not come into his own, has been acknowledged by an eminent biographer of his own church.

Let us examine for a moment, the background, or the state setting of this life. He was born in Rockbridge County, Va., May 2, 1821. Even at this date, the Old Dominion state was barren of educational advantages, especially in the rural sections. William Taylor's father was a farmer in a very modest way; but not a plantation owner. We know this to be true, as the father was a tanner in connection with his farming, and his son William learned the trade, and followed it along with his father. Instead of getting an education in his teens, he was tanning leather.

At the age of twenty-two, without educational equipment whatever—another proof of his obscure home life—he was received into the itineracy of the Methodist Church, after having served as a local preacher for some time. He went at once to California, seven years before the gold rush; about all the civilization on the Pacific Coast at that early date was Spanish and Indians, with very few of his own people. In such an environment he served seven years as a "street preacher" in the little coast town of San Francisco. While in this work, mostly among

savages and Romanists, he acquired a good workable knowledge of Spanish.

He did not remain in California after the "year 49," but seemed to have the wanderlust, and for another seven years, until 1856, he spent in Canada, as missionary to the lumber camps and other little out-post villages of civilization. The travel spirit again took possession of him, and during the next five years he served as Methodist circuit rider within the bounds of New England.

When the war spirit was at the highest pitch in 1862, William Taylor left America and went to England, spent some years as an evangelist preaching old-time salvation to the conservative Englishmen. Just how he retained his ecclesiastical status during all those years of wandering, there seems to be no available record. However, those years of itinerant evangelism, with close application for self-education, ripened into character, seasoned and unusual.

He returned to New York and enlisted himself as a missionary, and having had a wide experience, and by that time, a cultured mind, he was equipt for any service. The church was hearing with new emphasis, the "Macedonian Cry" from the wide, wide world, and William Taylor was among them that heard it. His first extensive tour was visiting Egypt and Palestine; this work was done under the direction of the Board of Missions of his church.

The first mission field to which he was assigned for permanent service, was Australia, and his duties were those of an evangelist. He went throughout this great country as a veritable blaze of fire. But his labors were not that of the passing evangelist; but everywhere he went—like the Apostle Paul—he founded churches and occasionally a school. We doubt if in all Methodism there has been one whose labors were so signally blest in laying permanent foundations upon which others builded. Still another unusual result obtained under his ministry: the churches and schools he founded in that country were almost entirely self-supporting. They were not the wards of the Mission Board.

In 1866, he again toured England as an evangelist, and after some months returned to Australia, revisiting the scenes of his former labors. Then he went as an evangelistic missionary to Tasmania, New Zealand, and Ceylon, and finally in South Africa. Strange as it may seem, in all these fields, wherever he went, there were soon founded self-sup-

porting churches. The last of his Oriental labors were spent in India, from 1872 to 1876. After this, he spent some time in the West Indies doing the work of an evangelist.

At this juncture of his remarkable career, he heard another Macedonian call; it came from South America. Here was a country, that for over three hundred years had a form of religion, and missionaries; but in truth it was more degraded, as he said, speaking from first hand information: "More degraded than the so-called heathen lands." It was worse than when Columbus first discovered the New World. He had almost forgotten his Spanish; but he crossed the Isthmus of Panama and entered the country burdened to exhaustion with priests, monks, and nuns, swarming by hundreds about their monasteries, convents, and churches. With all their show of religious organization, the people had no Bible; it was a sealed Book to South America.

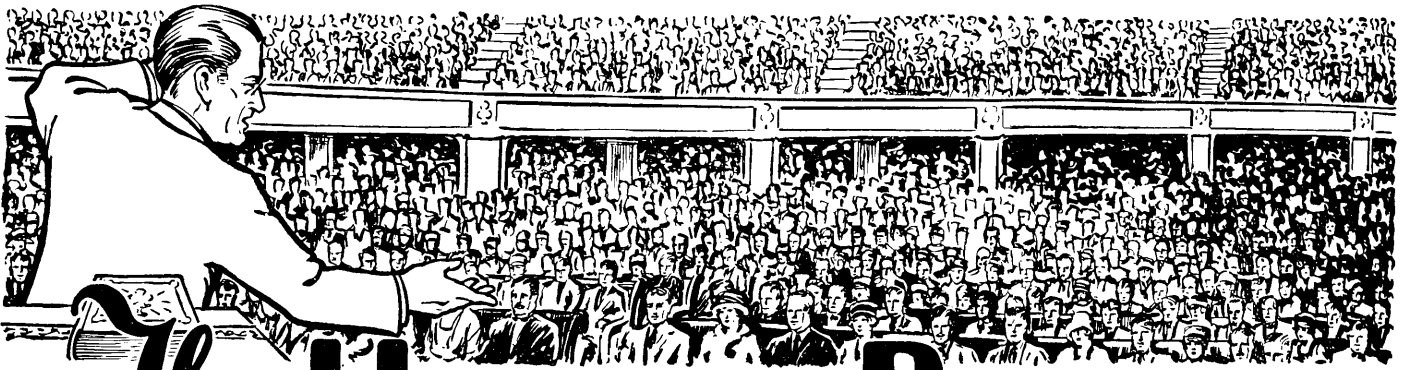
He first made an extensive tour, visiting the most strategic points, and was amazed to find our neighboring continent about as needy as the mission fields he had served. The people of South America were twenty-one percent pure Indian; seven percent Indians Bravos—savages; and the rest were Spanish and Portuguese. Twelve millions—with no religion but Romanism. In this needy country William Taylor thought to spend the rest of his days. He entered this mission field in 1876, and remained there until 1884.

No doubt the greatest service of his life was in South America, as he planted a chain of churches and schools which were soon self-supporting. Some way in this regard, William Taylor had no superior, and had he gone out under different auspices, and confined himself to one field, he might have left behind him a legacy equal to that of J. Hudson Taylor of the China Inland Mission.

But his church thought that he was needed in still another field; so the General Conference of the M. E. Church, in May, 1884, elected William Taylor Bishop of Africa, and sent him away to that country, where he finished his active ministry. In that dark land, his labors were abundantly blest, as he likewise established a chain of self-supporting churches along the Congo and West Coast. In 1896, he came back to America, to attend the General Conference, and owing to his

(Continued on page 6)





# The HERALD PULPIT

## THE SIN OF MEDDLING.

Rev. E. E. Shelhamer.

Text: "Forbear thee from meddling with God who is with me that he destroy thee not." 2 Chron. 35:21.



THESE were the words of a heathen king, Necho of Egypt, to Josiah king of Judah. It seems that Necho was about to continue the Egyptian conquests in Asia, especially along the river Euphrates. In so doing his nearest route was along the seacoast of Palestine to a point about fifty miles north of Jerusalem where his army disembarked and started to march across the country via the plain of Esdraelon. King Josiah objected to this, though Necho was ready to pay for the privilege of taking the land route, which was nearer. But Josiah stoutly refused and went out to intercept him and there lost his life. Yes; "He that passeth by and meddleth with strife belongeth not to him, is like one that taketh a dog by the ears."—He is likely to be bitten.

Now, Josiah was a remarkable youth—few like him today. At the age of eight he began to reign and at sixteen made a covenant, put down all idolatry, and revived the true worship of Jehovah. At the age of eighteen he kept the passover of which it is said, "There was no passover like to that kept in Israel from the days of Samuel the prophet." Josiah, himself gave "thirty thousand lambs and kids, and three thousand bullocks." In this he surpassed all other kings.

But was it not sad that after all the good he did he should suddenly come to an untimely end, while in the prime of life, simply because he stepped aside and "meddled"? Let us notice then the cause and cure of this baneful habit, meddling.

1. *Idleness.* This is a curse to any people. It has caused the downfall of kings and the overthrow of empires. David was invincible until he "tarried still at Jerusalem," and ceased to fight the battles of the Lord. Then when ease, luxury and popularity came, he went down with a crash.

We are told that, "This was the iniquity of Sodom—*Pride, Fullness of Bread, and Abundance of Idleness* was in her and in her daughters." These three things will ruin any family, city, or nation. It would put an end to a lot of divorce scandals if a host of idle men and women could be kept busy caring for a home with several children. They have too much time to gad about and meddle with the affairs and affections of others. As long as Josiah was kept busy cleaning up around home he had no time to meddle with the quarrels of other kings.

2. *Curiosity.* One old writer said, "Idleness and curiosity married together beget envy." This is certainly true! Let any one be idle and curious and he will be likely to pry into the affairs of others where he has no business. The result will be, he will stir up a lot of trouble between close friends. "It is

an honor for a man to cease from strife; but every fool will be meddling."

Had Josiah remained at home and been content to enjoy the smile of his own God and his own people, he would have lived to a good old age, and died in peace. But his curiosity was aroused when he found that Necho was making haste to forestall his Babylonish rival. This curiosity drew Josiah away from his place of security and he was slain. Some one may be reading this who, back yonder brought upon yourself suffering and sorrow because you were curious and did not remain at home. Jacob and his household were disgraced and an awful slaughter followed because his daughter Dinah, "went out to see the daughters of the land." She was not the only child to bring upon herself and her people ignominy as a result of going to parties and pleasure resorts.

I have made it a rule to stay away from auction sales and similar places where there were "special bargains," unless I knew beforehand what I positively needed. Several times have I disregarded this rule to my sorrow and have gone just to see the sale or the crowd. I either bought something I did not need because it was cheap, or was asked by a "special friend" to go on his note. I need not tell the rest. Nehemiah was invited to attend a great gathering of nobles, but replied, "I am doing a great work so that I cannot come down; why should the work cease whilst I leave it?" Of course, this caused offence, but he pleased his God and saved his head. Good Lord keep us from allowing curiosity and sociability to turn us aside from the chief course of our lives.

3. *Self-sufficiency.* No one has time nor disposition to meddle with others until he first becomes unduly elated over his own real, or fancied success. Amaziah, King of Judah, sent a challenge to Jehoash, King of Israel, saying, "Come, let us look one another in the face." But Jehoash replied, "Thou hast indeed smitten Edom and thine heart hath lifted thee up; glory of this and tarry at home; for why shouldst thou meddle to thy hurt. But Amaziah would not hear. Therefore Jehoash went up. And Judah was put to the worse and fled every man to their tents."

It was after Josiah had put down all idolatry in his kingdom, re-captured and rebuilt the waste cities and had rest on every side, that he vainly over-estimated his ability to go against, perhaps the most powerful kingdom in the world. The heathen king tried to dissuade him saying, "What have I to do with thee, thou king of Judah. I come not against thee this day, but against the house wherewith I have war. For God commanded me to make haste; forbear thee from meddling with God who is with me, that he destroy thee not." I gather from this incident that the sin of meddling is so great, so inexcusable in the sight of God that he will per-

mit, yea assist a wicked nation in punishing and afflicting a more righteous one. How terrible then, yea how unpardonable must be a spirit of self-sufficiency. No marvel that we read, "Pride goeth before destruction and a haughty spirit before a fall."

Many a man started out poor and unnoticed. But by diligence and frugality became influential. How sad then to see him become overbearing and fling to the winds those qualities which built him up. Many an illiterate, but natural born preacher or leader began his career in a very humble way. But through much prayer and fasting, coupled with hard study he came to the front and was accorded a place with the mighty ones. How sad then, if he becomes independent and self-important. Josiah's sad and beclouded end should teach all of us the danger of disregarding reproof, though it come from a heathen. And what is a sure preventive for meddling?

1. Mind your own business.
2. Listen to others, even sinners.
3. Seek and obtain the fiery Baptism with the Holy Spirit.

### Playing in Twelve Games—You and I.

If I were small and you were tall,  
Between us there should be no wall.

If you were rich and I were poor,  
Your wealth should "keep wolf from my door."

If I were dull and you were wise,  
My weakness you should not despise.

If you were up and I were down,  
I'd need your smile more than you frown.

If I were hungry, you well fed,  
You should divide with me your bread.

If you were happy and I "blue,"  
Your happiness should cheer me too.

If I were black and you were white,  
Your whiteness then should treat me right.

If you could see and I were blind,  
Your eyes should help my way to find.

If I were old and you were young,  
Your youth should help to keep me strong.

If you were whole, and crippled, I,  
Then you should never pass me by.

If I were weak and you were strong,  
Your strength should help me get along.

If you were saved and I were lost,  
You should save me at any cost.

ROBERT L. SELLE.

WANTED—Call or appointment, as pastor, by member of Methodist Conference, now on leave. Address, P. O. No. 634, Sebring, Florida.



# The Inspiration of The Bible.

Rev. O. G. Mingleorff, D.D.

**M**EN are able to so settle some matters that they remain settled: for instance, there is little tendency to dispute the fact that twice two are four! although a certain university professor is said to have remarked that he could conceive of a world in which it would be otherwise—either more or less than four; but such imaginings are far beyond the ken of most of us limited mortals. On the contrary, there are some very important matters that certain men will not leave alone, even though they have been well established for ages, the Inspiration of the Bible being one of them. Both scholars and ignoramus have advanced hypothesis after hypothesis, question after question, doubt after doubt concerning the God-breathed nature of the Book of books, till possibly ninety percent of our people are confused as to the meaning of Inspiration, most of them having no settled conviction whatever as to its import. All the arguments of the objectors have been overthrown long ago; but that does not stop them; for they go on trying to sustain the same hypotheses with the same arguments that were answered, many of them, long before the objectors were born. But, after all, maybe it is best that such questions should be kept to the front, just as certain enemies were left in Canaan so that the Israelites might not forget how to fight.

Some of us are too easily frightened. The Inspiration of the Bible is in no danger; its foundation is sure; but some of our theories of Inspiration may be a bit insecure. This writer has not the least bit of uneasiness about the Book. He is perfectly willing for the critics to do their worst, feeling confident that Christian scholarship is able to answer all the so-called arguments of the critics, as they have been able to do for nearly two thousand years. But while the writer has no fears for the Book, he is uneasy for our young people and for those brethren who are so badly frightened. Keep cool, brethren, and settle your faith in God. This is an old battle; and the devil never says that he is whipped.

The ultra-Modernists have a very strange notion concerning the Inspiration of the Scriptures. If asked if they believe in Inspiration, they answer: "Why, certainly we do." But it will pay to put a few questions to them concerning the meaning which they attach to the word Inspiration. When closely pressed, they tell us that the Book itself is not inspired—that no book can be inspired; but that the men who wrote it were inspired after the same fashion that John Milton was inspired when he wrote *Paradise Lost* and other poems—just as Shakespeare was inspired—or maybe just as Webster was inspired when delivering his great speeches in the Congress of our country. In other words, the Holy Ghost had nothing whatever to do with the matter. These men do not believe in Inspiration; but for some unexplained reason they use our word with a different meaning attached to it, a meaning utterly contrary to the one given it in common usage among Christian people. We could understand them better if they employed a different word, one that would tell us what they mean.

Some of the "scholarly" gentlemen have frightened a few of our weaker brethren almost to death by declaring that Moses certainly did not write all of the Pentateuch, but that he copied from old manuscripts left by the Patriarchs who preceded him, as if that were something to shy at. Suppose he did, who cares? If God inspired the writing of those old documents, and then told Moses how to use them, they are nonetheless trustworthy for that. This writer sees nothing

in such a charge that should frighten the veriest tyro in biblical research.

What is Inspiration? We must find a tenable ground upon which to stand, or we shall always be shifting hither and thither. There are Fundamentalists and ultra-Fundamentalists. The writer claims to belong to the former class; the latter, in his judgment, claiming more than they can maintain. Their claim is, that the Divine Spirit inspired every word, every letter and every thought of the Bible; and in this view they claim that the Book is the very word of God, in contradistinction to certain moderate Modernists who claim that it is not the word of God, but that it contains the word of God. This writer sees no way for those called ultra-fundamentalists to sustain their position, and for several reasons. What will they do with the fact that among the hundreds of ancient copies of the Bible there are many differences in words, on spelling, and even in meaning? Who is so wise as to say which copy is the correct one? There were no printing presses; so good men did the best they could with ink and pen on parchments. The wonder is that they did as well as they did. Those who copied literary books did not do nearly so well as those Bible copyists did.

Suppose we look at a few of these differences; and a few will do as well as many. Take the Lord's Prayer as recorded by Matthew (6:9-13), and by Luke (11:2-4). Compare the two writings, and see for yourself what a big difference there is between them. Now compare the Authorized Version with the Revised Version at the same places. You will find little change in Luke's statement; but in Matthew's gospel the beautiful doxology at the end of the prayer is not given in the Revised Version. But why not? Because when King James' Version was made (1611) the oldest Greek manuscript of the New Testament known to men was made from eight hundred to a thousand years after Christ was born; but when the Revised Version was made (1881), older Greek manuscripts of the New Testament, running back within 250 to 300 years of his birth had been found. King James' translators followed the latter manuscripts (all they had); while the translators of the Revised Version followed the Greek of the older manuscripts, as being, in their judgment more trustworthy. Again, take Mark's Gospel (16:9-20). King James' Version puts it down as good Scripture; but the Revised Version condemns it as an interpolation; that is, put in by some copyist sometime after Mark finished writing his book. Compare the wording of the superscription put by Pilate on the cross, as it is given by the different writers of the four Gospels, and inform us which one is correct. They all give the same import; but there certainly were not four superscriptions. It might open one's eyes a bit, if he would compare carefully the four accounts given concerning the resurrection of our Lord, and of his appearance to his disciples after his resurrection. No two of the writers tell the story in the same words; but they are all as clear as can be concerning the fact of the Resurrection; and that is the main issue.

Suppose we concede that the ultra-Fundamentalists are correct in their teaching, that the Spirit did inspire the very words of the Book, what shall we do about the hundreds of translations that missionaries have made into the languages and dialects of the world? The writer was at one time a missionary in China, where he found several different translations of the Bible, made by different individuals and groups of individuals. As far as he was able to learn, they all gave the sense of the Book quite clearly; but there was a marked difference in language. Shall we throw all of these into the scrapheap as

worthless? I think not; for God was blessing all of them to the salvation of the people; and if he blesses, we cannot curse. The writer has several English translations from the Greek in which the New Testament was written; but they are not alike; and if translations are not good, then all of these translations into English are worthless. There is large difference in the wording of King James' Version and the English Revised Version; while the American Revised Version (re-revised in 1901) differs still more largely from King James' Version. Shall we discard them all because of a discrepancy in words, and occasionally in meaning? Never. Let us take up the study anew, and find out, as nearly as possible what is the real truth; for we cannot puff them off the stage with the breath of our lungs. Whether we like it or not, they are here to stay; and we must meet them with reason and sound sense.

Can we find a tenable ground for the Inspiration of the Bible? We are not even hoping to discover a position that will be acceptable to Modernists; for they would not believe, "though one rose from the dead." But maybe there is a common ground on which we who believe in the Bible may meet in harmony. The writer takes the position that the Book is the Word of God to men, and that it does not simply contain that Word; but he prefers that our English term *word* shall mean a great deal more than we mean when we spell w-o-r-d. He prefers that it shall mean what we put into it when we make it mean message; for example, one pastor sends word to another pastor that he is having a great revival in his community. A book is something more than the mere words that compose its printing; and the Bible is a million times bigger than all the words of which it is composed, no matter to what language they may belong. It is Jehovah's message, his *logos* to the souls of men. A costly diamond may be set in any one of a dozen sorts of metal; but it is the same diamond, worth just as much in brass as it is in gold or in platinum. God's eternal truth may be expressed in all the tongues of men, and in a thousand different forms; but it is the same soul-saving truth in all of them. The words are men's words, but the truth belongs to God. Translators tell us that nothing is so easily put into the languages of earth as the Bible. Thank God, that any poor heathen can bring his little, broken language, and carry away the truth of God to the salvation of his own soul and those of his native people.

The writer has been told that Bishop Alpheus W. Wilson used to say that the Spirit of God saturated the writers of the Scriptures with truth, and then left them free to do their own writing. He is not sure that this is the exact statement of the learned Bishop, but if it is, it lacks one element of truth: The Spirit did not "leave them free to do their own writing," but so superintended the writing as to prevent the writers from making mistakes. There can be no question that in many parts of the Bible we have the exact words of the Divine Spirit, the very wording of the message being beyond mere human ability. No common man could ever have said: "Let there be light." Had he realized his power to create light, it would have taken considerable space to have written down his call for it. The prophets, no doubt, spoke and wrote the exact words delivered to them. They tell us: "The word of the Lord came unto me," etc., and they go on to tell what that word was. In most of such cases the writer prefers to believe that the prophets gave the exact words of inspiration.

Now we come to a different matter: Whatever form of Inspiration we may elect to

(Continued on page 9)



## MODERN APOSTLES OF FAITH. (Continued from page 3)

great age, was granted a superannuated relation, and did not return to Africa.

If ever there was a Modern Apostle, like unto that of St. Paul, it was Bishop William Taylor. We doubt if ever there was another individual who covered so much territory in a continuous evangelistic activity. Let us now notice a resume of the man's career as a missionary. He began as an uneducated itinerant in his Old Virginia home; then seven years a street preacher in California; then Canada; then New England. We next find him in England, then Egypt and Palestine, then Australia, New Zealand, Tasmania, and Ceylon; thence to Africa, West Indies, and South America—closing in Africa.

Therefore, counting his own Virginia home, he labored with great success in *fourteen mission fields*, and always left permanent results behind. We know of nothing greater in the history of the church, since the first great missionary—the Apostle Paul.

Then we are further amazed at the labors of this man of God in the field of religious literature. All through his busy years of evangelism, his pen was as busy as his tongue, proclaiming the Glad Tidings of Salvation to the lost in so many lands. That our readers may in some measure, appreciate the extent of his writings, we can only give a list of his books.

Here are the books he wrote: "Seven Years Street Preaching in San Francisco"; "Addresses to Young Marica," "Word to Old Folks," "The Model Preacher," "California Life Illustrated," "Infancy and Manhood of Christians," "Reconciliation—How to be Saved," "Elected by Grace," "Adventures in South Africa," "Four Years' Campaign in India," "South American Adventures," "Letters to a Quaker on Baptism," "Ten Years Self-Supporting Work in India," "Pauline Methods of Mission Work," "Flaming Torch in Darkest Africa," and "The Story of My Life." He began with his pen in 1856, and through a period of forty years produced the above list of books—*sixteen in all*.

From 1897, until the close of his life, May 18, 1902, he lived in New York City. When the end came he was spending a little season on the Pacific Coast, and his death occurred at Palo Alto, California.

## PITIABLE PARENTS.

RICHARD W. LEWIS.

**Q**UR fathers have sinned... we have borne their iniquities," says the prophet Jeremiah in Lam. 5:7. Ezekiel speaks of the fathers eating "sour grapes," and the teeth of the children being "on edge." (Ezek. 18:2). Jesus significantly says, "Fill ye up the measure of your fathers." (Matt. 23:32).

The law upon which these teachings were based will be found away back of the time in which they were said. That law, found in the first book of the Bible, is well confirmed by human history. The law is simple, clear and short: "after his kind"; "like begets life." This law is invariable. Its results are inevitable: like parents, like children.

With these indisputable facts before us, and so clearly established, both by the Bible and by human experience, we are prepared to study conditions in the modern home intelligently.

A true home consists of one husband, one wife, and one child, or some children. The outstanding obligation of a home is the building of strong, clean, godly, useful, happy character. Any less exalted and worthy goal offers a family tragedy and a home calamity!

It is an open secret that the homes of America are not turning out in our youth

that stamina and strength of former years. Despite all earnest and persistent efforts to boost and buttress the tottering home structure, its weakening walls permit a disclosure of its defective products. So apparent is the fact that American home-life is not measuring up to the high standard of former years in sons and daughters—considering our civilization, and in view of our superior educational advantages, our religious institutions, and our boasted system of morals—the eyes of the nation are now riveted upon the home, with the press of the land offering comments, and proposing remedies for the distressing home-life conditions!

The time has now arrived when somebody must do some straight thinking, draw some true conclusions, and speak some plain words of warning, in order that the very unit of our national strength and life—the home—may be spared and preserved.

The daily discussion in the press centers about the child, youth, and the young people. But taking the forewords of this article at 100% value, since they come from the Book of books, is it not a fact that our eyes need to be set upon the parents, and our comments focussed upon the parents of the land?

Fortunately for us there are still many very fine young people left, exemplary, praiseworthy, *par excellence* young people. As we study their lives we find in the success they are making ample reason for accepting the Bible statements which head this article. These young people are reproductions of exemplary parents. Their fathers are righteous, and their mothers are godly. They too, have truly filled up the measure of their fathers and mothers. Like has really begotten like. Like parents, like children, is proven to be true indeed.

Then what parents are to be pitied? Who are the parents who are failing? What are some of the common blunders committed today which account for the crop of weaklings now springing up and flashing out into the "jazz" life so conspicuous that all intelligent, conscientious foreigners visiting our great nation note the light, vain and superficial tone of our youngsters?

First, the unequally yoked parents. God has laid down another law. It is plain and clear. No one need misunderstand it: "Be not unequally yoked" (2 Cor. 6:14). Peer should mate peer. Wild infatuation should not blind lovers' eyes to the point of incompatibility. There should be some reason mixed with love, and God's law should be respected and obeyed. If not, the divorce mills will run the faster. Parents should study this wise law of God, and pass it on down to their children while they are yet in childhood's plastic period of life. Mothers had, by far, better be teaching their daughters this law of God, this divine law of home-life harmony, rather than be giving them so much instruction as to the lighter laws of shades and colors, styles and fabrics, customs and manners—important as these things are. Since marriage is fundamental to the perpetuity of the race, and essential to the existence of the nation, every child—son and daughter—should be taught God's law of family felicity: "be not unequally yoked together." Those parents are to be pitied who study the breeding of birds, the crossing of cattle, and the registering of pedigrees, while paying little or no attention, until too late, to the mating of their sons and daughters!

Second. Immoral parents are to be pitied, censured, and held responsible for delinquent children, perhaps degenerates. By "immoral" is not meant any of those deeper, darker sins that disgrace men and women on the lower levels of life. Rather, reference is made to those refined sins, those delicate departures from right lines, those dainty, dirty doings which go as a matter of course in decent society, and remain unchallenged in the average home of good standing and respectability.

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Third. Those parents are to be pitied who intentionally teach their children to deceive and dissemble, mistate and misrepresent. Here is the seed supply for huge crops of liars! Those parents are to be pitied who lead their children in sharp, shrewd, advantage-taking, for from such homes come our army of thieves, robbers and grafters. Those parents are to be pitied who practice before their children injustice, improper discrimination, and unfair partiality. The nation teems with tough outlaws, and reeks with rough rowdies today, due to the examples of pitiable parents, unscrupulous and conscienceless. Those parents are to be pitied who are unfair towards their own children. All parents make some mistakes. But the fair-minded parent will be just as ready to confess a wrong to his or her child, and beg its pardon, as to an adult outside the home. Even a child is entitled to be heard. If a child knows a truth which the parents do not, that child should be encouraged to speak up and state that truth, and the parents should be grateful for the child's co-operation in determining what are the facts in the case.

Those parents are to be pitied who do not keep their promises to their children. No matter whether the promise is one of reward or punishment; whether it is a matter of the home, or an affair of social life, or an item of business. Children check up on their parents. They have a perfect right to do so. They may do so quietly. They may do so meekly and submissively, but they do check up! Parents who cannot, or do not, control themselves before their children are to be pitied. When parents bluster and blither, excoriate and castigate each other before their children, a crop of "scrappers" is being grown for release upon society. Where friction and fussiness thrive, the devil smiles, while demons dance with delight!

Fourth. Parents are to be pitied when they never have settled by the Word of God what manner of home they are to have, and what methods of home rule they are to practice. When parents themselves see child-training from different angles, and fail to agree on family discipline, their children are apt to live in disorder, cultivate discord, and practice dissension.

Fifth. Parents are to be pitied when they are ignorant. By "ignorant" is not meant uneducated, for many parents are not to be censured for receiving little or no education. But what is meant is parents who could think, inquire, investigate, learn better methods of home discipline, and yet they will not do so. Too often parents are utterly blind to their lack of better methods only through their consummate egotism. Some parents never can be taught anything, for they already know it all! Humility is a home grace indispensable. It is good to wear on all occasions. Children readily judge between the meek and lowly spirit and the high and haughty air that precedes a fall—for the child, perhaps, as well as for the parent. There always is hope for the teachable parent—none for the know-it-all egotist.



# REPORTS FROM SOUL WINNERS

## BLISSFIELD, MICHIGAN.

If not mistaken, it was Detroit, Mich., we reported from last. We were then with the Salvation Army Citadel Corps at Michigan Avenue and 1st. It proved to be a very fruitful soul-saving campaign and the Adjutant writes me that the interest has kept up and that more than 200 souls have been saved since our closing service. The Lord be praised for the great victory.

At the close of the Detroit meeting we went to Wichita, Kan., to hold a meeting with the Rev. W. E. McCoy and the good people of the Calvary Methodist Church. It has never been our lot to work with a finer pastor and people. How they did pray and plan for that campaign, and no evangelist could ask for better support than they gave. If you ever receive a call from Rev. McCoy to hold a meeting don't ask any questions, but give him the date, if possible. He and his good wife have a most loyal church back of them. It will ever be a delight to look back to that two weeks at Calvary M. E. Church. How we thank the Lord for the packed church building and full altars from time to time.

At the close of the Wichita meetings the writer went to Newton and took the Santa Fe train for Los Angeles and home to spend the holidays with the family in "the wee hoos by the sea." It did seem good to be home again after being away more than five months. But soon after the holiday season we faced east again to answer some calls for meetings. The first meeting was at Ortonville, Mich., with Rev. W. I. Francis and the Methodist Church. We had a battle royal there. For one thing we were nearly frozen out owing to the poor heating plant in church. The community at large is surely an indifferent one when it comes to spiritual things. However, we did see some victory among the young folk. Quite a number of them were at the altar seeking the Lord and it is to be hoped that they will be true to God and help push the battle. Rev. and Mrs. Francis are old friends of the writer and they are God's faithful messengers. Blessings on them.

Our last meeting before coming here was at Woodland, Mich., and there we witnessed a truly great revival. It isn't too much to say that the country was stirred for miles around. It seems they came from all quarters to hear the Word of the Lord. On many occasions the large church was packed until it was uncomfortable for many present. We have never seen better co-operation from the public schools. The superintendent and principal did everything to encourage the young folk in high school and the children in the grades to attend the services. It was a joy to see such good work accomplished in the young life of the community. Not less than fifty young men and women sought the Lord for the forgiveness of sins. Many of them were so broken by the Spirit that they would come down the aisles of the church weeping and praying. All told, there were scores of seekers for pardon and a holy heart. The spirit of unity among the churches was wonderful. All the churches of the community were heart and soul in the campaign. Rev. Seipp, of the Methodist Church, arranged for the meeting and called the evangelist. He is a faithful man of God and was hearty in his support of the meeting. We have just opened here with the Evangelical Church and the Lord is blessing. The prospects are bright for a genuine revival. Rev. J. W. Hill is the pastor and the Lord is making him a blessing to his church and the entire city. His godly wife is a great aid to him in the work of the ministry. The writer first met them when they were students at Chicago Evangelistic Institute. May the rich blessing of the Lord be upon all the big Herald family.

## WHEATCROFT, KENTUCKY.

We are now in a Union Meeting at Wheatcroft, Ky., with the Methodist and Presbyterian people. The meeting is being conducted in the Opera House as the church building would not hold the throngs that were coming to services. There have been 114 professions to date. The town is stirred and the tide is high; it is a wonderful sight to see strong men weeping their way to the Cross. Some of the most prominent men of this community have professed faith in Christ. The most influential people of the town say that this is the most wonderful meeting in the history of the town.

Bro. Hogard, the M. E. Pastor, and Bro. Oakley, the Presbyterian pastor, are both in favor with their people and are good men to work with. We have some open dates for the spring and summer, and would be glad to correspond with any one that desires our help. Permanent address, 1917 Cephas Ave., Nashville, Tenn. J. A. Collier.

## REVIVAL AT MARION COLLEGE.

Marion College is well located in the beautiful city of Marion, Ind., near the east central part of the grand old Hoosier State. It was quite a climatic contrast to be in a funeral procession with dusty roads on Wednesday in South Carolina and arrive in Marion, Ind., on Saturday afternoon, where in the morning it was nineteen degrees below zero.

Desiring to encourage the dear saints who fasted and prayed so earnestly for, and took such an important part in the Marion College Revival, I am glad to report a precious meeting which the Lord gave us there. It was indeed a pleasure to preach the old-time gospel to those precious people. That fine, attentive student body and faculty were eager to hear

the love story of salvation, and the faithful pastor and his flock fasted and prayed and stood right by the straight, uncompromising gospel truth as burden bearers, with praise and delight.

During the first week of the meeting, among the seekers was a young man of the Senior class who had been attending Marion for four or five years but had not been saved, who bowed at the front seat and was converted from his infidelic ideas to Christianity. A young lady's mission call was renewed after a real struggle with the Devil concerning women preaching. Time and space would fail me to try to write in detail about the many seekers and happy finders of saving, reclaiming and sanctifying grace, but it would have done your heart good to have seen the seekers praying through in the old-time way with faces and hands toward Heaven with perspiration, desperation and earnestness till relief, victory and peace came. Praise God for the awakening, confessing, praying through, settling, enlightening of the people in the "Faith once delivered unto the saints."

Yours in the grace and love of God,  
Evangelist Rufus H. Gleason.

## BOLIVAR, TENNESSEE.

We are just back from Murphysboro, Ill., where we were in a delightful four-weeks' campaign with our dear Bro. T. H. Ballarby in Centenary Methodist Church. We had an old-time season of refreshing from the presence of the Lord. Murphysboro is a wicked city, as is most of our cities in this modern age. We had all kinds of weather from five below zero to warm rain and fog. Two and a half weeks of the time was about the worst weather I ever tried to work in a revival. The Lord was mighty gracious to us. We had a great number of souls saved and reclaimed and a good many added to the different churches.

Brother Ballarby is a sweet-spirited man and has some wonderful people to labor with. We are happy to have been with him and feel that we are better men since we have touched the good people of that church.

We are now with Rev. E. R. Roach, of Bolivar, Tenn., in another four-weeks' campaign. We are holding the meetings in the court house and are having overflow crowds. The town is talking this meeting as they have not done for years, they tell us. Pray for us, that God may get glory out of our labors. We are trying to lift up Jesus in such a way that he will draw this people to him. Bless his name!

Yours on the firing line,  
Butts-Cunningham Party.

## WINTER PARK, FLORIDA.

After I held a few meetings around Plainview, Texas, I went to the northern part of the State, and here I met Uncle Bud,—the first time in twelve years,—the same old Bud, only nearer heaven. From there to Brownwood, Texas. This was surely a great meeting. From there we hastened to Houston, Tex. Raymond Richey was then in his twelve-weeks' campaign. We hurried from the train to the platform where two thousand people were waiting. When the altar call was given, forty people came and wept their hearts out to God. The second night, sixty came, praying. We then took the train for New Orleans.

Came home for a ten-days' rest, then on to Tallahassee, Fla., started a meeting for Bro. Duckworth, pastor of the M. E. Church, South. The altar would not hold the seekers—mighty victories. This preacher knows how to rub up against the evangelist.

Came to the Capitol City to assist Brother Smith. What a marvelous victory! It looked as if the whole congregation was coming to the altar. What a blessed people Brother Smith has to share tears and blessings.

I was called to Mont Verde, Florida. Brother Carpenter has established one of the greatest Industrial Schools I ever saw, nearly three hundred scholars. Had to turn that many away for want of room. Brother Stern is the pastor in charge. The first night there were twenty-seven seekers, and so the altar was filled every night for seventeen days, sometimes as high as 52 seekers in one service. Closed the last Sunday with a sunrise prayer meeting, dinner on the ground. What a Sabbath day's journey.

Now I am planning for summer campaign in Maryland, Eastern Pennsylvania and New Jersey. I have a few open dates. Any one wanting my services, let me know in time. I am the Conference Evangelist of the M. E. Church, South. Rev. L. Blackburn is P. E., Orlando, Florida. To God be all the glory. A. D. Buck.

## HORTON'S BAY, MICHIGAN.

We have recently closed a very precious season of revival here. Our faith is again assured that the day of revival is not past, but where God is obeyed, his Spirit honored, Christ and his atoning blood exalted, there will he be pleased to meet his people in blessing and saving power.

It was our gracious privilege to entertain Rev. C. W. Butler, D.D., of Cleveland, Ohio, as the evangelist. The Word was preached without fear or favor and yet the Spirit of God so applied it to hearts that it became bread to their hungry souls, and with a receptive, yielding spirit they received it gladly. Several sinners were converted, backsliders re-

claimed, but the main work was the sanctifying of believers' hearts. The church itself is greatly edified; where once there was strife and contention, today there is fellowship and love. One young man answers a call to the ministry, two or three young ladies anticipate the Bible Training School, consecrated to do his will. There were 14 accessions to the church and others anticipating the step, most of whom have received their baptism with the Holy Ghost. We look forward to brighter days if Jesus tarries. "Praise God from whom all blessings flow!" Glenn G. Davis, Pastor.

## PAINTSVILLE, KENTUCKY.

On Jan. 2, I began a meeting at Paintsville with Rev. W. B. Foley, which continued until Jan. 18. The Lord was with us in great power throughout the entire meeting. The church was greatly strengthened and revived. Many of the children of God testified to the fact that they had been blessed and lifted to a higher plane of living. One young married man, a member of the Missionary Baptist Church, prayed through at the altar and was one of the brightest conversions that the writer has witnessed in a long time. He threw back his head and prayed until his face was all shining with the glory of God. No one had to tell him when the work was done. He was on his feet telling us about it. The whole congregation was all broken up as a result and everybody was blessed. Miss Gertrude Patrick, an accomplished musician, and a member of this church, was in charge of the music. She is a devout, consecrated young woman, and was great help in the meeting. She is a splendid leader of song, and is second to none as a pianist. Her work in the Children's Meetings was of the very highest order. Any pastor or evangelist who may need some one to take charge of the music and the work among children could make no mistake in securing Miss Patrick. Brother Foley is one of our good, solid, safe pastors, who is constantly at the job. He preaches a full gospel and was a great power in the meeting. This is a historic old church, having given to Methodism several of her leading preachers. No better people are to be found anywhere.

I went from Paintsville to Salsersville and opened fire on the enemy, Jan. 19. The Rev. E. N. Early is pastor. He had been preaching ten days when I arrived. The revival was on and the Lord was blessing. We had a great meeting. The old-time pentecostal power was felt in every service. Several prayed through to victory and the entire church was revived. The whole town of Salsersville was brought under the power and influence of the meeting. The Holy Spirit was poured out in such a wonderful way that the redeemed shouted the praises of God. Brother Early is respected and loved by everybody in Salsersville. The people of all the churches look upon him as a man of God, of prayer and faith. He is a John Wesley Methodist and lives the sanctified life. He preaches the whole truth with power sent down from heaven. After a three-weeks' meeting we decided to close and I am now at Pikeville with the Rev. J. Ralph Wood, an old Asbury College boy. The meeting is starting with fine interest. The old gospel plow will do the work.

E. R. Overley.

## GOOD REPORT.

We closed a real good meeting in our church at Georgetown, Ky., the good pastor being Rev. Samuel Muse. He had things well in hand before we came. It rained about ten days straight during the meeting, but we had souls nevertheless. Men quit using tobacco, confessions were made, wrongs righted, one farmer got back to God, and said he would not raise any more tobacco on his farm. In all we had what the people said was the best meeting the Georgetown church has ever had. We were entertained lovely in the pastor's home. We had a good pounding for the pastor, and also a love offering of thirty dollars. Rev. L. T. Wells, Dist. Supt., of the Kentucky district was present several nights, and some of the pastors of the district. Sister Wells was also with us several nights, and sang to the delight of all. This was our first revival in old Kentucky, and we sure enjoyed being there.

We go from here to Pittsburgh, Pa. Pray for us when you go before the throne of God, that he will keep us true, humble, and on fire for him, and busy in the Master's work. Any one wishing to correspond with us address us, 2923 Troost Ave., Kansas City, Mo.

Evangelists Lewis J. and Edyth Rice.

## WHEATCROFT, KENTUCKY.

We closed out a Union Revival at Wheatcroft, Sunday evening, Feb. 27. We had 160 professions of faith and a few reclamations, during our three-weeks' stay. The people of Wheatcroft stated that it was the greatest revival that they had ever witnessed in Wheatcroft. The whole town seems to move forward for God. We stayed in the home of Uncle Tom Perryman and enjoyed the hospitality of their home very much, as they were both father and mother to us. Our prayer is that the ones that were left out of the Kingdom might yet be saved. We are to assist Brother H. C. Napier in Earlington, Ky., March 20 through the 10th of April. We have some open dates for spring and summer; any one desiring our help may address us, 1917 Cephas Ave., Nashville, Tenn.

Collier-Cambron, Evangelistic Party.



# THE PENTECOSTAL HERALD

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## MY AUTOBIOGRAPHY.

(Continued from page 1)

ducted a regular class-meeting at McKendree, which was a great means of grace to those who attended.

Rumors came to Wesley Hall of a most remarkable preacher and evangelist who had appeared in Georgia, by the name of Sam Jones. Many stories were told of his freedom in the pulpit, his wit, humor, and the power of his messages. It was announced one day at dinner in Wesley Hall that Sam Jones was passing through Nashville and would preach at 2 o'clock in Tulip Street Church. We cut our dinner short and directly there was a large row of theological students streaming across the campus in a trot to get to Tulip Street and hear the wonderful preacher. The little church was jammed with people, the aisles were filled and people standing around the walls. I well remember his text: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. For an hour and a half he poured forth the most remarkable message we had ever heard. We laughed, and wept, and wondered. He stood quietly, in perfect calm, with his piercing black eyes; now and then a smile flitted over his face, with a smooth, tender and penetrating voice, and said the most practical things about Christian experience, religious life, brotherly love and patient helpfulness, we had ever listened to. When he concluded his sermon, he said, "You people are so crowded in here there is no room for an altar service; I'll just have to let you go. You remind me of the fellow's potato patch. The weeds got so thick in his potatoes that he couldn't do anything with them, so he concluded to dig his potatoes up out of the weeds and plant them some where else, and let the weeds have that patch."

Sam Jones went on to Lebanon, Tenn., for a meeting and all Nashville was stirred up about his coming back to that city for a revival. The preachers of many churches united, got an immense tent, and put it up near where the postoffice now stands. Sam Jones came back and held his first great city revival which attracted national attention. We Wesley Hall boys attended in large numbers, in fact, the whole student body of the University. The vast tent was packed with multitudes, preachers coming by hundreds and people by thousands. The Sam Jones' meetings, and his remarkable sayings, was the theme of conversation; on the streets, in the stores, in the dining-rooms, in class-rooms, on the street cars and everywhere Sam Jones and his sermons were the subject of constant discussion. Many professed religion, and quite a number were added to the churches. I remember one of his comments on the preachers. He said, "In a cannon foundry they make the guns about a hundred times as heavy as the ball to be fired from it, and when the cannon is fired the gun remains stationary, while the ball goes on and does execution. Here in Nashville you preachers make your sermons about a hundred times heavier than the preacher, and when you get up Sunday morning and shoot them

off the sermon stands still in the pulpit and kicks you preachers out the back window."

Before the meetings closed preachers and people were coming from other cities to engage Sam Jones for camp meetings and union tabernacle meetings in many places. What a remarkable man he was! There was no limit to his wit and humor. He had a ready answer for every question, and a wonderful insight into human nature, a strong grip upon fundamental Bible truth, and he preached to the people. He brought the most profound truth down within the easy comprehension of the common mind. People never went away from his services wondering what he meant. They understood him; they got a new and practical view of their obligations to God and their fellowbeings.

In speaking of my professors at Vanderbilt, I forgot to mention Prof. Lowery, a fine Irish gentleman. He taught the theologues Elocution; it is called Expression now. He used to say, "Young gentlemen, I can teach you elocution, but you cannot really preach the gospel without unction, and it will take the Holy Ghost to teach you unction."

My sad, heart-breaking experience at Vanderbilt was the death of Barney Craig. In my chapter on Stanford I spoke of Barney Vanarsdall, the great old Methodist in Stanford church. He had two grandsons; their mother, his daughter, had died. Their father was a traveling salesman and from home. At Uncle Barney's request I roomed with his grandsons, Barney and Willie Craig. We became wonderfully attached to each other. Brother Vanarsdall insisted that Barney should go with me to Vanderbilt, which he did, and I got permission from Bishop McTyeire for Barney to room with me in Wesley Hall. He was a bright, handsome boy. Not long after school opened he was taken sick with typhoid fever, and in spite of all the best doctors of Nashville and a host of friends could do, Barney died. I brought his remains back to Stanford and laid him away in the beautiful cemetery. When I go to Stanford I frequently go out and stand with uncovered head at his grave. He passed away, giving a beautiful testimony to his faith in the Lord Jesus. I am living with the blessed hope that we shall meet again.

A very large percent of the people whom I knew and loved and fellowshiped with in Stanford, these forty-odd years ago, have been carried out to the beautiful little city of the dead on the hillside where their dust awaits the trumpet sound of resurrection morning.

(Continued)

## What About that Library Idea?

In response to our proposition about sending THE PENTECOSTAL HERALD to any Public Library for the special price of \$1.00 we received a fine letter a few days ago. Read it:

"Dear Sir: I think it a splendid idea to put THE PENTECOSTAL HERALD in our public libraries. I have been praying the Lord to help me to reach the most folks possible here in W——. I believe this will be the means. I am sending a check for \$1.00, and you will please send the paper to Carnegie Library, W——, Ohio.

"I have taken your paper for eighteen

years along with other Holiness literature, and feel it to be a real necessity and great blessing.

"Yours for souls,  
"MRS. CHAS. M——."

Who knows what the returns of this \$1.00 investment will be? For the next twelve months THE HERALD will proclaim Holiness in the town of W——, Ohio. We believe it will pay. Why not make such an investment for the spread of Holiness teaching in your town?

Z. T. JOHNSON,  
Cir. Mgr.

## FIDELITY IN DARK HOURS.

MRS. H. C. MORRISON.



HERE is no one thing in the world which is so essential to happiness, as companionship. There is something in the human heart which craves fellowship with kindred spirits; spirits that are stronger and purer than itself and whose influence will not stop on the shores of time but bridge the chasm of mortality and find a more blessed unfolding in the land of pure delight where our loves will live, unhindered, forever.

To our minds, there is nothing which so manifests God's love for man as the fact that he created him for companionship. He had the angels, but they were created angels and did not have the privilege of choosing the Lord as their portion; but man was created a free moral agent and it was upon his decision which hinged the destiny of his choice. "Choose you this day, whom you will serve"; so God wants our companionship because we choose and desire communion with him.

The wise man said, "A friend loveth at all times, and a brother is born for adversity." Ovid tells us that "while you are in prosperity you will be able to count many friends, but if sad days come, you will be alone." While this may be true, yet we would not count those true friends who would desert us in adversity. Cowper very truly said,

"No friendship will abide the test  
That stands on sordid interest  
And mean self-love erected."

We see a beautiful example of true friendship in the case of David and Jonathan, especially on the part of Jonathan, for David's love did not conflict with his interests, but rather furthered them, while Jonathan's interests were all against his love. The words, "Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow and to his girdle," express the unselfish devotion of Jonathan. So the idea of true friendship is that we divest ourselves of what is to our own interest and contribute it to the interest of those upon whom our hearts long to lavish their devotion. Love knows no sacrifice; the sting is taken away by the antidote of love.

One of the darkest hours in Christ's life was when he prayed alone in the garden of Gethsemane; afterward when he went to the disciples and found them sleeping, he said,



"What, could ye not watch with me one hour?" Christ was passing through an hour in which fidelity upon the part of his disciples would have meant much to him, but when the crucial hour came, he was left alone, humanly speaking.

But Jesus did not fail to drink the cup which his Father had given him, even though he trod the winepress alone; so when the dark hour comes upon us, the hour when we are unfriended and life seems almost intolerable, let us not shrink from the cup nor leave the field of conflict until ordered by the Captain of our salvation. Let not our courage and faith fail, for the hard and dark things may be the gateway into a richer and deeper experience of God's unchanging love.

Job said, "When he hath *tried* me I shall come forth as gold." This indicated the strength of his character and he felt that God had a purpose in thus testing his moral stamina. The opposite of this test is seen in Saul, who went down under the test. Some one has said, "What we call discouragements, obstacles, adversity, may be after all, if we will but let it be so, God's opportunities for teaching us how to be strong through struggle, patient through endurance, brave through suffering, wise and sweet-spirited and noble through experiences rightly borne."

After all that may be said of the value of human friendships, there is none to be compared with the "Friend that sticketh closer than a brother." We can do without everything else and every one else, but we cannot get along without God. With him happiness is possible anywhere, and in any conditions; without him, there is an aching void this world can never fill. The poet expressed it forcefully when he said,

"How tedious and tasteless the hours

When Jesus no longer I see,  
Sweet prospects, sweet birds and sweet flowers

Have all lost their fragrance to me.

While blessed with a sense of his love,

A palace a toy would appear;

And prisons would palaces prove,

If Jesus would dwell with me there."

Fidelity in dark hours! Reader, have you ever known the sweetness that comes from leaning on him when the shadows hung low and the way seemed hedged with what seemed insuperable difficulties? When perhaps you were watching alone at the bedside of a loved one, wondering what the issue would be; when the tendrils of human support were apparently withdrawn, because of their powerlessness to help, and the way had to be trodden alone? We recall nights in the years ago when we watched alone by the side of one who was slipping away from us; the pain would at times be so excruciating that we would have to seek refuge in the darkness outside to escape the groans which tore our hearts to bleeding; as we walked and prayed in the darkness, the stars seemed to share our grief and the darkness tried to be kind, but there was comfort in no one nor anything, save as we took refuge in him who was the "Man of sorrows and acquainted with grief." In him, there was balm for the wounded heart and crushed spirit; in him was light in darkness, hope in despair and comfort in bereavement. We realized the truth of the words expressed by Oliver Wendell Holmes when he said,

"O love divine, that stooped to share

Our sharpest pang, our bitterest tear,

On Thee we cast each earth-born care;

We smile at pain while Thou art near."

## THE INSPIRATION OF THE BIBLE.

(Continued from page 5)

adopt, we cannot doubt that the writers, especially those of the New Testament, were permitted to write in their own individual styles and to use their own individual vocabularies; for example, compare the diction of

St. Paul with that of St. John, or with that of Peter, or that of James. They are as different as the styles of Woodrow Wilson and Chief Justice Taft. John wrote very common Greek, but whoever wrote Hebrews wrote classical Greek. The writer is at a loss to understand why the Holy Spirit should have made such a difference, if he was responsible for the very words of the several writers. Let me give here at length a quotation from the Rev. Archibald Alexander, D.D., sometime "Prof. of Theology in Theological Seminary at Princeton." "In the narration of well-known facts, the writer did not need a continual suggestion of every idea, but only to be so superintended, as to be preserved from error; so in the use of language in recording such familiar things, there existed no necessity that every word should be inspired; but there was the same need of a directing and superintending influence as in regard to the things themselves. Here, then, we see that the language of the sacred writers might be preserved from impropriety and inaccuracy, and yet all the characteristics of style peculiar to each writer be retained. . . . When men are under the influence of the Holy Spirit, their own powers of understanding, memory and invention are not superseded, but only directed and preserved from inaccuracy and error; but the man pursues his own peculiar method of reasoning, and expression. He speaks or writes in the language which he has learned, and uses that idiom and style which have become habitual; so that inspired men will, according to this theory, retain their peculiarity of style and expression just as fully, as if they were writing or speaking without inspiration. . . . It certainly is a matter of no consequence how our knowledge is obtained, if it is only rendered infallibly certain. There are many things concerning which we could not acquire a greater degree of assurance than we already possess, by inspiration of any kind: and such knowledge acquired by the exercise of reason or intuition, is not the less valuable because it has been obtained in a natural way. Indeed, these natural faculties, by which we are so constituted as to be capable of certain knowledge of the first principles of truth, are the gift of God as much as any inspiration can be: and the clear intuitive knowledge which we possess of certain truths, may be considered as a sort of permanent inspiration."

Dr. Alexander, from whom we have just quoted, was a firm believer in plenary inspiration, though not in its ultra-form. The present writer sees no special reason for differing from the quotation given. A plenary form of Inspiration that calls for every word and letter to be directly dictated by the Divine Spirit is, in his judgment, untenable. Besides, it puts a club into the hands of infidels, that may be turned against us to bad effect. In any controversy it is always a dangerous thing to assume more than one can prove. We should be far more concerned about the facts than about the vessels that contain them. Apples are just as good shipped in boxes as in barrels. Since the Holy Spirit has given us God's truth concerning our eternal destiny, we do not need to worry ourselves much as to the vehicles in which it has come to us. Thank God, the truth of the Bible has been demonstrated in the salvation of millions of precious souls, although it is now reaching them in more than five hundred different tongues and dialects. We say: "Our Father who art in heaven." The Greek says: "Pater eumon ho en tois ouranois." The Latin says: "Pater noster qui es in coelis." The Spaniard says: "Padre nuestro que estas en los cielos." The Chinese says: "Ngoo nye kuh Yah Iellah Tien long." They do not resemble one another much when placed before our eyes, but when our heavenly Father hears them coming up from the lips of men from different nations, they all mean the very same thing to him. And I am so glad of it.

## Incarnation, A Ministry.

REV. E. L. EATON.

### *A Glorious and Hallowed Event, No Less a Vital and Active Principle.*

The glory of Science is to bring it down into the common folds of every-day life. And may we not say that the glory of Christian Education is to do it. Do what, do education—apply it. Life is really so full of the common things and common folks that we need to watch our flights lest they rob us of being practical. The far-view brings the world and God together.

The usual estrangement between young people in college and those who are less fortunate is one of the social problems of our small college towns, and our town is no exception to the rule: The once-a-month social hour of a young ladies Sunday School Class proved a gracious ministry. Our homes were opened and here would gather from sixty to seventy of the town and college young people in delightful fellowship with their teacher. Good music, good readings, a few games, a Scripture lesson and prayer brought relaxation to the book-worn student, and inspiration to all. The cosmopolitan and all-inclusive spirit of the Redeemer filled these homes with an unaffected ministry of good-will and equality.

They had organized their class into a soul-winners unit. In their evangelistic activities Sunday afternoon these young people were thinking together, and praying together, and planning together. The Lesson-thought Sunday morning was alive with practical illustrations and applications found in their personal-work program. Sometimes half of the lesson-hour would be taken up with bursts of personal victory in testimony; and in prayer the refreshings from the Lord would come. Frequently some of their number would tell of the spiritual help they were receiving, college girls and town girls together. Mutual interests in the Lord's work had made them one. Some who long since had left the Sunday school, became interested and joined the group. The Gospel net was being drawn by ready hands and warm hearts. Not a professional button about it anywhere.

Prayer was being answered for the conversion of the unsaved. In one memorable service conducted by the class at a Reformatory, the Holy Spirit came with wonderful melting power upon all present, and when opportunity was given over a hundred unfortunate social outcasts expressed a desire to let Christ have his place in their lives. Listen, the angels were rejoicing! The shut-in-calls were welcomed by the infirm, the sick, the poor. Here the girls left sunshine, and flowers, and words of comfort, and prayers. Then in turn, they took away the smile and approbation of their Savior, they found him there. They went back to their tasks on the morrow, some to live more nobly, and some to live more lowly, and all to live more holy.

Who will guess or prophesy the future of some of these girls.

### Crossing the Deadline.

This booklet is one of the most interesting and suggestive of present day conditions of anything written by our editor, Dr. Morrison. It sounds the note of warning that ought to be heeded by a reckless multitude who are losing their faith in the Bible, and at the same time, their reverence for God, their respect for law, and a disregard of all things sacred. Send for this book; get a number of copies and scatter them about over your town and community. Make the people think, and then you may be able to lead them to repentance and salvation. The price is only 25 cents and may be had of The Pentecostal Publishing Co., Louisville, Ky.



## OUR BOYS AND GIRLS

### A BOY WHO SAID "NO" TO THE TEMPTER.

I know a boy who kindly but firmly said "No" to another boy who wanted him to do something wrong.

Dear children, do you know that there is a passage in the Bible which says, "Thou shalt say No?" Somebody wanted some one to lie for him, but he would not. So when you are tempted to do any kind of wrong, either by Satan or by any one else, be sure to say "No," and to say it at once. Do not parley with the tempter, or you may be led into sin. But say it in the strength of God, and you will not change it into a "Yes." The Lord help you. A. W. Orwig.

Dear Aunt Bettie: I have proved to be a very frequent, and I do hope, welcome visitor, but I've learned to love page ten and all the smiling cousins that I've met through it, so please don't forbid me to enter this time. I remember reading so many good letters on this page and would have enjoyed talking with a great many of the authors, but that is impossible, so I ask God to bless you for the help you've been to me and others. My heart rejoices when I hear of so many taking a stand for Christ, it is no easy life, yet it is the only life worth living. I can truthfully say that the most eventful day in my short life is the one on which my Savior took up his abode within my heart. Recently I was thinking of the infinite love of him who alone is perfect and I thought of what a wonderful thing it is to be called into the ministry. Some of us are inclined to take it lightly and not consider our friends or relatives as highly as we might; think how honored we feel to be personally acquainted with a representative of our America, then how much greater should be the honor if we are friends to a representative of the Almighty who made America. Of course we cannot all be ministers, but the poet said, "Who best bear his mild yoke, they serve him best." My home town is a small village nestled among the stately pines and orange groves, only a short distance from the Gulf of Mexico. Unlike most of the neighboring villages that bear Spanish name, my little village has a plain English one, yet to me it is the dearest spot in the whole state. Vera Wurzel, your letter of Jan. 19 was splendid; I am familiar with the two friends you spoke of (Margaret and Marguerite), they also contributed fine letters. God bless you three! Could I ask a favor of some cousin? I would love to borrow the words or music of "Whispering Hope" and I will try to repay the favor as best I can. May God bless you all, and use you to his glory. I wish to be remembered in the prayers of all who know God. Evelyn E. Tipton.

Cottage Hill, Fla.  
P. S. Of course I will be glad to get letters from all, be they young or old, for my love is extended to every one. My age is 16.

Dear Aunt Bettie: Will you let a little Georgia boy join your happy band of boys and girls? My age is between eleven and fourteen. If any one would like to write to me my address is 407 Jackson St., Valdosta, Ga. My father takes The Herald and I enjoy reading page ten. My father has been taking it a good long time. Well as this is my first letter to Aunt Bettie I hope to see it in print.

Linwood Gossett.  
407 Jackson St., Valdosta, Ga.

Dear Aunt Bettie: Wonder if he dear Herald cousins won't move over and give a little Tennessee girl plenty of room in your happy corner? How many of you boys and girls like this rainy weather? I do not. How many of you cousins are Christians? I am not. I joined the church several years ago but have wandered back in sin but I think every one should be a Christian. Say, Tennesseans, wake up! My, my, just look how other states are beating us. Let's get ahead of them. We can if we will try. My father and mother take The Herald

and I enjoy reading page ten. Am glad to see so many of the boys and girls Christians. Hope you who are Christians will make your lead for the Saviour; he is greatest of all beings, and we should follow on after him. Cousins, pray that I may be saved before it's too late. I'll get my coat and run before a snowdrift catches me.

Ruby Kirby.  
Rt. 1, Pinson, Tenn.

Dear Aunt Bettie: May I enter into your happy circle of cousins? I certainly enjoy reading the letters of the cousins. I am five feet, two inches tall, eyes are blue, have curly brown hair, weigh 140 pounds, and am between fifteen and eighteen years of age. Who can guess my age? I go to Sunday school every Sunday at the Cumberland Presbyterian Church. Red Boiling Springs is a little town nestling at the foothills of the Cumberland Mountains. It is a summer resort and noted for its great sulphur water. If any of you ever visit Red Boiling Springs look me up. Would like to hear from some of the cousins. Will answer all the letters I receive.

Mamie V. Snow.  
Red Boiling Springs, Tenn.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of girls and boys? My mother did take The Herald but it is out now. I will be twelve Oct. 1. I have brown hair, gray eyes and weigh 85 pounds. As this is my first letter to The Herald hope to see it in print.

Sylvia Lee Kissinger.  
Priceville, Ky.

Dear Aunt Bettie: Here I hail from the Land of the Sky in the grandest state of the Union. Now how many of you agree with me? Only those of Tennessee, naturally, for everyone thinks his state the greatest of all. Tennessee is indeed a wonderful state, especially this part of it, meaning Red Boiling Springs. I wish I were intelligent enough to do justice to the subject, because if I were I would surely tell you of the many wonders of this country. There are many desirable things to be found here. I am between twelve and eighteen years. Who can guess my age? I would like very much to see this letter in print. All of you boys and girls write me. I will answer all letters I receive if they don't get up in the millions.

Jewell Butler.  
Red Boiling Springs, Tenn.

Dear Aunt Bettie: I have set in to read The Herald, and every boy and girl that's a Christian should read it. I am a Christian. All my life has been in the country. When Jesus comes from heaven back to earth to gather his people I don't want to be denied. I am a worker for Christ who shed his own blood to save me and is going to lead us some sweet day to our home which he has prepared for us. I read the Bible day after day. If sorrows press you sore he'll bring you through. All the people should know the Dying Girl's Farewell. I'll gladly send it to any boys and girls who will write me. God is true and faithful. Be not afraid, only believe. Wake up, Tennessee boys and girls, and show how you love God.

Thomas Kirkpatrick.  
Pinson, Tenn.

Dear Aunt Bettie: This is the first letter to The Herald. I have brown eyes and hair. I am in the fourth grade. I am nine years old. There are six in our family. I enjoy reading page ten in The Herald. My father is a Free Methodist preacher. Our school is not very far from home.

Chester Bowerman.  
Rt. 4, Junction City, Ore.

Dear Aunt Bettie: Please move over and let me sit down. Boy, but I am tired. I ran and ran so I would get there before Mr. W. B. gets in. I have only seen two letters in The Herald from West Virginia this week. Wake up, boys and girls, don't let the other states get ahead of us. I have

written twice before, and thought I would write again. How many of the cousins remember me? I have light bobbed hair, brown eyes, fair complexion, am four feet, nine inches tall. I am twelve years old. My birthday is Nov. 27. Who is my twin? I will answer all letters I receive.

Elva Minnie James.  
Box 25, Robson, W. Va.

Dear Aunt Bettie: As the town clock slowly rings time into eternity, then I wonder how many of us realize just how fast time is passing and what it means for us to take advantage of the present opportunities, and to lay plans that will lead us toward a goal that will be worth untold treasures. A great man said, "I will get ready now and go when my time comes." We should not get discouraged because things do not come to us all at once. I don't believe we have to be born under a certain star to achieve riches or fame. It takes time and perseverance to accomplish things. Some of our great men were born without riches and fame on some stony hillside farm. Some had to work to support an invalid, an aged mother at an early age, but by studying at their leisure time finally overthrew their handicaps. One boy followed a strange looking bird a long distance. His curiosity was aroused, so he kept finding new things in the wide world of Nature. Others have been discouraged by their parents and had to go into the world and prove that their plans were not valueless. Of course, every boy is expected to make a good man. If he is a good deal of a boy chances are that he will be a good deal of a man. A boy should not be a coward or a bully, but brave, for that is the kind of a boy of whom we can be proud, when he is a man. It has been a long time since I have written to The Herald. I have made a great list of friends through this page. I am a school boy yet and will be glad to correspond with you girl cousins and readers who care to write. My address is Cane Hill, Ark.

Carthel Dold.

Dear Aunt Bettie: May I have a little chat with you and the cousins? I enjoy reading page ten. I see several letters from my state. I have been going to high school some this fall. I have two sisters; one is teaching at Sue Bennett Memorial, London, Ky. My other sister is at home. I can play the piano. I like to read. How many of the cousins like to read? My birthday is June 17. Who is my twin? Helen I. Rode, you and Katie Waddell have my father's birthday, April 10. I am a Christian and a member of the Methodist Church. I like to go to Sunday school and church. My age is between seventeen and twenty-one. I am five feet, four inches tall, weigh 121 pounds. I have brown, bobbed hair, brown eyes and fair complexion. I hope Mr. W. B. is out at work when this arrives. I would like to hear from a few of the cousins.

Allene Lockard.  
Woodrow, Ky.

Dear Aunt Bettie: It has been a long time since I have written to The Herald, that I suppose nearly all the cousins have forgotten me. I believe that I last wrote you from the A. & M. School, at Powder Springs, Ga., nearly two years ago. Last year I attended Reinhardt College, at Waleska, Ga., but I am praising the Lord that the way was opened last summer, at Indian Springs, Ga., Camp Meeting, for me to attend Asbury College this year. For quite a while Brother Z. T. Johnson has been publishing a series of writings concerning Asbury College and the wonderful work accomplished at this place, and I can certainly verify all his statements. At Asbury, Christ is put first in everything; the classes are opened with prayer, and often the classes break up into a real testimony and prayer meeting. The basket ball games are opened with prayer. The Lord has called me to preach the gospel, and I mean by his grace and help to preach wherever I go, in whatever way I can do so, and right here, I want to ask an interest in the prayers of all my Herald cousins, that I may be ever strengthened in the power of God, to follow his leadings all the way. Remember, dear cousins, my prayers shall follow you in whatever

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work the Master calls you to perform. I do not claim to be a poet; however, I have felt that often I could help someone by writing my thoughts in such a form, so I close my letter with the last verse of a poem recently written:

'Tis the Old-Time Religion that's  
needed today,  
The whole blessed Bible, none taken  
away;

Nor yet any added—the world we  
must save  
From fear of a hell, and the gloom  
of the grave.

Your cousin in Christ,  
J. Loyd Ray.

Dear Aunt Bettie: Answering Vera Wurzel's letter in The Herald of Jan. 19, would say, I am glad you began the year so profitably, and have stuck to your resolution. Dr. Morrison is indeed a fine man. The world cannot offer you even pleasure now, but it does offer precious souls to be saved and lots of them. Oh, what a privilege that is, and how little regarded. Yes, keep the vision of the cross, dear friend, and be sure you hold God's hand very closely, for there are many allurements the world will offer you as "just as good" and cheaper. To be an evangelist is a wonderful and blessed calling, but it takes much physical vigor, and if you could not stand it, there are many ways to serve. Remember, dear friend, love is the fulfilling of the law. Let your every look and word and deed tell for Jesus, and you will see some things in people you did not expect. You will wonder at their unusual deference to you, the reflection of yourself. The attitude of people to you is a reflection of yourself, whether you know it or not. Keep your face toward God while you smile on your fellowmen, and thus you will reflect his light into their lives, and some of it will come back. Thus you cannot lead others astray. You will always find someone to do for. In closing, let me say again, keep God's hand very close. When we get enthused in the Lord's work and have been successful for a while, we are apt to get careless, and when you slip you carry the trusting ones with you, and undo a great deal of good that was in the working not yet accomplished. God bless you, my friend.

A Herald Subscriber.  
72 Elm St., New Britain, Conn.



## FALLEN ASLEEP

### BEAUCHAMP.

Rev. William Beauchamp was born at Perryville, Ind., April 12, 1833, and passed away at his home in Topeka, Kan., Dec. 27, 1926. He received his early education in the public school near his home. In 1854, he, with two brothers, went to Grass Valley, Calif., where he remained for three years working in the gold mine. Was converted while there, and in 1857 returned to Indiana and entered Harts-ville College, where he remained until the opening of the Civil War. He entered the war in March, 1862, and was discharged in June, 1865. In 1866 he entered the ministry of the United Brethren Church in which work he continued until 1872 when his voice failed. He aided in the erection and operation of Avalon College, from 1872 to 1892, when he moved to Olathe, Kan., and in 1920 moved to Topeka, Kan.

Though retired from public ministry he was always a zealous, earnest, Christian worker, especially interested in Sunday school work; and a great Bible student.

Was married to Josephine Flora, June 15, 1860, to which union five children were born, one of whom, with the mother, passed on before him.

Laura Beauchamp.

### SINKO

October 23, 1926, the death angel claimed for its victim Charles Robert Sinko, age 26 years, two months, and 22 days. He was converted last summer and lived for the Lord until the death angel called him away. He was sick only a short week. He enlisted in the World War when he was only fifteen years of age; he served one year over sea. He was united in marriage to Miss Ida Bain, April 18, 1919. To this union was born two daughters age four and six years. He was a loving companion and father.

He leaves to mourn his loss a loving wife, two dear little girls, father, mother, two brothers, five sisters, and a host of relatives and friends. Weep not, loved ones, Charles is not dead, but asleep in Jesus.

As we wander round the dwellings,  
And we think of days gone by;  
How we miss the kind instruction  
Of our "daddy" gone on high.

Oh, 'tis hard to part, dear daddy,  
No one else your place can fill.  
In the home or round the fireside,  
When we're well or when we're ill.

The chair you used is vacant,  
Your voice is hushed and still;  
A place is vacant in our home,  
That never can be filled.

All is dark within our dwelling;  
Lonely are our hearts today;  
For the one we loved so dearly  
Now to heaven has gone to stay.  
His loving wife and children,  
Mrs. Chas. Sinko.

### JEFFERS.

Iris Maxine Jeffers, daughter of Rev. and Mrs. G. R. Jeffers, pastors of Second Pilgrim Holiness Church, Evansville, Ind., was born Feb. 7, 1925, died Feb. 21, 1927, aged two years and fourteen days. Iris Maxine was above the average child in intelligence and spirit. She was a lovable child of a sunny disposition, winning the love and respect of all who knew her. She was the joy and pride of the home, bringing joy and sunshine into the lives of parents and grandparents, and all who came in contact with her.

She leaves to mourn her departure, father, mother, baby brother, Donald, two grandmothers, one grandfather, a number of uncles, aunts and many other relatives and friends.

You are gone but not forgotten,  
For your memory lingers still,  
But we bow in full submission  
To the Holy Father's will.

We will miss you, little Iris,  
But we're coming by and by,  
To meet you and greet you  
In the land beyond the sky.

Mrs. Lela M. Jeffers.

Easter crosses make ideal and expensive remembrances for that glad season. See our Easter Card announcement on another page.

### REVIVAL IN GAINESBORO, VA.

I was privileged to be in a ten-day revival, with my son, Rev. John T. Banks, on his charge—the Gainesboro circuit in the Baltimore Conference. The pastor led the meeting, and the preaching was done by the writer. Those ten days in service with those fine people were days of great joy and power, as so many received the word with gladness. Old and young found their way to the old-time mourners' bench, and prayed their way to God. It was rich to see so goodly a number seeking and finding the Lord precious to their souls, and then to hear their testimonies with heaven's ring in them. Twenty-seven joined the church there the last night of the meeting. To our gracious Savior be all the praise.

Leroy Lee Banks.

Jarratt, Va.

### KAMPSVILLE, ILL.

Have been so busy the past year that I have failed to report meetings. My work has been with the pastors of the Southern Illinois Conference, and more especially with those of the Olney District. I have found their District Superintendent, Rev. T. O. Wilson, to be a man of God who has the interest of the Kingdom at heart and who is bringing his district to the front along spiritual lines.

Since Conference last fall I have assisted the following pastors—Rev. E. H. Cissna at Bethel and Douglas; Rev. J. P. Tucker at Montrose and Dieterich; Rev. V. W. Corrie at Geff, and Rev. E. W. Barrett at Enfield on the Mt. Carmel District. These were all hard fought battles characterized by earnest, forceful preaching and deep, pungent conviction. At some places the resistance to the truth was terrible and souls would not yield although convinced of their great need. At Dieterich we were assisted by Rev. C. A. Oskin, the fire-baptized pastor of Wheeler, Ill., and at Enfield, Rev. S. A. Matthews of McLeansboro did the preaching and proved himself to be God's man for that place. The Enfield meeting was the greatest in attendance and interest. Each night for three weeks a full house greeted the workers and conviction was deep. Twenty-three prayed through to victory in the old-fashioned way. We are made to marvel that God can still work wonders in the midst of the cold conservatism which fills some of our churches today. He is able. I thank him that he is enabling me to sing the old gospel story and to hold up the standard of holiness in the midst of a gainsaying world. Pray for me that the Lord will make this the best year of my life in service for him.

Etta L. Foiles,  
Song Evangelist.

### FOREST RIVER, NORTH DAKOTA.

Forest River is a village located in the Red River Valley 25 miles north of Grand Forks. Surrounding this village is good farming land; wheat, sugar beets, potatoes and corn are the products of this rich valley land.

Forest River has been the victim of modernistic preaching for years. The last old-fashioned preaching done was by Dr. Carradine, some twenty years ago. Rev. Mark S. McKie, of Holt, Mich., came to us on Feb. 13, and began to preach Bible truth. The altar was not opened for one week because of the false conception some had as to the nature of a revival. The meetings went forward for three weeks and the last two weeks people were

## WHAT'S IN A BOOK?

CONDUCTED BY

REV. Z. T. JOHNSON, A. B., B. O., M. A.

Except a living man there is nothing more wonderful than a book—a message to us from the dead—from human souls we never saw, who lived, perhaps thousands of miles away. And yet these, in those little sheets of paper, speak to us, arouse us, terrify us, teach us, comfort us, open their hearts to us as brothers.

—Charles Kingsley.

**Doctrinal Standards of Methodism.** By Bishop Thomas B. Neely, D.D., LL.D.

Beginning this book with the statement that "This is an age of extremes in religious thought and of religious fluctuations in opinion," Bishop Neely takes the position that the great mass of people clings to the old biblical teachings; but that there is a lack of "clear, precise, and positive knowledge of ... the religious views ... in their own denomination."

The Methodist movement is traced from the very beginning. If one wants to know of the foundational movements of Methodism, he will find it here. If he wants to know what John Wesley taught, it is here. If information is wanted on the twenty-five Articles of Religion, chapter 14 will give it.

Chapters 5, on "John Wesley and Doctrine"; 7, on "Doctrinal Standards Among Wesley's Followers"; and 24, "Are New Standards Needed?" are worth the price of the book.

The regular price of this book is \$2.00, but on a trip to New York recently our Business Manager found about a hundred copies. Since the book is out of print, he bought them so he can sell them at \$1.00 each, as long as they last.

**Possibilities.** By James G. K. McClure.

The kernel of this book is found in chapter 8, where the author says, "Human life is crowded with possibilities, but the best and highest of them all is that we may be delivered out of all sin and guilt and made like unto God Himself in time and for eternity."

There are ten chapters; some of the most striking are, Finding, Asserting, Protecting, Developing our Possibilities, (these first four are very suggestive). The Possibility of Living Aright Anywhere, and The Possibility of a New and Blessed Life.

This is not strictly a holiness book, but is packed full of illustrative material, written in an easy, interesting style. One will find it very useful in religious work. The price is 50c.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

**Henry Clay Morrison, The Man and His Message.** By C. F. Wimberly, A.B., D.D.

There is perhaps no more outstanding man in the religious world today than Henry Clay Morrison. As President of Asbury College, Editor of *The Pentecostal Herald*, and Holiness Camp Meeting preacher, he has become known all over the United States. He is regarded almost unanimously as the leader of the Holiness Movement in this country.

In this Book Dr. Wimberly depicts the life of this veteran Holiness preacher. Anything that Wimberly writes is forceful in its simplicity. He gives a graphic picture of the little orphan boy in his early life. The chapter, "Little Bud" is touching. Some of the chapters that suggest the real value of the book are: "Tears and Triumphs," "The Preacher," "The Orator," "The Evangelist," "The College President," "The Editor."

This book is not only worth while as a memento of the "grand old man" of the Holiness Movement, but is a great inspiration to the reader. The price is \$1.50—special for the clearance sale, 75c.

**Turn But a Stone.** By Archibald Alexander, M.A., B.D.

One of the most difficult kinds of religious work is found in dealing with children. Most of us do not know how to go about it.

**Turn But a Stone** is a book of sermons to children. It is written in simple conversational style. There is a directness in the appeal that makes it quite interesting. Fifty talks are given—enough for a year. The titles are very suggestive; we list some of them so you can see what the book really is: "Are You a Copperhead?" "A Galilean Burr," "God's Ice," "Clouds and Rags," "Queer Arithmetic," "The Pilot's Smile," "The Little Lamp Ahead," "Waking in the Night."

We would especially recommend this book to Pastors, Sunday School Teachers, Young People's Workers. It would also be fine to read to the children in the home at "Story Hour." The regular price is \$1.60, special price for the next few weeks 60c.

### THOUGH SKIES BE DARK.

John W. Jasper.

Though skies be dark and fields forlorn,  
Soon there shall come a brighter day;  
Soon winter's wreckage, tempest-torn,  
Shall blossom into lovely May.

The wintry winds, though shrill they blow,  
Must change to zephyrs of the spring;  
The deadly avalanche of snow  
Must to the brooklet tribute bring.

In noisome bog, 'mid fern and moss,  
The lilies stand in bright array;  
And we, too, if we bear the cross—  
We shall be fairer far than they!

We have open dates the latter part of June and all of July. Anyone desiring a song evangelist and evangelist, write either Rev. G. Van Hook, evangelist, or Rev. E. S. Jones, song evangelist, 1810 Young St., Cincinnati, Ohio.

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# SUNDAY SCHOOL LESSON

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

Lesson II.—April 10, 1927.

Subject.—Peter's Lesson in Trust.—Matt. 14:22-33.

Golden Text.—Be of good cheer: be not afraid.—Matt. 14:27.

Time.—A. D. 29.

Place.—Sea of Galilee.

Introduction.—Peter's case is the case of most men who have studied the Bible and witnessed the work of God in saving people from sin. How easy it is to say "Yes; I believe the whole Bible to be true." Multitudes believe, after a fashion, that God can forgive sinners; and they even believe that he has forgiven many of their neighbors and loved ones. But when they are invited to believe for their own salvation, they seem unable to meet the conditions of saving faith. What struggles are often seen among those seeking to know God. Persons have battled all night long at this point. The writer remembers a young man who spent nearly an entire year in such agonizing prayer for pardon that his friends concluded he was fast pining away with tuberculosis, so thin did he become. Of course, there was no need for such prolonged agony; for faith in the atoning blood of Jesus Christ would have ended the struggle in a moment, as it really did when he exercised it.

Just here we diagnose Peter's trouble. No doubt he was a converted man, had believed unto salvation; but his faith failed when he tried to walk on the water. But we feel a deep sympathy for Peter, because his case is so much like ours. Yet it is true that he had every reason to trust and no reason to doubt. He had been with the Master sometime, had seen him work many miracles. In his own home he had seen him heal his mother-in-law of fever. He had been present when paralytics were restored to health, and demons were cast out. Not one time had Jesus failed. How could Peter doubt? Why did he doubt? I answer: Because the carnal nature was still alive within his soul; and yet I am almost afraid to write that for fear some one may misunderstand. Maybe I can turn some light on the matter by requesting my readers to compare Peter before Pentecost with Peter after Pentecost. Whatever happened to him in the upper room so strengthened his faith that he could say to a lame man lying at the Beautiful Gate of the temple: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk"; and in answer to his faith the work was done instantly. Maybe an altar call is in order. Suppose we all go to the mourner's bench and make an honest confession of our unbelief, while we send up our united prayers to God for faith to preach the gospel in this wicked, unbelieving age.

Comments on the Lesson.

Events were following one another quite rapidly in the life of our Lord. Herod had John the Baptist beheaded in the prison, and his head given to the dancing daughter of Herodias. John's disciples "took up the body, and buried it, and went and told Jesus." For some unrevealed reason he immediately took ship for a "desert place apart" on the opposite side of the Sea of Galilee. The reason for the sudden change of base was, perhaps, a matter of prudence and

safety. But the multitudes from surrounding villages and cities discovered his retreat, and followed him on foot. After sometime tarrying with him, they were hungry, and he fed them bountifully from "five loaves and two fishes," although there "were about five thousand men, beside women and children."

22. At this juncture Jesus immediately "constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away." The language indicates that he had some difficulty in getting his disciples to go—they preferred not to leave him alone. Their destination was possibly Capernaum.

23. He went up into a mountain apart to pray.—How long he prayed we do not know; but he was there alone till evening came on. I would like to so impress my readers as to induce them to go "apart" for frequent long seasons of prayer. We are spiritually weak from lack of communion with our blessed Lord.

24. At the close of our Master's prayer, the disciples were in great trouble; for their little craft was in the midst of the sea and fearfully tossed by wind and waves; but that was nothing strange, for the Sea of Galilee is given to sudden squalls. But the disciples were not forgotten: he had his eye upon them, as he ever has it upon us in the midst of our trials and afflictions.

25. Jesus went to them "in the fourth watch of the night . . . walking on the sea"—as easy for him as walking on solid ground. The fourth watch was the last one for the night; consequently he must have been in prayer a part of the afternoon and nearly all of that night.

26. There is nothing unusual in the fright of the apostles when they thought him to be a spirit. We are just as superstitious about ghosts as they were.

27. Jesus spoke: . . . "Be of good cheer; it is I; be not afraid."—If we could but realize it, there is no need for fear in his presence.

28. Impulsive Peter must test him: he too would tread the waves; and he succeeded beautifully until his faith broke down. One is almost sorry to hear the Master rebuke him after saving him from sinking beneath the waves; but the rebuke was worth while, because it concerns us as much as it did Peter.

29. When they were come into the ship, the wind ceased.—My little ship was once out at sea, tossed by winds and waves of sin and doubt and fear; but when he came on board there was a great calm. Blessed be his name. My heart says: "Glory! Hallelujah!"

30. No wonder they "worshipped him, saying, Of a truth thou art the Son of God." What else could they do? It is perfectly natural for true men to worship Jesus Christ. Let Hosannas rise to him!

## EVANGELISTIC AND PERSONAL.

A. D. Buck: "We wish to report of the meetings held in the tent furnished us by the Evangelical Methodist League. We held six two-weeks' meetings since last June, from which a most prosperous M. E. church was organized with a Sunday school of 80 members. A good tabernacle was built which will finally result in a splendid

church. All the meetings were conducted on the old line of repentance and holiness as a second work of grace. We are looking forward to a great season the coming year. This God-given plan for spreading holiness was surely ordered of the Lord."

Fred Canaday: "I will be at the Jamestown Camp Meeting June 15-22, and am planning a trip through the East, and would be glad to hear from any one wanting a singer for revival or camp meeting. Address me, 1518 Killingsworth Ave., Portland, Ore."

W. T. Currie, 1616 West 30th St., Oklahoma City, Okla., has some operas which he would be glad to give anyone desiring evangelistic help.

Rev. Thomas B. Johnson, 2341 N. Garnet St., Philadelphia, Pa., desires a charge in or near Philadelphia and still retain his position, or a congregation which could render a little support and let him spend all his time in the Lord's work.

In the death of Dr. W. G. Nixon, Michigan lost a great leader in the Holiness Movement, and Eaton Rapids Camp Meeting Association feels the loss keenly. At a recent meeting of the Executive Committee, Rev. H. D. Skinner, of Muskegon, the Vice-President, was appointed Acting President until the Association meets at Eaton Rapids, July 28-Aug. 7. The Committee is planning for a full camp meeting program. Dr. John Paul, Rev. Bud Robinson, and Rev. Will Huff have been engaged as the preachers. Rev. Lloyd Nixon has been invited to take charge of the music, with Howard Skinner, Jr., at the piano.

E. E. Shelhamer: "This is to say that I have known Rev. W. Evans Burnett, of Lake Charles, La., for more than a score of years, and have always considered him conscientious, whole-hearted, and devoted. He and his family are fine musicians, and can certainly wake up the dead. If you need help in tent or camp meetings, give them a call, and I do not think you will be sorry."

Hitchcock M. E. Church has just closed a gracious revival. During the two weeks some forty conversions, and fifty were added to church. The pastor, Rev. J. M. Morton, was assisted by Rev. C. S. Clarke, who brought the old-time gospel that brought the people crying to God for deliverance from sin.

Dr. Samuel B. Goff and party conducted a fifteen-day Union Campaign for us, October 24 to November 7th, 1926, the Eleventh Baptist Church and the Union Methodist Episcopal Church co-operating. A successful program of visitation evangelism was put on as a special feature of the campaign. Some of our people experienced, for the first time, the inexpressible joy of soul-winning. Dr. Goff's preaching is thoroughly Scriptural and deeply Scriptural, his presentation forceful and convincing, his manner and method pleasing and at no time objectionable. Both churches co-operated with a fine spirit of loyalty and enthusiasm. The results were gratifying, and a deep appreciation for Evangelist and party will linger long in the hearts of our people.

Luther H. Kethels,  
Pastor Union M. E. Church.  
Thomas Elliott,  
Pastor Eleventh Baptist Church.



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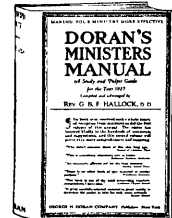
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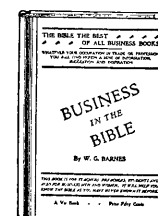
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Evangelist, Rev Geo. W. Willis, D.D., of the Northeast Ohio Conference, recently preached at the Nazarene Tabernacle, Cleveland, O., to a large and appreciative audience on "The Model Church." He can be reached at 1605 E. 93rd St., Cleveland, Ohio.

Prof. Newton Wray: "I have known Brother O. B. Brown some years, and commend him as a minister of the Gospel with evangelistic gifts. He is an earnest preacher, presents the Gospel in a way to reach both sinners and saints, his aim being to get the former converted and the latter fully sanctified. I trust that he will have an open door to this good work."

Dr. G. E. Macklem, "The Physician Evangelist" of Canton, O., announces that he will retire from the practice of medicine and surgery and devote his entire time to evangelistic work and desires to communicate with pastors, committees, etc., desiring assistance in evangelistic meetings. Now arranging slate for season of 1927-28, commencing September 4, 1927. Dr. Macklem is a member of the Interdenominational Evangelistic Association of Winona Lake, Indiana, and the International Federation of Christian Workers of Siloam Springs, Ark. Address is 1807 Fulton Road, N. W., Canton, Ohio.

E. B. Spear: "I will be ready for revivalistic work after April 10. I am a local preacher of the M. E. Church, South. My greatest desire is to lead sinners to Christ. I can furnish references. My address is Falmouth, Ky."

Paul Hutchins: "We are now about to close a meeting which has been blessed of God in a very marked way. There have been an even one hundred conversions to Christ during these two and one-half weeks and with many under conviction there should be many others by the time the three weeks are finished. Our next meeting is in the Lakeside Baptist Church at Muskegon, Mich., beginning March 27. Pray for the evangelists and pastors."

Loren E. Page: "We have just closed a revival meeting in which the old-time power without the modern clatter of machinery was splendidly evident. The meeting came at the conclusion of a great Mid-Winter Institute in which the young people of all denominations took part. This spirit of fellowship and co-operation continued through the meeting. Brother Frank Doerner, Jr., rendered indispensable service in singing for us during the first twelve days. The meeting continued for two weeks more, and thirty-six souls found the Lord. Many of the leading members of the church, among the finest people we were ever privileged to work with, experienced a deeper work of grace. Rejoice with us and pray for us."

#### GIVE IT A SQUARE DEAL.

R. H. Bennett.

Give what a square deal? The Anti-Saloon League. Why? Let us see. The League is the bureau through which the churches do their work for temperance and prohibition. It is the church at work against the liquor traffic, as the Mission Boards are for missions and the Boards of Education for Education. It is prac-

tically a part of the organization of the churches.

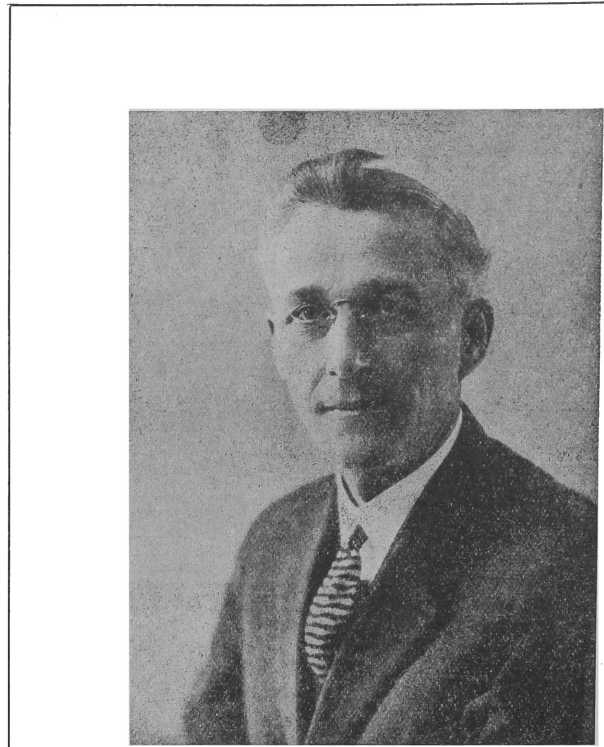
Through the League the Christian forces of our land have won their great battle against the saloon. The League does not claim the entire credit, but it is very doubtful if we could have won without it. What other agency could have united the many groups of temperance workers, sometimes almost as bitter in their internecine contentions as in their war against the common foe, into one irresistible phalanx?

The lethargy that follows success has come upon us. Too many have thought the battle won and that we can now rest upon our shields. The denominational campaigns for other good causes have so filled the minds of the churches that the work of the League has suffered. The churches are not opening as freely to it as they once did, and they are not always putting the claims of the League in their budgets.

The results are apparent and will be more regrettable unless the churches awake to the situation. The support of the League is vital. In certain parts of Canada where the friends of temperance concluded that it was no longer necessary to keep up their interest in the League, the saloon has come back under the thin disguise of "light wines and beers." This should sound a blast of warning in our ears.

The enemy recognizes the value of the League. A brewer is said to have held up in a brewers' meeting an Anti-Saloon League subscription card, and said, "Here's the thing that put us out of business." The New York World, probably the leading wet paper in America, said editorially not long since that if the United States wants light wines and beer in this country they must first put the Anti-Saloon League out of commission. The World went on to tell how to put the League out of commission, viz., to close the doors and pulpits of the churches against representatives of the League, thereby cutting off its moral and financial support. Let us remember then, that when a pastor or church does not freely open to the League speakers and give them the cordial, enthusiastic backing of church and pastor, it is thereby, albeit unwittingly, playing the game of the enemy and giving strength to the illegal and desperate liquor traffic in its avowed purpose to make the enforcement of the law a hissing and a byword.

The League was never more worthy or more in need of the hearty and genuine support of Christian men and women than today. It is the one organization competent to protect the homes of America from the present onslaught, through floods of wet and false propaganda of the liquorites, whose defiant attempt to nullify the Constitution of the United States is an affront to all true patriotism and decency. In one of our wet state legislatures the wet lobbyist opposed in committee the enactment of a bill to enforce the 18th Amendment. The Chairman of the Committee said, "You do not seem to understand the situation. This is simply a bill to enforce laws already enacted and to protect that sacred document, the Constitution of the United States." With a sneer the wet lobbyist said, "Sacred document, indeed! When we get through with the Constitution of the United States it will look like a tattered rag." What is this but treason, pure and simple?



GEO. B. BURKHOLDER

Principal Bethel Academy, Wilmore, Ky.

A full four-year's High School offered. Send for bulletin.

Such has always been, such will always be the spirit of the liquor traffic. Will our pastors and people any longer permit that false sense of security to cripple their support of their great temperance leader, the League, whose educational work was the dominant influence in securing the 18th Amendment? Will they listen for a moment to the ceaseless ridicule and slander of the temperance leaders? Will they remember the 600,000 young men and women coming to voting age in America every year who need the teaching work of the League?

Says one of our great editors, "It is unthinkable that the dregs should allow these millions (of new voters who have attained their majority since the business of drunkard making was outlawed) to be deceived and mis-taught by the wet propaganda of hundreds of daily wet newspapers in this country, without awakening and getting busy again in a great and worthy way—especially through supporting and strengthening the work of the Anti-Saloon League. "To your tents, O Israel!"

Brother pastor, open your pulpit promptly and cordially to the Anti-Saloon League. And do not shut this great and vital cause to a night hour, unless that happens to be your better service. And back up your visiting speaker with strong words of your own. The ultimate protection of your own church, your country and your home is in this situation. I do not speak in my own behalf, for a somewhat wide acquaintance with our church brings to me an open door in my work. But our State Superintendents are having a difficult time. I bespeak for them a cordial welcome from our pastors. It is not easy to have to ask for a hearing and to be denied. Surely our churches can all give one service in a whole year to this cause when we consider the issues that are at stake. And where your

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State Superintendent cannot get over all the ground and come to you every year, cannot, will not, every church put the Anti-Saloon League in its budget for from \$50 to \$250 a year according to the church's ability? Brother pastor, think on this. Brother Presiding Elder, will you not ask at the Quarterly Conference about this, and suggest that the Church Committee on Temperance and Social Service be developed in its activity in this and other ways? Surely this is God's work. Let us do it.

And men and women, whom God has blessed with means, under whose eye this falls, should without hesitation send out of their tithe to the League from \$100 to \$1,000 a year. This is patriotism, religion and common sense. And this way lies permanent deliverance from the blight and curse of the liquor business, and victory for decency and law observance.

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OF ASBURY THEOLOGICAL SEMINARY



## EVANGELISTS' SLATES

## ALBRIGHT, TILLIE.

Newton, Kan., May 6-21.  
Mt. Lake Park, Md., June 26-July 10.  
Moers, New York, July 21-Aug. 14.  
Richland, N. Y., Aug. 21-Sept. 5.

## ANDERSON, T. M.

Cincinnati, Ohio, March 27-April 10.  
Springfield, Ill., April 17-May 1.  
Pittsburgh, Pa., May 20-29.  
Upland, Ind., June 7-10.

## ANDERSON, MACK AND ETHEL.

Howard, Kan., March 25-April 10.

## BABCOCK, C. H.

Pasadena, Calif., March 27-April 13.  
Bentonville, Ark., April 21-May 1.  
Ft. Wayne, Ind., May 5-22.  
Cincinnati, Ohio, May 27-June 5.  
Jamestown, N. D., June 16-26.  
Mt. Lake Park, Md., July 1-11.  
Douglas, Mass., July 14-24.  
Hollow Rock, Toronto, O., July 28-August 7.  
Wakefield, Va., August 5-15.  
Wichita, Kan., August 18-28.  
Blackwell, Okla., Aug. 29-Sept. 4.  
Thomas, Okla., Sept. 13-25.

## BELEW, P. P.

Vincennes, Ind., April 4-7.  
Home address, 1529 W. Nelson St., Marion, Indiana.

## BENNARD, GEORGE.

Flint, Mich., March 31-April 17.  
Muskegon, Mich., April 18-May 1.  
Home address, Hermosa Beach, Calif.

## BROWNING, RAYMOND.

Detroit, Mich., March 13-April 3.  
Home address, Wilmore, Ky.

## BURNETT, W. EVANS.

North Ft. Worth, Tex., March 18-31.  
Open dates, July and August.

## CAIN, W. R.

Jamestown, N. D., March 27-April 10.

## CALLIS, O. H.

Horse Cave, Ky., March 20-April 3.  
Beaumont, Tex., April 10-May 1.  
Loyal, Ky., May 8-22.  
Permanent address, Wilmore, Ky.

## CAROTHERS, J. L. AND WIFE.

Grenada, Colo., March 21-April 3.  
Home address, 1611 W. Pikes Peak, Colorado Springs, Colo.

## CHATFIELD, C. C. AND FLORA

Ellet, Ohio, March 20-April 3.  
Home address, 2601 Pleasant Ave., Hamilton, Ohio.

## CLARKE, C. S.

Windom, Kan., March 20-April 3.  
Capron, Okla., April 10-24.  
Three Sands, Okla., May 1-15.  
Ulysses, Kan., May 19-June 5.  
Home address, 808 N. Ash, Guthrie, Okla.

## COLEMAN, PAUL.

Thornstown, Ind., March 21-April 3.  
Greenwood, Ind., April 4-17.  
Connersville, Ind., May 5-15.  
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

## COX, F. W.

Goodland, Kan., March 23-April 17.  
Home address, Lisbon, Ohio.

## GRAMMOND, PROF. C. C. AND MARGARET.

Constantine, Mich., April 3-17.  
Walled Lake, Mich., April 19-May 1.  
Mesick, Mich., May 8-22.  
Home address, 726½ Washtenaw St., Lansing, Mich.

## DICKERSON, H. N.

Adrian, Mich., April 17-May 1.  
Mitchell, Ind., May 5-19.  
Nauvoo, Ill., June 28-July 10.  
Bloomington, Ind., July 17-31.  
Home address, 2608 Newman St., Ashland, Ky.

## DYE, CHARLES.

Lockland, Ohio, March 27-April 10.  
North Baltimore, Ohio, April 14-May 1.  
Home address, 480 Williams St., Troy, O.

## EDWARDS, C. E.

(Gospel Song Leader)  
Oakton, Ky., March 21-April 2.  
Ohlong, Ill., April 3-17.  
Open date until June 6.  
Marshall, Texas, June 6-19.

## ELSNER, THEO. AND WIFE.

Hammond, Ind., April 1-17.  
Newport, Ky., April 21-May 8.  
Pittsburgh, Pa., May 15-29.  
Home address, 1451 Pacific St., Brooklyn, N. Y.

## FLEMING, JOHN.

Decatur, Ill., March 22-April 10.  
Alliance, Ohio, April 20-May 1.  
Ohio Assembly, May 4-9.  
Cincinnati, Ohio, May 27-June 6.  
Barberton, Ohio, June 8-19.  
Salerno, Ohio, June 21-July 3.  
N. Little Rock, Ark., July 29-Aug. 8.  
National Park Camp, New Jersey, Aug. 12-21.

## FLEMING, BONA.

Mt. Pleasant, Iowa, April 15-24.  
Clearwater, Kan., May 1-15.  
Olivet, Ill., May 20-29.  
Mannington, W. Va., June 3-13.  
Kennard, Pa., June 14-26.  
Dallas, Tex., July 15-24.  
Little Rock, Ark., July 29-Aug. 7.  
National Park, N. J., August 12-21.  
Ingersoll, Okla., Aug. 26-Sept. 4.

## FRYE, H. A.

Cass City, Mich., March 27-April 17.  
Open dates April 24-May 15. May 22-June 12.  
Home address, 1326 Hurd Ave., Findlay, Ohio.

## FUGETT, C. B.

Portland, Ore., April 3-17.  
Tacoma, Wash., April 18-May 1.  
Springfield, Ill., Aug. 19-28.  
Present address, 406 N. Lemon St., Anaheim, Calif.

## GADDIS, TILDEN H.

Springfield, Ohio, March 20-April 3.  
Ohlong, Ill., April 8-21.  
Carlinville, Ill., April 25-May 8.  
Wabash, Ind., May 13-29.  
Phillipsburg, Ohio, June 1-12.  
St. Louis, Mo., June 13-26.  
Monroeville, Ind., June 27-July 10.  
Aspen Grove, Ky., July 11-24.  
Oregon, Wis., July 31-Aug. 14.  
Charleston, Ill., August 19-28.  
Upland, Ind., Sept. 2-17.  
Home address, 4805 Ravenna St., Cincinnati, Ohio.

## GALLOWAY, H. W. AND WIFE.

Open date, March 27-April 10.  
Lone Tree, Iowa, April 17-May 8.  
Open date, May 10-29.  
Home address, University Park, Iowa.

## GASAWAY, MRS. STELLA.

Terre Haute, Ind., March 22-April 10.  
Home address, 1112 7th Ave., Terre Haute, Ind.

## GEIL, PAUL AND DORA.

(Singers and Xylophone Players)  
Elkhart, Ind., March 6-April 10.  
Ridgeville, Ind., April 10-May 1.  
Argo, Ill., June 5-26.  
North Manchester, Ind., July 1-30.  
Kokomo, Ind., Aug. 1-28.  
Home address, Frankfort, Ind.

## GLASCOCK, J. L.

Open dates.  
Home address, 1350 Grace Ave., Cincinnati, Ohio.

## GREEN, JIM H.

Randleman, N. C., April 24-May 8.  
Open tent dates, May and June.  
Connelly Springs, N. C., Aug. 7-15.  
Home address, Box 200, Connelly Springs, N. C.

## GROGG, W. A.

Boomer, W. Va., April 2-17.  
Landsburg, W. Va., April 19-May 5.  
Paint Bank, Va., May 8-22.

## HAMES, J. M.

South Bend, Ind., May 20-June 5.  
Home address, Greer, S. C.

## HENLEY, CURWEN.

(Evangelist, Singer and Musician)  
Bureka, Mo., April 4-17.  
Waverly, Ill., April 24-May 8.

## HODGE, H. W.

Open dates March and April.  
Home address, 120 S. 10th St., Flushing, N. Y. City.

## HOLLENBACK, ROY L.

Chadron, Neb., May 27-June 12.  
Marion, Ohio, June 16-26.

## HOLLENBACK, URAL T.

Auburn, Pa., June 16-26.

## HORN, LUTHER A.

Blountstown, Fla., April 28-May 8.  
Home address, Mobile, Ala., P. O. Box 1322.

## HUNT, JOHN J.

Pitman, N. J., March 27-April 10.  
Pitman, N. J., March 27-April 10.  
Home address, Media, Pa., Rt. 2.

## HYSSELL, HARVEY B.

Charleston, W. Va., April 3-17.  
Putney, W. Va., April 20-May 8.  
Boomer, W. Va., May 11-29.  
Pax, W. Va., June 5-19.  
Clay, W. Va., June 26-July 10.  
Open date, July 1-31.  
Bowersville, Ohio, August 4-14.  
Mt. Nebo, W. Va., Aug. 17-31.  
Home address, Box 1231, Charleston, W. Va.

## IRICK, ALLIE AND EMMA.

El Paso, Tex., March 27-April 10.  
Pilot Point, Tex., April 27-30.  
Guthrie, Okla., May 1-15.  
Florence, Ala., May 22-June 3.  
North Little Rock, Ark., June 5-19.  
Jasper, Ala., June 23-July 3.  
Olive Hill, Ky., July 8-18.  
Goddard, Ky., July 21-31.  
Cambridge, Ill., August 4-14.  
Bonnie, Ill., August 19-29.  
Millport, Ala., Aug. 31-Sept. 12.  
Thomas, Okla., Sept. 15-25.  
Home address, Bethany, Okla.

## JOHNSON, ANDREW

Germanstown, Ky., March 17-April 3.

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## LAMANCE, W. N.

Booneville, Ind., March 25-April 10.  
Jackson, Ohio, April 13-May 1.  
Brookfield, Mo., May 4-23.

## LEWIS, JOSEPH H.

Wortham, Ga., March 22-April 3.  
Mitchell, Ga., April 4-17.  
Open dates, April 20-June 1.  
Home address, Wilmore, Ky.

## LITTELL, V. W. AND MARQUETTE.

Richland, Oregon, March 24-April 10.  
Home address, 1214 Scott St., Beatrice, Nebraska.

## LOVELESS, W. W.

Lake Charles, La., March 31-April 21.  
New Philadelphia, Pa., May 14-29.  
Home address, London, Ohio.

## LUDWIG, THEODORE AND MINNIE.

Greeley, Colo., March 30-April 17.  
Merrill, Wis., May 15-29.  
Montevideo, Minn., June 3-13.  
Corleia, S. I., June 14-26.  
Litchfield, Minn., June 26-July 10.  
Racine, Wis., July 20-31.  
Hector, Minn., August 2-14.

## McBRIDE, J. B.

Arlington, Kan., March 27-April 10.

## McCALL, F. P.

Kathleen, Fla., March 20-April 3.

## McCORD, W. W.

Sale City, Ga., July 28-August 7.  
Home address, Sale City, Ga.

## MILBY, L. G. AND BERTHA.

Coffeyville, Kan., March 20-April 3.  
Chicago Heights, Ill., April 10-May 1.  
Frankford, Ind., May 8-29.  
Taylorsville, Ill., July 5-26.  
Home address, Box 327, Danville, Ill.

## MILLER, JULIUS.

Rosholt, S. D., April 10-May 1.  
Claire, S. D., May 3-15.  
Rosholt, S. D., May 16-June 5.  
Home address, Mattoon, Wis.

## MILLER, JAMES.

Modoc, Ind., April 10-24.  
Hope, Mich., July 31-Aug. 14.  
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

## MILLER, B. W.

Warren, Pa., March 21-April 17.

## MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.  
Orlando, Fla., Aug. 25-Sept. 5.  
Home address, Blackshear, Ga.

## MONK, ALONZO, JR.

Sulphur Springs, Tex., April 20-May 8.  
Terrell, Texas, April 3-17.  
Open date, May 9-27.  
Pulton, Ky., May 29-June 19.  
Home address, 411 Southwestern Life Bldg., Dallas, Texas.

## OWEN, G. F. AND BYRDIE.

Council Bluffs, Ia., April 3-17.  
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

## PARKER, J. R.

Polsboro, Ind., April 4-May 1.  
Open dates, April 13-March 27.  
Address, Wilmore, Ky.

## PULLIN, M. C.

Open dates for 1927.  
Home address, Waynesboro, Va.

## QUINN, IMOGENE.

Boronia Springs, Mich., March 21-April 6.  
Indianapolis, Ind., April 7-17.  
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

## REID, JAMES V.

Wilmington, N. C., March 20-April 3.  
Atlanta, Ga., April 5-17.  
Home address, 2012 Meadowbrook Drive, Ft. Worth, Texas.

## REDMON, J. E. AND ADA

Auburn, Ind., March 25-April 10.  
Bloomington, Ill., April 15-May 1.  
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

## REES, PAUL S.

Columbus, Ohio, March 29-April 5.  
East Liverpool, Ohio, April 10-24.  
Providence, R. I., May 1-15.  
Johnstown, Pa., May 20-29.  
Kokomo, Ind., June 10-19.  
Coeur d'Alene, Idaho, July 8-17.  
Ferndale, Wash., July 22-31.  
New Albany, Ind., August 4-14.  
Cherry Grove, Ind., August 15-19.  
Home address, Pasadena, Calif.

## RICE, LEWIS J. AND EDYTHE

Olivet, Ill., May 19-29.  
Whitcomb, Wis., June 1-10.  
Mattoon, Wis., June 12-26.  
Madill, Okla., July 17-31.  
Kingston, Okla., August 4-21.  
Home address, 2923 Troost Ave., Kansas City, Mo.

## ST. CLAIR, FRED.

Potlatch, Idaho, April 3-24.

## SANFORD, E. L. AND WIFE.

Tolesboro, Ky., March 20-April 3.  
Lothair, Ky., April 5-25.  
Jonesville, Ky., May 6-21.  
Cincinnati, Ohio, May 27-June 5.

Home address, 202 Engman Ave., Lexington, Ky.

## SETLE, ROBERT L.

Rogers, Ark., Jan.-April 1.  
Leary, Ind., April 10-24.  
Home address, Winfield, Kan.

## SHARROW, C. E. AND NEVA.

(Singers and Children's Workers)  
Open dates for April.  
Home address, Wren, Ohio.

## SPINKS, OTIS W.

(Song Evangelist)  
Pride, Miss., March 21-April 10.  
Shreveport, La., April 10-May 1.  
Hornbeck, La., May 2-15.  
Home address, Box 506, Shreveport, La.

## SWETEN, HOWARD W.

Toledo, Ohio, April 2-18.  
Gary, Ind., April 23-May 9.

## SWANSON, F. D.

New Philadelphia, O., Mar. 20-April 2.  
New Philadelphia, O., April 4-17.  
Oriolet, Ind., May 1-15.  
Home address, Wilmore, Ky.

## THOMAS, JOHN.

Barberton, Ohio, March 23-April 4.  
Cleveland, Ohio, April 7-21.

## VANDALL, N. B.

Oil City, Pa., March 27-April 17.  
Alliance, Ohio, April 20-May 2.  
Carrollton, Ohio, May 27-June 5.  
Ft. Wayne, Ind., May 5-22.  
Pittsburgh, Pa., May 20-29.

## VAUGHT, G. H.

Meveer, Pa., March 17-April 3.  
Benton Harbor, Mich., April 4-17.  
Saint Johns, Mich., April 18-May 1.  
Home address, 953 N. Oakland Ave., Indianapolis, Indiana.

## VAYTINGER, M.

Nashville, Ind., July 6-17.  
Letts, Ind., July 20-August 7.  
Bryantsville, Ind., Aug. 10-28.

## WILLIAMS, L. E.

Open dates, April and May.  
Camp dates open.  
Home address, Wilmore, Ky.

## WIRMAN, C. L.

Burlington, Ky., March 18-April 3.  
Covington, Ky., April 5-17.  
Home address, 2108 Crescent Blvd., Midletown, Ohio.

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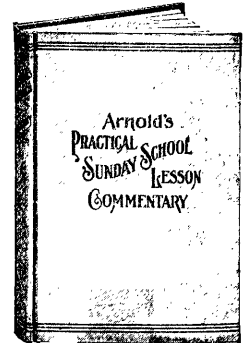
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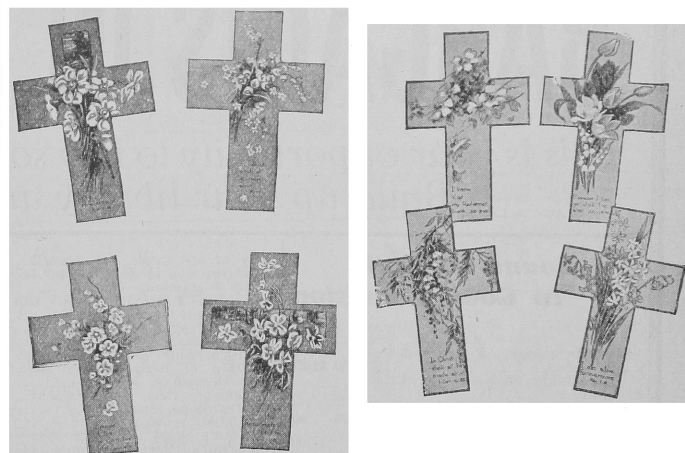


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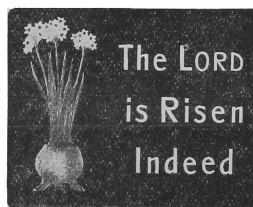
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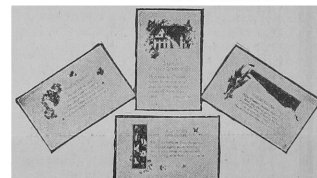
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## DEAL GENTLY.

Deal gently with the children while  
They're here with you today,  
You hear their happy voices as  
They run and romp and play;  
They cheer you with their presence  
now,  
While ere long you may miss;  
So brighten up their little lives,  
And give them each a kiss.  
Forget not that the way is short  
That we together go,  
So many changes here take place  
That we would wish not so;  
Lest we regret, let us be sure  
To clothe each word with love,  
And help to point the little ones  
Toward that blest Home above.  
Myron Luther Eaton.

## MISSAO AMERICANA, MALANJE, ANGOLA, AFRICA.

Dear Friends at Home:—  
Somewhere I have heard a song  
about its being "Better farther on,"  
and we have found it so each year in  
our missionary experience. While we  
have found each new year to bring its  
new problems, its difficulties and per-  
haps its disappointments, it has not  
failed to bring also larger opportuni-  
ties for service, more conscious lead-

ing of the Holy Spirit and an unmis-  
takable assurance that God approves  
and is blessing our work.

Before the rains had entirely ceased  
in May we put up our tabernacle and  
began our evangelistic campaign for  
the dry season. An old neglected  
graveyard having the only proper  
shade, was chosen as a site and was  
quite in keeping with conditions  
which we found in the village where  
once a live church had been. Pastor  
and people were quarreling with one  
another, even quarreled at the altar  
when called together to pray over  
the situation; the church building had  
fallen down and the members had  
gone into all kinds of sin. After one  
week without a break God conquered  
and the pastor arose and said, "I do  
not want any longer to stand in the  
way of my church. I want you all to  
know I'm going to seek the Lord." Of  
course his church members followed  
him and twenty-six of them were con-  
verted. Others from the village and  
campers who came in from all direc-  
tions raised the number of converts  
to seventy.

Our next effort was at one of our  
main stations where the situation was  
very difficult, but in answer to prayer  
and by persistent effort on the part  
of ourselves and our native helpers,

four hundred people sought the Lord  
and professed to have found him. The  
seeking the Lord was not by lifting  
the hand or signing a card, but by  
kneeling at the altar and confessing  
and repenting of their sins. While  
we have not been able to follow up  
this work personally, we hear good  
reports from the converts.

For our third meeting we were in-  
vited back to Quiongua, the place  
where we began our missionary work,  
and had the joy of seeing most of our  
school children brought back to the  
Lord. Many of them had wandered  
deep into sin, but their hearts re-  
sponded and they came back to Jesus.  
They felt their need of a deeper work  
of grace to enable them to stand, and  
out of the one hundred who were con-  
verted or reclaimed, about fifty con-  
secrated themselves to God and re-  
ceived the Baptism of the Holy Spirit.  
After a week of rest we went to  
another native station about twenty  
miles north of Malanje. Here God  
worked in mighty power, about one  
hundred being converted.

Two full weeks were spent in a  
Bible Conference for our native work-  
ers in the Songo and Mbangala coun-  
tries, and they proved a great bless-  
ing both to them and to our own  
souls.

Our last camp was our own church  
revival for the year which has just  
closed. One hundred and fifty found  
their way to Jesus, perhaps one hun-  
dred or more of them attendants at  
Malanje church, and others being  
campers from various out-stations.

When we consider that in a single  
season over eight hundred have found  
a Savior and a hundred and fifty have  
received the Baptism of the Spirit, do  
you wonder that our hearts sing  
"Praise God from whom all blessings  
flow?"

Yes, we are busy, but we never  
were so happy as now. Continue to  
pray for us. Most sincerely,  
J. C. Wengatz.

Our line of Easter Crosses for this  
year is more beautiful than ever be-  
fore. See description and prices on  
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