CONSERVATISM AND PROGRESSION.

By The Editor.

A VOICE FROM THE LONG AGO.

I am not afraid that the people called Methodists should ever come to exist in Europe or America: but I am afraid least they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, should they lose both the doctrine, spirit, and discipline which they first set out. Methodism is only plain scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life; the circumstances all point to this. If even the circumstantial parts are despised, the essence of it is lost; and if ever the essential parts should evaporate, what remains will be—John Wesley.

AN OPEN LETTER TO A YOUNG PREACHER.

No. 1.

My Dear Young Brother:

0 words of mine can express to you the joy and gratitude I feel at hearing of your sanctification. Through time and eternity you will look back to your entering into this glorious experience as one of the greatest events of your life.

It is indeed a wonderful and glorious thing to receive the Holy Ghost—cleansing from all sin, entering into your being to make you teach and empower for service. May God grant you wisdom and grace never to grieve the Spirit, but to let him use you to exalt our blessed Lord and Saviour and to win many souls.

I am growing old and you may be sure I feel a keen interest in the young men who have been called into the ministry, who have received this wonderful baptism of fire and are going out to witness and preach the good news of full salvation. The field is white unto harvest. There are lost sinners and Christmas with hungry souls about us everywhere. Notwithstanding the many evils of the times I believe the people are eager to hear the full, unadulterated gospel of our Lord and Saviour.

I trust that you will be not only faithful, but efficient preacher of the Word. The people are not longing to be scolded, browbeaten, harassed, and abused, but they are quite willing to have the Word of God explained and applied. I believe that people like good preaching better than anything in the world. If a man stands up in the pulpit and, with intelligence, kindness, and the unctuon of the Spirit upon him, pours out the saving truth of the gospel, the people will be grateful, and a large percent of them will receive it.

There is a wonderful power and charm in the gospel of Christ. It has in it a strange, fascinating, drawing, saving power. I had rather hear good preaching from a devil, earnest, godly manthan to hear anything in the way of music or oratory. The gospel preached in the spirit of love and humility, holy authority is the most effective, intractable, purging, uplifting influence in the world.

There is nothing much more unpleasant than a ranting, lacerating, scolding tirade from the pulpit under the pretext of preaching the gospel. I have had to listen to a good deal of that in my time, frequently from men who honestly believed they were preaching
A STUDY OF THE HOLY SPIRIT.

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

In the study of the Holy Spirit we may well begin, as did Charles Wesley in Hymn 181, of the hymnal:

"Come, Holy Ghost, our hearts inspire,
Let us Thine influence prove;
So fill us with thy fire of love,
Fountain of life and love.

"Come, Holy Ghost, for moved by Thee
The prophets wrought and spoke;
Unlock the truth, thyself the key,
Unseal the sacred book.

I have been lately been sent a book entitled "A Help to the Study of the Holy Spirit," by Dr. W. E. Biedermann. (Price $1.25.)

In many respects this book has some entirely new things in it regarding the Person, Office, and Power of the Holy Spirit.

It will be the purpose of this article to pass on to our readers some of the rich things found in this book.

First thing we call attention to are the following facts: The "Bibliotheca" for forty-six years, from 1844, contains not a single article on the Holy Spirit. For over forty years the Princeton Review has not a Quarterly containing an article. The Princeton Review in fifty-six years had only one article. Dr. Hodge, in his Systematic Theology of 2300 pages, gave twelve pages to the Holy Spirit. Thus it is seen how the subject of the Holy Spirit has been greatly neglected by religious writers. The same thing is true of the pulpit. Many preachers never preach upon the subject and hundreds, yea, perhaps thousands, of churches from the beginning to the end of the year, never have a study or discussion of the Holy Spirit.

Another matter. Dr. Biedermann calls attention to the third he came to abide in the Old Testament. For instance, he cites Dr. Torrey, who says: "The baptism of the Spirit has nothing to do directly with conversion from sin, but is concerned with service." Dr. G. Campbell Morgan says: "The anointing which is on the child of God is that which was received at regeneration, and is not an experience after such a time." Dr. Chapman says: "It is unscriptural for the Christian to be talking about the baptism of the Holy Ghost." Dr. M'Neil says: "The anointing of the Spirit is for holiness." McNeil says, "It can not be unscriptural for the Christian to be talking about the baptism of the Holy Ghost." The contradictions among writers on the Holy Spirit are unfortunate.

I. Names of the Holy Spirit.

In the Old Testament there are nineteen distinct references to the Holy Spirit. In the New Testament 264 references and thirty-nine designations. "Spiritus" is the Latin, and "Pneuma" the Greek word for the Holy Spirit. The Holy Spirit is called "The Breath of God."

II. The Holy Spirit's work in relation to his operations among men divides itself into two periods:

1. From Creation to Christ. He came upon men, he entered into them, he filled them, prophesied, spoke to them.

2. From Christ to Pentecost.

3. From Pentecost to Parousia. In the first he came occasionally—a transient visit; in the second, he abided in his fulness to all God's children.

III. The Holy Spirit is a Person.

Functions not ascribable to an influence or to aught save a person are attributed to the Holy Spirit. His work is to teach, to prophesy, to teach, es, forbids, comforts, guides, reveals, witt., usses, strives,quickens, performs miracles, calls to the ministry, sets pastors over the churches. He may be grieved. Eph. 4:30.

There is a time, we know not when.

A place we know not where.

That man alone, spoke of men
For glory or despair.

There is a line by unseen,

That crosses every path,

The house and the garden between God's patience and his wrath.

To pass that limit is to die,

To die is gain by faith.

It does not quench the beaming eye
Or pale the golden beam.

The conscience may be still at ease,

The spirits light and gay;

That which is pleasing still may please,

And care be thrust away.

But on that forehead God has set
Redness and sighs.

Usen by men, for man as man,

Is blind and in the dark.

II. The Holy Spirit's work in relation to his experience over the church.

1. Filled with the Spirit. Eph. 5:18. We believe this to be identical with the Spirit's baptism. How may it be obtained? Dr. Biedermann gives the answer:

First—An intense, unselfish desire to be filled with the Spirit.

Second—Faith—in a believing, trusting, appropriating sense.

Third—Submission. This presents itself in many forms—"Abandonment," "yieldedness," "full surrender," "consecration." The soul's consecration to God should be once for all. "Certainly it is not God's idea that we should continually be doing a thing that should be done once and for all, as the root mean- ing of consecration means." (Scotfield).

X. The Holy Spirit in Prayer. Rom. 8:26, 27. It was a saying of the holy McCheyne that a great part of his time was occupied in getting his heart in tune for prayer.

The Holy Spirit has an important part in the prayer life of the believer. In the Old Testament it is plainly seen that the Spirit must act in the saint's prayers. Zech. 2:10: "it shall come to pass that upon the inhabitants of Jerusalem the spirit of grace and of supplication, in the prayer life the Spirit helps our infirmity (or weakness) and fills in our ignorance (what to pray for). There are two intercessions the believer enjoys: (a) Christ's intercession in Heaven. (b) The Spirit's intercession in the heart.

Christ intercedes in Heaven for us that we may obtain for us the benefits of his sacrifice.

The Holy Spirit pleads for us that the deep and hidden needs of the soul may be supplied.


Refine and purge our earthly parts, But influence and fire our hearts!

XI. The Embellishments of the Holy Spirit.


Sins Against the Holy Spirit.


fresh filling, a re-filling with the Holy Spirit every day of his life." (McNeil)

"Some fillings are so indifferent as to be distinctly inimical to the life of grace. Such may be called filling without the Spirit, because they are not filled with the Spirit.

"There are three kinds of filling: (a) Filling with the Holy Spirit comes into us by the Spirit, not by ourselves, and is an immediate and direct act of God on our behalf, not a result of our own effort.

(b) Filling is an act of grace, not an achievement of grace, and is a gift of grace, not a work of grace.

(c) Filling is an act of God, not an act of man, and is an act of grace, not an act of works." (Biedermann).

"There are five classes of filling: (a) Filling with the Holy Spirit is an instantaneous act of God, not a gradual act of man.

(b) Filling is an instantaneous act of God, not a gradual act of man, and is an immediate and direct act of God on our behalf, not a result of our own effort.

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HE PENTECOSTAL HERALD

Blasphemy against the Holy Ghost is that "blasphemous manifestation in word or deed of an internal state of soul to which a man has arrived by a continual resistance and in-
creasing opposition to the clearest and most undoubted revelation of God's Spirit, which state, when once attained, is one of contemptu-
ous and malicious hatred of all that pertains to the Son of God, and which by its very nature is bound to manifest itself as such." (Biederwolf). "An accumulated de-
generacy of the moral condition."

BEACON LIGHTS OF FAITH

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

CHAPTER X.

MARTIN LUTHER.

A artist once sketched the Re-

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ners, and scholars reaching to an apex: Michael An-
gelo, the painter and sculptor; Raphael, the master of color; Columbus, the dreamer; Goethe, the poet. (Continued on page 6)

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"Prepare ye the way of the Lord." Matt. 3:3.

A s the fore-runner or out-rider of Jesus, the mission of John the Baptist was to "prepare the way before him," as the Prophet had directed, in the old, old prophecy, made four hundred years before John was born: "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and when he (Elijah) shall come, then shall he turn the hearts of the fathers to the children, and the hearts of the children to their fathers" (Mal. 4:5, 6).

Lastly, we hear Jesus saying of John: "He is Elijah which was for to come" (Matt. 11:14).

All this gives us a comprehensive idea of John's work in preparing the way for the coming of Christ. Evidently all this was essential before Jesus could begin his work; there must be a preparation for him and it was not for John alone. Have we considered that John himself had to be prepared to prepare the way for Jesus? Or, have we regarded him as meteor-like, flashing up out of nowhere and quickly returning nowhere? Neither the man himself nor his qualification for this mission was either accidental nor incidental. Not only had he been prefigured far in advance, but there was an element of the supernatural, the miraculous, in his conception, coming as he did after the normal age of maternity with his mother. So there is manifest preparation of the man, dating back at least some time previous to his birth. Nor is what went before all, nor even the greater part of his preparation for his won- drous mission. Whatever there may be in heredity, it is pretty certain that environment can overcome it. So God not only looked after John's birth, he also looked after his associations following his birth.

"And the child... was in the deserts until the day of his showing unto Israel" (Luke 1:80). Just how early in his life John forsook the haunts of men and went into the deserts, and how many years he spent there, we do not know. The statement of his des- ert life in immediate connection with his childhood, suggests that it may have been early in his life. It was evidently long enough to become habitual with him, for his dress was a camel's hair garment, and his food was locusts and wild honey (Mark 1:6). Somewhat similar language is used with reference to Jesus. Following the return from Egypt to Nazareth, it is stated "The child waxed strong" (Luke 2:40). Then, following the incident in the temple, "He went down with them and came to Nazareth, and was subject unto them" (Luke 2:51). Undoubtedly the following eighteen years of Jesus' life were spent at Nazareth in his mother's home; and his only experience in the desert was at his temptation (Matt. 4:1). Not so with John. For some considerable period of his life, "he was in the deserts until the day of his showing unto Israel." It is not just a curious or captious question to ask why John spent the years in the desert, instead of among men, as with Jesus. Why was it not the case that being was essential? There is a vital reason lying back of that, which had its bearing on that age, has it on our age and every age. In order to see it more clearly, we will take up a parallel line.

Undoubtedly one factor which made Paul the great, outstanding figure of his time and of all time, was his scholarship. It was not the only factor, not even the greatest factor; but it certainly was a factor in his achieve- ments. When Jesus said to Ananias concerning Paul, "Go to the man of his name unto me" (Acts 9:15), he did not overlook Saul's scholastic training. Paul was a product of the theological schools of the time, the Rabbinical schools—"brought up at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers" (Acts 22:3). Saul was among the most bitter and inveterate enemies of Jesus, the gospel and the disciples. "I persecuted this way unto the death, binding and delivering into prison both men and women; and as touching the law, being exceeding zealous persecuting them, even unto foreign cities" (Acts 26:9-11).

Jesus told the scribes and Pharisees that they nullified God's word by "traditions" (Matt. 15:3). That was the secret of Paul's hostility toward Jesus and his followers. He held to the law and the prophets as explain- ed by the Rabbis, and rejected the very things which Jesus had fulfilled. That was Jesus' complaint against his own apostles on his resurrection day (Mark 16:16). Paul is a concrete example of what we might expect of John, had he been educated in the Rabbinical schools of that time. Manifestly, such a one could not have prepared the people for Jesus' ministry, as John did; therefore, God took him away from that sort of influence, and kept him under his own care.

The angel had told Zacharias concerning John, "He shall be filled with the Holy Spirit before the womb" (Luke 1:15). Undoubtedly John was prompted by the Spirit to forsake the company of men, and seek solitude in the deserts. He may have taken with him the copies of the Scriptures; but whether he did or not, "the word of God came unto John the son of Zacharias, in the wilderness" (Luke 3:2). This could have been by the Spirit using the Scriptures as a text book, or it could have been communicated directly to John's heart, independent of the Book. In either event, John had the truth of God in his soul.

Let us turn again to Paul. To arrest him in his evil career and change the course of his nature, required a supernatural manifestation of Jesus' power. Such was the grip which his school training had upon him. Then, after his three days' fasting, and being filled with the Spirit, he had perhaps three years of training similar to that of John—"I conferred not with flesh and blood, neither went I up to Jerusalem to them that were apostles before me; but I went away into Arabia, and again I returned to Damascus. Then, after three years, I went up to Jeru- salem" (Gal. 1:16-17). It was not enough that Paul was converted and filled with the Spirit, to make him the great apostle. He had to unlearn much that he had been taught in the Rabbinical schools, he had to be divest- ed of his traditionalism, he had to be purged of the Rabbinical leaven, in order that the new leaven might work. His general schol- arship was an asset to him as an apostle, and also his intimate knowledge of the Scriptures was a great boon; but with all that, his pre- judiced ideas gathered from the "tradi- tions" were a liability which would bak- rupt his soul. Even his "apostles before me" were not equal to the task of disinfecting him, and God led him "away into Arabia." Where, as it were, he had Paul's "copy of the Scriptures." I think Paul there took a three years' course in Old Testament theology under the tutelage of the Holy Spirit.

It is of this period that he says, "The gos- pel, which was preached by me is not after men. For neither did I receive it from man,
nor was I taught it, but it came to me through revelation of the Scriptures;” (Gal. 1: 11, 12). Thus, this man whose Rabbinical training he had rejected, and as one violating the Scriptures, later testified, “I delivered unto you first of all that which also I received; that Christ died for our sins according to the Scriptures;... and that he hath been raised the third day, according to the Scriptures” (1 Cor. 15:3, 4).

Paul had to have this complete understanding of the prophetic Scriptures before he could be an apostle for Christ.

John was taken into the deserts and kept away from the training in the traditional schools. Out there, alone with God, with perhaps the Mussessian prophecies, “the Word of God came to John the son of Zacharias in the wilderness of Judah, where he received his theological training, of perhaps more than three years. At the right moment, “he came into all the region round about the Jordan, preaching, “Repent, for the kingdom of heaven is at hand.” He was there preaching to the people—preaching the good news of the Kingdom of God. “I am not he, but he that cometh after me... The friend of the bridegroom is greater than the bridegroom, because the marry the bride, and he is not she that is maried.” (Matt. 11:30). John’s preaching is an illustration of the gospel to others as well as the people before whom he was preaching. He was not called to be an apostle but was called to do certain things that would prepare the way for the Kingdom of God.

Modernism says that man has come up by evolution, a progressive being, that what we call sin is but his immaturity, and that he will ultimately be raised up in glory by his own powers. As Satan gave the lie in Eden, Modernism gives him the lie now! What will we expect, if we believe the devil’s lie today?

Already we are sampling the fruit of Modernism. The mass of the people do not believe the Bible as being God’s infallible Word of Truth. There are churches that, for them, have no authority. Being thus without the Bible, they have no moral standard, nothing to which they confess amenability. Where there is no standard of morals, there can be no “sine”; and therefore, with multitudes, “sine” is non-existent. When there is no standard of morals, nor any pardon, and no atonement is necessary. Thus is the gospel made meaningless to the people of today.... They are therefore not saved (Eph. 2:17).

Modernist ministers can have no message for the people. They have no salvation revivals, with pennant souls converted. They cannot give the people assurance that the remission of their sins. The “church” is filling up with worldly-minded people, void of any experimental knowledge of God.

How shall we expect they be sent? (Rom. 10:15).

With few exceptions, the theological schools of today are replicas of the Rabbinical schools of John’s and Paul’s day, if Paul could call God’s Word in them. In them, Modernism has displaced God’s Word, with a false “science,” and men who graduate from them compell them, through the influence of their teachers, to the revilication of God. A large proportion of the ministry now are virtually what Saul was before he met Jesus on the Damascus road, except that they are not candid, as he was. Their skepticism is disguised. They have much that is fine to say about “Jesus,” but their Jesus is a man, not the only begotten Son of God.

What can a young man do who attends one of those schools? He goes there to be taught, but finds himself no wiser. It is a failure. He knows enough to repudiate their heresy, he knows enough not to need the school at all. He must either accept and subscribe to their theories and dogmas, or go away and use such men, any more than he could use Saul of Tarsus.

The John the Baptist of every age, including our own, has been a problem to the people for Jesus, must themselves be prepared by receiving a message from God. Probably the nearest thing to God’s desert school that we have are the Bible camps. There are many groups that have Bible camps in the mountains, in the deserts. There are springing up here and there, some schools where the pure Word of God is taught, and men go forth from them to carry the gospel of John the Baptist and of Paul.

Guard the coming ministry from the twentieth century Rabbinical schools!

Wilmore Opportunity.

For years Wilmore has needed an intelligent modern building program for the construction of a new church. This progressive firm of strong financial backing has recently undertaken such an enterprise. They have opened up the Bromley Addition, opposite Asbury College, as a home for old age pension residences, fully equipped with all modern conveniences, and are selling them with a down payment and the balance on easy payment plans. They are offering to build homes from any plans that come within the restrictions. This offers an unusual opportunity for those connected with Wilmore for the education of their children.

For full information write Bromley & Co., Wilmore, Ky.

Sagging Christians.

CORR. M. TURBELL.

My friend is the trouble man for a rural phone line. The other day he was telling me a bit of trouble that had put the line out of commission for a day or two, when he finally found and rectified it. Over the wire he said, “When I grounded and insulated the line before, the current would run on the wire until it was lifted from the ground.”

I thought how like the sagging wire many Christians are. In the beginning of their Christian experience they are well insulated. But as they move above the world, the temporal and the sensual; but, as time goes on and the first glow of their religious fervor subsides they sag to the ground.

By taking on a weight of anxious care and worry they strain and stretch their faith until it fails. They allow the inevitable disappointments of life to overcome their optimism until hope fails. They become engrossed in the pursuit of material gain and neglect Bible reading, prayer, and meditation until they say at those points. They immerse themselves in a whirlpool of selfish pleasures until the connection which formerly put them in touch with the Great Central is grounded and Divine Communication is lost.

These sagging Christians, like the sagging wire, need to be lifted above earthly, sordid and sordid, and to recover the keenness of their endeavor to "Press toward the mark for the prize of the high calling of God in Christ Jesus." They need the insulation and current of life. (Phil. 3:8), "Your life is hid with Christ in God."

Then, having taken up the sag and re-established constant communion with the Invisible, divine power will flow through them once more to enlighten and to bless the world about them.

REPORT.

Beginning with the first Sunday in May, we held a revival in our church on Dixon, Ohio. The same, having secured the services of Rev. W. C. Imagene Quinn. The first two weeks we were at the Mary Church, where there had been no revival for some time and spiritually, was at a low ebb. The attendance was small, but the interest good. Besides our own people, we had in attendance Baptists and some Independent Church people, who came forward during the two weeks, but there was strong opposition from the people followed us to our next meeting at Montpelier Church. There we were beautifully saved; about 35 were saved and re-born. The second Sunday we met at the Second Sunday School meeting, came to the altar and prayed through in the great work. Miss Quinn is a faithful and tireless worker and we have been host of friends while in our midst. She is an evangelist and a preacher to whom we give the deepest respect. Although she has never been a pastor, she understands a pastor's problems, not to mention her own for his interests.

We are closing up the conference year and looking forward, if the Lord tarries, to the coming year as being the best of our entire ministry.

Rev. Fred Andrews.
First Diet of Worms with two objectives: viz, the destruction of Luther's books, and also to bring the reformer to justice. This was expected, and was wanted: an opportunity to delver his message before the faculties of both Church and State. This gathering was the climax of the Reformation, and the zoration of Martin Luther's career. The Diet threatened his life: his friends were deeply concerned, and urged him not to attend the Diet at Worms. But nothing could stop him; he went as a martyr. The Holy Spirit was upon him. To their appeals he made use of his famous words, which have been quoted more often than anything else in the sacred history. This remarkable event was determined to enter Worms," he declared, "although as many devils set on me as there were in the house top. It was his hour of triumph; he faced the King, the papal emissaries, bishops, priests, and the intellectual personnel of Germany, both for and against. It was at this time Martin Luther mounted up to the highest pedestal of fame. His eloquence, his logic, his voice of thunder, his burning sarcasm before such an audience is one of the most dramatic scenes in all history.

It was the victorious hour for the man and his message. Luther was like the Patrick Henry—a series of clashes: but it was the final words, like those of the famous patriot, which sealed the doom of Rome in Central Europe. Luther, by his speech and pen, sealed the spirit of the American Revolution: "Unless I am convinced by Scripture and reason. I neither can, nor dare retracted anything; for my conscience is a captive to the Word of God, and it is neither safe nor right to go against conscience. There I take my stand. I can do no otherwise. So help me God. Amen."

After his return from Worms, the Elector of Saxony, his friend, secreted him in the old castle where he was safe and undisturbed. The powers of hell were turned upon him. His enemies greatly rejoiced when he re- vounced celibacy and married Katherine Von Bora. Luther is said that his devotion to his wife was greater than his zeal for reform. A bitter controversy arose between him and Erasmus, one of his devoted friends, who worked no good for the cause. The Wald- elut, Wittenberg, there arose schisms and dissensions which required his return and settlement for. We must not forget the human element in all great men; every man of power and genius must fight battles the world never knows about. Depression lurked sometimes somewhere. It was seen in the life of the Holy Apostle: "My soul is exceeding sorrowful, even unto death," he declared.

Luther had his times of bitter doubt; the doctrine of justification by faith appeared unto him in person, or else the mind of the great reformer was so softened by the presence of "wicked spirits the devil and the powers of hell."

Two years after his marriage, Luther fell into a depressing illness, from which he re- covered only on the edge of death, and when the cause of Protestantism was threatened, he rose from the sick-bed with superhuman energy. But he was fortunate in having strong, capable friends. In counsel with Melanchthon the "Cred of Augsburg" was perfected which gave double impetus to the Reformation. There were three great outstanding truths which were launched, defended, and sustain- ed by Martin Luther, and they are the very life blood of the Church: "Justification by Faith, Supremacy of the Scriptures, and the Right of Private Judgment."

America was threatened, hatred and malice, storm and turmoil, Luther found time to pray several hours a day, and also to be a voluminous writer of books, liturgies, and letters to the world. A wonderful man. All civilization should re- joice that such as he once lived. The last sixteen years of his life were spent in the quiet of his home. The burden of the Reformation was transferred to Melancthon. He died in great triumph, Feb. 18, 1546, at Eisleben, the village of his birth.

Not Believing God.

A. W. ORWIG

No one likes to be charged with not believ- ing God. I mean no Christian or even the unsaved, but moral person is willing to rest sure that he does not only spiritual matter. The case of the far-reaching failure to receive the things for which we ask an evidence of defective faith? I ask this not in having in mind the divine declaration, "All things are possible to him that believeth." But in any degree harboring makes prayer ineffectual and faith impossible. It is more certain as a general faith that we need. We should possess a definite faith for definite things, that is, all things in harmony with the will of God. And we know that it is his will to save to us souls to and fully sanctify his people. There is no greater need pertaining to the welfare and usefulness of men. And these things are not only the will of God.

But let us turn to the Holy Scriptures for a few examples of lack of faith in God. With all of his encouraging promises and mighty acts of the Israelites, sometimes evinced great unbelief. They practically said, "We doubt your word." The Psalmist often said, "We doubt your word." And we are exhorted to "take heed" that we do not have a similar "evil heart of unbe- lief." And notice how Christ sometimes re- butted them and their lack of faith. At one time he upbraided them as "slow of heart to believe." At another time he said, "Oh ye of little faith." Again, "How is it that ye have no faith?" And we are in- formed that "he marvelled at their unbe- lief." And we have this familiar exhorta- tion from the Lord: "Again, the devil taketh away the word out of their heart, fearing God." And let us remember that they were realizing their lack of faith, they said, "Lord, increase our faith." Doubtless much of their unbelief was previous to their baptism with the Holy Ghost. Today, when we are evil being the case, we see a great remedy for un- belief. It was after Pentecost that it was said of Stephen that he was "full of faith and of the Holy Ghost." But let us remember that the higher de- gree of faith do not come in one installment.

Various places in the Scripture of God, seem necessary. Sometimes affliction of differ- ent kinds help to promote faith. It is largely the exercising of what faith we already have; this is the case of Paul. Diligent Bible study is also necessary. God sometimes puts our faith to more or less severe tests for its enlargement. The apostle Paul says, "I pressed that faith and growth exceedingly." This should be true of all God's children.

We shall then pray, "Lord, increase my faith." And let us declare that we ought to pray "night and day" for certain ones that what was "lacking" in their faith might be made "perfect." A hymn says, "Have you on the Lord believed. Still there's more to follow." More of the various Christian gifts also prove of divine truth, and greater faith. Do we hunger for these things? "According to your faith be it unto you." Is the reader unsaved, but seeking the Lord with defective faith? A lady trying to find Jesus said to a preacher, "I can't be- lieve." He answered, "What can you not be- lieve?" To whom can you not believe?" She answered, "I can't believe she, exclaimed, "Oh, I see it all now. Yes, I can trust Jesus," and happily and joyfully she trusted, and peace flooded her soul.

RADIANT LIVING.
Rev. C. M. GRIFFITH
Cedarville, N. J.

ESCAPING FROM PATMOS.
A great many folks are today as was St. John the Beloved in that far away day—in a state of imprisonment. Only their Patmos Island is not this ragged, barren and almost infertile island that was sun- ed above sea level but about a hundred feet. Their Patmos is that of a sickbed, or consists of some confinement due to infirmity or age. But thank God, that for every Patmos prisoner there is escape! And that escape is by the same means by which the blessed Jesus and by which all the rest of the believers did. In narrating his experience, the sainted John discloses this way of escape to us, when he says:

"He carried me away into the Spirit! Some folks when exiled to a Patmos sigh for material aids of escape. "Oh, if only I had the means to help me if I could only have a good time!" they moan.

But escape from distressing material cir- cumstances is not always to be attained by ingathering material benefits. But escape is certain when we enlist the co-operation of the Spirit! The saintly John was not to be carried away from the wretchedness of his Patmos by material assistance, such as friends at court to secure his release, or a boat by which he might reach a free and fertile land. But he was carried away from the barren environment by the Spirit of God himself. John was as was when standing on the summit of Patmos, some heavenly force swooned down and caught him up, as Elijah in a chariot of fire, and mounting up and up, he found himself carried away to view the glorious revelations of heaven!

Oh Marooned Soul, it is in God that you can find a blessed escape from your dread Pat- mos. It is true your body may still be im- pressed with sickness and by infirmity, but that doesn't matter. The great escape is! As Isaiah promises: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles. They shall not be weary; and they shall walk, and not faint."

THREE MEETINGS.
Rev. W. E. Thomas, General Evangelist, of Nash- ville, Tenn., better known by his beloved "Ken- tucky Thomas," has had three successful meetings. A tent meeting at Leesville, La., in which a number of people were saved, a few days ago at Locamp, La., a camp meeting, where a number were converted and united with the Methodist Church, but as there was no church organization there the number was transferred to the Methodist Church. He is now at Gibson Memorial Church in the historical old city of Vicksburg of which Rev. J. Early Gray is pastor. Large crowds and a good prospect for a far-reaching revival.

Anyone desiring his assistance address, Rev. W. E. Thomas, Westminster, Nashville, Tenn.
REPORTS FROM SOUL WINNERS.

EVANGELISTIC REPORT.

They did it with more ease and union than ever before. The enthusiasm and energy were around the house, and the work was done which we believe will stand for eternity. We find the people in the east are harder to reach than the west, however, when you get them, they make such a fight that they are the finest souls on earth. They are great folk, and are good to every word, and they give us a special place in their homes and families. We are a special people for the Lord's work, and for the souls that prayed the cost.

This camp has closed for this year but the spirit is still on and we are marching on with Christ and His cause. We are now in the full time of the camp and all the saints will give us the local church and help us keep the spirit as we give the blessings and comfort that our God continues to lead us on and until he calls us home, or Jesus comes.

Mr. and Mrs. C.C. Chafield.

REPORT ON OHIO.

It has been a time of new life in Ohio. We have been in a tent meeting with Rev. M. H. Russell, at Columbus, and found his work there was good. The workers are doing their best in every way and the crowds are well. We have had many good meetings, and the crowds were large. We have been at two places and the Lord has blessed us at both. We are now in the camp and the crowds are very good.

Brother Moore has been to Waco this year, and with the assistance of Brother Lehman and the Barberton Church, and other good people, we began to build the work up in a new field, but the saints came in for miles around, and helped us to build the work. We have not been able to build the work because of the Lord's love to us. We have been here for twelve years, and the Lord has blessed us in every way. We have had a splendid time in Ohio, and we have had a great time.

Then we went to Barberton, Ohio, for a week end. Bona Fleming was there in a great revival with Rev. E. C. Fogg and Brother Lehman. This was a Nazarene Mission.

We prayed, shouted and "boosted." Sunday morning we went to the camp and the crowd, and in the afternoon assisted Bro. Lehman in baptizing a fine bunch of converts in beautiful Lake Anna, and the Lord was with us. Then we went over to Akron, and preached at night in the North Church. Brother Lehman closed his campaign in Barberton. We have been here for twelve years, and we have had a splendid time in Barberton.

Mr. and Mrs. B.C. McRory and his fine people.

We have been here for twelve years, seven miles from Barberton, and with the assistance of Brother Lehman and the Barberton Church, and other good people, we began to build the work up in a new field, but the saints came in for miles around, and helped us to build the work. We have not been able to build the work because of the Lord's love to us. We have been here for twelve years, and the Lord has blessed us in every way. We have had a splendid time in Ohio, and we have had a great time.

Rev. E. C. Fogg, our District Superintendent, was with us all the time.

Our last meeting was at a camp in Barsaw, Ohio, with the Waco Nazarene Mission. Revs. John and Young, and other workers. We had a very good time. We are now in the camp and the crowds are good. We have had a splendid time in Ohio, and we have had a great time.

Mr. and Mrs. B.C. McRory.

SYRACUSE, NEW YORK.

God is very much with us. Since my last report I have held three revival meetings at Youngstown, O., and Rochester, N. Y., in which the people have been poor, but the power of God was mighty with us. God was mighty again over the magnificent old house and rich spiritual folk. We have had a great time and have had a splendid time in the camp. The crowds are very good and the Lord has blessed us in every way. We have had a splendid time in Ohio, and we have had a great time.

The singers, Brother and Sister A. H. Johnston, of Canton, Ohio, are splendid, and so is our team. We have had a splendid time in the camp and the crowds are very good. We have had a splendid time in Ohio, and we have had a great time.
holiness, when in fact, they were not preach- 
ing at all. They were excited—angry against sin to be sure—but pouring out their 
unrighteous indignation on the people. 
I am sure you will understand that I do 
not for a moment object to a plain, powerful 
and searching message. The people must 
be reminded of the sin; their sins must 
be condemned and uncovered. They must 
be made to feel their wickedness, that they are 
lost, and that they need to flee from the 
wrath to come; but they must feel that their 
controversy is not with the man in the pul-
pit, but that it is between them and God. 
It is a blessed thing to go into the pulpit 
conscious of acceptance with God, with a 
true holiness and an unshaken faith, to look 
down upon the people and remember that 
there are no sins in heaven that. have been 
redeemed in the agonies of the Cross, that 
they are immortal, that they must spend eternity in heaven or hell; and God, you may be the instrument to lead them to Christ and heaven, or that 
because of your failure to properly present 
the truth, it may be lost forever. Preach-
ing is a very serious thing. You should give 
your whole being to careful, prayerful prepa-
ration and keep yourself separate from any- 
thing that can damage or hurt your influence 
as a true minister of the gospel. 
Character counts large in the preacher. 
There must be about him a certain dignity 
It is the prophet of the Lord, at the same 
time, he must be humble, courteous and kind. 
He must respect old age, love children, be 
concerned for the humble, the poor. He is 
the friend of the sinful, the unfortunate, and ever ready to pray for 
and render any possible help to the criminal. 
He must be a lover of all men, of all ages. 
The love of God has been shed abroad in his hear 
then that love which gave the Son of God to 
redeem the sinner, warm within his breast; 
will go out to all classes and conditions of 
men. 
Nothing can so commend you to the peo-
ple among whom you labor than for you to 
be well known that you love humanity. You are 
not a bootlicker; you are not running after 
the rich; you are not seeking to be popular 
with the influential and dominating class; 
you are respectfully to all, but you are especi-
ally interested in those who need you most. 
Of course, you must feel a great interest in 
young people; you must manifest that inter-
est, not as a sort of "hail-fellow-well-met," 
but as a mingled and meaningful of the Lord 
Jesus; not letting the standard in or-
der to please young people, but lifting the young people up to God's standard, making 
them to see that God's requirements and the fulness of his provision for their salvation and happiness here and 
their blessedness through all eternity. 
I hope you will be a good speaker. It is tedious to listen to a man who speaks very 
slow. His words standing separate 
and apart, fail to connect. They often remind one of paragraphs standing up 
without any word connecting them. On 
the other hand, a torrent of words that 
tumble over each other; not likely 
to have much meaning. One can speak so 
fast that if he happens to have some thought, 
it cannot be grasped because he disturbs 
its development, so that no one 
will guard against either of these faults. 
Devel-op good enunciation. Give proper diction 
and emphasis to your statements. I have 
heard men who would preach almost entirely 
through a sermon without a period, or stop-
ning for a good, long breath—a din of words, 
which no one can understand. There 
must be pauses and separations. 
I am sure you will understand that I do 
not for a moment object to a plain, powerful 
and searching message. The people must 
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O UR CONTRIBUTORS


(Continued from page 1)

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The Romeo Camp Meeting.

The Romeo Camp Meeting is held at Simpson 
Park, some two miles out from the little 
city of Romeo, Mich., and about forty miles 
from Detroit on an excellent highway. The 
camp ground is located in a beautiful forest 
of ample acreage, with large, well arrang-
ed tents, good living accommodations for 
workers, many cottages, and a large number of tents.

This was one of the old-time Methodist 
camp grounds that gradually died out until 
finally fell into the hands of the holiness peo-
ple, and has grown into a great gathering 
place, the multiplication of camp meetings 
for workers, averaging four passengers per car; 
people came by other means also. There 
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Dr. Joseph Parker, of London, looking at what men should be and render, said, "No power but the Holy Ghost could take a man through those regions—Jerusalem, Judea, and to the uttermost parts of the earth. The man who has been filled with the Holy Ghost is neither constrained by his own parish and sphere of labor and circle of operation, but the man in whom is the burning of the Holy Ghost, will say with the Prodigal: 'This night my father's house is full of young men; and there is none of them marrying and making his prey. I will arise,' etc., and he will be found and welcome, and the love of Christ to go out anywhere." Then he adds, "Lord, help us to receive the Holy Ghost that we may do our best.

In speaking of ministerial supply, Bishop Candler said, "You get an indestructible gospel with more qualifications than substance, and a real man does not venture to go forth to preach it. It may be that we are developing a sort of system of seribism, that is everlastingly concerning itself with little minute things of the futility and loss and the grip on essential things. I am inclined to think that in Paul's time there was division existing with the regard to the gospel which he left. Of one thing I am sure. And now you find a good many men qualifying and limiting in various directions until it does not grip old men or young men. They are interested in the number of the members of the musical program on Sundays. That will not call men or hold them. In Protestant worship the central thing is the prospect of the Lord's presence. When we get the idea that everything may be true, we bring forward by implication that everything may be false. For my own part, I will not undertake the worship and responsibilities of the ministry, if I have to go forth with a gospel that is uncertain as to what it means, or whether men need it or not. The Lord's presence is indispensable to this world; and that being true, God lays his hand on men who must go and tell it. The two things have come out of revival hymns and preaching. And when you do not have those great movements of grace that lift men up to heights where they will rejoice in God and feel confident by reason of their relation to him, you do not have preachers. The man must, like the prophet, see Jehovah in his temple, high and lifted up, before he ana..."
Dear Aunt Bettie: Will you let me have a little bit of your blue band? I have blue eyes and dark brown hair. I go to Sunday school every Sunday and I belong to the Baptist Sunday school and I go to the Baptist church. You are the one who taught me to write to you all. I was taught to write to you all by the Herald and I said I would write you all. My birthday is June 10th. Ruby Jo Jones. Dairenig, Tex.

Dear Aunt Bettie: I am writing to the Herald and I am writing to the Herald for the first time. Yes, I have been learning to write. I have been reading the Herald and I have been reading the Sunday school lessons. I have been reading the Herald and I have been reading the Herald for the first time. I was taught to write by the Herald and I was taught to write by the Herald for the first time.

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REQUESTS FOR PRAYER.

Mrs. L. S. requests prayer for her daughter who is very sick. Please to remember this young woman who may be healed; also her mother, that she may be given in this time of distress and anxiety.

Mrs. H. B.: "Pray for me and my children, especially for Effie, my daughter who recently lost her only child and is in great trouble of mind."

Mrs. R. W.: "Pray for my physical health, that I may serve him, my blessed Savior, more efficiently and effectively, and that my faith and prayer life may become much stronger."

A. E. L.: "Please pray for a young man of seventeen years, that he may want to go on with his school work, that the way will open for him to do so and that he may have ability to do all that is required of him. Also pray for his salvation and healing."

REPORT.

Just a word of explanation reference to the title of this party now reporting, and which is not new to all the readers. For no better reason than that it is absolutely the truth we have chosen to thus style it. Having been concerned for the camp meeting at Marion, Ohio, it was our privilege to labor for ten nights with Revs. Seth C. Boo, L. G. Martin, and Rev. Mrs. E. E. Sheller. Our battle was not an easy one but a constant struggle. A fine pavilion, with seating capacity for two thousand was secured for this camp meeting, and built in this community was one of my finest sound boards we ever heard. Miss Elizabeth Sloneker drove through with us from Nashville and played the piano for our band of musicians during the meeting.

Returning to Ohio from a trip to Tennessee, we assisted in the opening services of a revival at Richwood, conducted by Revs. Bowman and Siders, under direction of local Pilgrim pastor, Rev. Music. Our next step southward from Ohio was in Chattanooga where we were royally received by Pastor Tidwell of the Nazarene Church, and Calloway of the Baptist Church, and given an opportunity to hold revival services in each church. On southward we held services at Eton, Adrian, Soperton, Johnson’s Corner, Plate Valley, and Marshallville, Ga. As we are now assisting Justice Bason in revival in Nazarene Church.

Burnett Gospel Singers.

REPORT.

We had a hard battle, but good victory under a tent at Middletown, Ohio. The last day will never be forgotten by the saints at this place. Bro. Gerald Bryan, Bro. Kenner and Harvey Harding pushed the music and singing and did it well. We organize a Church in this place.

Our next meeting was at Carroll, Pa., a new camp. They have a fine church and the foundation of the edifice has been laid, but it will be a week before we can proceed. Miss Anna McGhee was our organist, and she did a good job. One Brother Bob Benham had several good songs, the music and made the winnie time. We are now pushing the battle in the Christian Church at Muses Mills, Ky. We have an old-fashioned meeting, but the power of God was manifested in a marvelous way. Nearly fifty people were saved. The smoke of the tobacco was given up and we took a good class into the church. The last meeting was at Richwood, W. Va., with Rev. Glenn Miller pastor. This meeting had been looked forward to for some time. The people were "prayed up" and through the mails were looking for a great time. God did not disappoint us. From the time we made our first altar call for two weeks we had no barren service. Seekers came running and weeping to the altar from time to time. One hundred and fifty came, and out of this number at least one hundred were saved by this time. Praise God, the day of old-fashioned revivals are not a thing of the past. I believe a church can have a revival if they pray. Many said this was the greatest meeting Richmond has had for many years.

Rev. Miller is loyal and knows how to stand by the evangelist. May God give us more pastors who will dare to stand by the gospel. The day of old-fashioned revivals is not a thing of the past. I believe a church can have a revival if they pray. Many said this was the greatest meeting Richmond has had for many years.

Third Academy.

State Academy given given a Christmas party.

A STANDISH MOSCOWPORT "A" GRADE COLLEGE according to the College of Liberal Arts this year old students from forty states and nine foreign countries. Ninety four A.B. graduates in this year. A.M. degree by the Kentucky Department of Public Instruction. The University of Kentucky and the University of Louisville. Member of the Association of Kentucky Colleges and Universities.

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Conferences at the college are for undergraduates. For Graduate students a three-year course leading to the B.D. degree.

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A WORLD-SCHOOL—ASBURY COLLEGE

"In the Heart of the Land of the Free."

LEWIS ROBBINS AKERS, M.A., D.D., President.

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Wilmore, Kentucky.
Lesson XI.—September 12, 1926.
Subject.—Gifts for the Tabernacle.

"As they offer the Tabernacle," verse 39, "you will see the difference between their piety and the true God. The Tabernacle was the Holy Place, the Holy Place was the Holy of Holies. Not only its outward beauty, but its special character, its association with the Holies of Holies, makes the Tabernacle the Holy Place." (p. 393).

The above verse is a reminder that the Tabernacle was not just a physical structure but a manifestation of God's presence. The tabernacle was where God's presence, or Shekinah glory, dwelled. The tabernacle was designed to symbolize the relationship between God and His people, and it was a visible representation of the divine presence. The Tabernacle was a type of the church, with its different components each having a symbolic meaning. The altar of burnt offering, for example, represented the sacrifice of Christ. The laver of purification symbolized the cleansing power of the blood of Christ. The Ark of the Covenant, containing the Ten Commandments, represented the law of God. The veil separating the Holy Place from the Holy of Holies symbolized the need for separation between holiness and sin.
ARE YOU INTERESTED IN THE SALVATION OF SOULS?

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

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

Mark you, we are not comeouts, but earnest, conscientious workers for the salvation of souls. You need not be in the least afraid of us. We have nothing to make money, or to do any harm.

Last summer the organization had five tents in the field; the workers were able to preach to thousands of people, many souls were blessed. We were greatly encouraged to enlarge and carry forward the work. This summer we have had ten tents in the field. We are praying for and expect our tents to be increased.

The membership fee is $1.00 a year in The Evangelical Methodist League, with the privilege of making any other donation you may choose. The fee includes all the tents and workers, and was held the summer of 1927. We also want to remind you of important conventions. This year's will be exceptionally and is full of promise. Be a member of the organization at once and help us with your contributions and prayers.

Endorsement

C. S. Clarke
Evangelist

Rev. Harry W. Morrow: "I wish to call attention to a great camp meeting preacher, Rev. Charles A. Jacobs, Charleston, S. C. Well-known as an associate with ministers, I think I have never heard a more powerful and spiritual preacher than Brother Ja
cob. Thoroughly trained and well-prepared, he will work, pray, till and suffer for the cause equal to any man I have ever known. I write this on my own re
sponsibility, without Brother Jacob's knowledge, because I feel that after the people find out this brother's wonder-working power, they will be constantly urging the name to be enrolled in our large camps. After twenty years in the ministry, half of that time as a pastor, he is well qualified for this important field of work. If you want a thorough holiness meet
ing, secure this brother."

Rev. W. E. Thomas, better known as "Kentucky Thomas," General Evangelist of the M. E. Church, South, has an open date for each September. Any one interested in securing an evangelist of experience and one who is burdened for the salvation of souls, should write Rev. W. E. Thomas, Westminster Apt., Nashville, Tenn.

A revival campaign is being arr
anged along full salvation lines to be held in a tent in Mobile, Ala., for the month of November. This is to be put on under my personal supervision and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium throughout Alabama and Georgia and anywhere we can get a suitable auditorium through
NO—DON'T LET THEM SEE IT.

No, whatever we do, we must not permit the public school generation to see the Bible. We must not permit them to see or hear anything concerning the practice of prayer.

Neither may we permit the President to take his oath of office on the Holy Bible. We may still permit the United States to open every meeting with prayer by a chaplain paid by the Government.

We may still permit our ships at sea the services of naval chaplains who read the Bible to the sailors and marines, and pray in their hearing, and are paid by the Government.

We may still permit the Government to appoint and pay chaplains for our army posts, at home and abroad, and maintain army chaplains' school for the preparation and training of men who read the Bible and pray, and with the United States soldiers.

The National Republican Convention may still open its daily session with a prayer.

The Democratic National Convention may still open its daily session with prayer, yes, though that session ran for three stormy weeks.

Our separate states may provide chaplains for the prisons and penitentiaries of the state, whose business it is to read the Bible and pray with, and for the unfortunate.

But of the ten or fifteen President's, who are now in our public schools—

The future Senators, Representatives, state leaders, party leaders, officials who are now by the thousands in our public schools—

We must keep the Bible from them!

We must keep the knowledge of it from them!

We are permitted a Christian form of government, but we are forced to maintain a pagan public school!

Every President of the United States to date has been reared in a school that was opened by Bible reading and prayer.

Why not our future Presidents also?

Is there an answer for the American people—

Dearborn Independent.

GREAT MEETING AT LEICESTER, NORTH CAROLINA.

A Prayer

Teach me, Lord, to sit quietly,
To listen when you speak.
And humbly at Thy feet,
To fear may we welcome,
Not fear to be an answerer of the other kind,
To say, "Thou Holy Spirit fill me—"

Dear Lord Jesus, be Thou mine!

Drucey Swen.
Sinners in the hands of an angry God

BY JONATHAN EDWARDS

The congregation was assembled. The action was seen in to luxuriate if the preacher promised to their hearts. He was, in fact, studying to make sure they would. He repeated, "Sinners, the Bible says, 'behold, the Angel of the Lord went by the way to Shchem, and there sat an old man by the way of Ephraim that faced toward Shchem, and the Angel of the Lord appeared unto him, and said, Where be the rest of the men?' And the Angel of the Lord said unto the Lord, 'Wouldst thou destroy the flock of this man, and slay, even the oxen, and the sheep, and the ...
Nearth to Christ---The Antidote for Sin.

By The Editor.

OU men who have been objecting to holiness, even ridiculing the idea of a man living a holy life in the body, magnify the power of Satan and sin, and minimize Jesus Christ and the atoning merit of his blood. You enshrine human wickedness and diabolical power, and seem to forget that “God hath laid help upon One who is mighty to save to the uttermost.”

There is a class of men who seem to delight in divining the tendencies of evil. There are no claims that there is any salvation outside of Jesus Christ, and all who claim a full redemption, confess their utter inability to save themselves, and proclaim Jesus Christ as their only hope.

It glorifies Jesus Christ to exalt him over all devils, and all sin, and all human weakness, and all toward circumstances, and all adverse conditions and surroundings, and all entailed depravity, and all inherited tendency to evil, and all corruption and defilement of the flesh. Jesus Christ is more than equal to all the combinations of evil within and without. Jesus Christ is omnipotent. He has said: “Nothing is impossible with God.” All things are possible to him who believeth.”

It is high time that preachers of the gospel, Bible teachers and church members, come to know enough about Jesus Christ, his Godhead, the price he paid for our redemption, the power of his holy, regenerate life, the extent of his atonement, to exalt him above all devils and all men and all sin and boldly and joyfully proclaim him able to “cleanse from all sin.”

This world needs a great Savor. Satan is powerful, human depravity is deep and awful, and the surroundings on this sinful earth bring to bear fearful pressure against the heaven-bound soul. The evil influences about us are startling; the evil tendencies within us are menacing; we need a great deliverer; we need a Christ who could make clay of the spittle and anoint the eyes of the blind and make them see. We need a Christ who, with a word, could hush a stormy sea into restful calm; a Christ whose wonderful hands could break a few leves and fishes and feed a multitude. We need a Christ who could calmly walk the glassy waves of Galilee, touch the bier and raise the dead, stand at the mouth of the sepulcher and, at his command, empty its dark recesses of its victim, loose him and let him go as a witness to the omnipotence of his Lord. In Jesus of Nazareth, the Son of Mary, begotten of the Holy Ghost, one and equal with the Father, the crucified and resurrected Lord, we have such a Christ. Let us preach to the people and witness everywhere to his saving and sanctifying power.

These pleaders for sin, these excluders of carnality, these exalters of the devil and belittlers of our Lord, speak at too far a distance. They have not become closely enough acquainted with the Almighty. When Sinai was wrapped with the glory of his presence. Moses and the children of Israel did exceedingly fear and quake; none was willing to commit any sin; they were filled with holy awe, they realized the nearness of God and trembled. They were so very much afraid of sin. There is a revelation of God by the power of the Holy Ghost that destroys all desire for sin, that conquers the depth of humility and self-abnegation and cut out, “God be merciful to me a sinner.” Men who have gotten close to God, who have been washed in his waters and realized that his awful holiness fills the universe, have learned a deep and valuable lesson; they know something that cannot be taught by argument, or reason, or illustration; they have touched the source of power, and have learned in the depths of their souls the harmfulness of sin. Blessed are they who have thus been filled with a sense of his presence and his holiness, and who, in sackcloth and ashes have despised and loathed their own wickedness, grief, and sorrows, instituted, and in horror, turned away from their sins. Such people have learned some theology that was not taught in the school; yes, these deeper lessons must be gotten at the throne of God.

When Jesus Christ was hanging on the cross with spittle on his face, and blood in his hair, and nails in his hands, and the mob ridiculing his agony, the Marys and devout women and the broken-hearted John were standing appalled in the presence of his death agony, did they want to sin? Was there any tendency or inclination in them to get away to some place of worldly amusement, or wickedness? Nay! Nay! There is a strange and wonderful power in the Holy Ghost to bring before the human soul the crucifixion of Jesus, the death agony of the Lord; to turn the wheels of time backward and annihilate space, to lift Golgotha’s dross, with its rugged cross and bleeding victim, before the startled eyes of the convicted sinner. The post expressed it thus: “I saw one hanging on the tree. In infamy and blood. Who fixed his languid eyes on me. As near his cross I stood. Blessed are they who, illuminated by the Holy Spirit, have beheld the agonizing Christ, to whom his death and sufferings have become an awful reality. Not because they have travled in Palestine, or read the New Testament story, or heard the preacher from the pulpit, but because the Spirit of God hath revealed it unto them. Because the Holy Ghost hath taken the things of Christ and shown them his deity, his humanity, his suffering, his death, in the depths of the shame and sorrow into which he entered, and the glorious power there is in him to save from sin. Then they will believe in his power, without doubt.

When the Holy Ghost fell in power at Pentecost and the hundred and twenty were awed into blessing with joy, and the forked flame of fire rested upon their heads, did they want to sin? Did they question the deity and power of Jesus Christ? Are they good subjects to listen with pleasure to the cant and ridicule of higher critics? Would they have clapped their hands to the platitudes of sneering, side-whiskered Doctors of Divinity from the East or over the sea? Nay! Nay! How utterly impossible! The apostle Peter said on that occasion: “The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Experience among men, and devout women not a few, down through the centuries, and throughout the Christian nations, and over in heathen lands today, demonstrates the words of the apostle to be true. The Holy Ghost is in the church of God today. He comes in definite baptism upon consecrated, trusting hearts, and applies the atoning merit. With divine fire he consumes dross, he illuminates and sanctifies, he makes Pentecost a glorious reality in the soul, which destroys all doubt about the inspiration of the Scripture, the authority of the prophets, the deity of Jesus, the full salvation of his precious blood. He “Exalts the Lord high over all in hell, or earth, or sky; and none before him fall, and devils fear and fly.”

It was in the school of experience that men about Sinaï learned how to hate sin, and at Calvary learned how to trust Jesus, and in the upper room of consecrated prayer and faith, received the Holy Ghost in the fulness of redemption. This settled their doubts, anchored their souls, put new songs in their mouths and stopped their guessing and philosophizing. The apostles of today, the people who ridicule, may be educated, they may have traveled, they may have investigated with great care; they may have believed in the sincerity of themselves and their teachers, but they haven’t fallen on their faces at Sinaï; they haven’t been transformed in their minds and hearts at Calvary; they haven’t yet found their Pentecost in the glorious baptism with the Holy Ghost.

We are in great need of a revival of Christian experience. The men who preach and teach ought not to be giving out second-hand teachings; they ought to get to Sinai, to Calvary, and to Pentecost. They ought to discover that the whole universe is full of God (Continued on page 8)
frames, feelings and holiness.

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

W

hen one attempts to write on a subject like this he is at once confronted with the problem of how to deal with it, as maybe, because he ventures to criticize some forms of pernicious emotionalism which is doing incalculable damage to the cause of holiness and evangelical truth. It would be a splendid thing if the holiness people would read more, and read the right kind of books. John A. Wood’s “A Cargo of Saints” is a book that should be read by everybody. Then again, John Wesley’s “Plain Account of Christian Perfection,” especially that portion of it which gives “advice to the sanctified.” Note a few things Wesley says: “Beware of that daughter of pride, fanaticism, (enthusiasm).” O, keep at the utmost distance from it; give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations from God. They may be from him; they may be from nature; they may be from the devil. Therefore believe not every spirit, but try them; whether they be of God, try all things by the written word, and let all bow down before it. You are in danger of enthusiasm, of occasionalism, of some kind of unbelief on your part, if you depart even so little from Scripture; ye, or, from the plain literal meaning of any text taken in connection with the context. And so you are, if you despise or lightly esteem reason, knowledge, or human learning; every one of which is an excellent gift of God, and may be considered as an adversary. Avoid, if you ever use the words wisdom, reason, or knowledge by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say so; and throw away the chaff, but not the wheat.”

When the sanctified soul puts more stress on frames, feelings and emotions than upon faith, danger is bound to ensue. When George Bell, one of John Wesley’s preachers, was pressed by his friends to have the movement John Wesley had not taken in his hands. Writing of Bell, Wesley says, “Extraordinary combinations and manifestations from God (7) — but these very things beguiled them from the simplicity that led them to give extravagant gifts more than the ordinary grace of God. A grain of humble love is better than all their gifts put together.”

That the holiness movement has saved you from all sin, you are to aim at nothing more than more of the love described in 1 Cor. 13.

Fletcher says a beautiful thing in the following: “An eager attention to the doctrine of the Holy Spirit, in 1 Corinthians 2, 16, is the medium by which the Spirit works—I mean the Word of Truth by which that heavenly fire warms. I rather expected lightning, than a steady flame of after-dawn, God believing prayer and patient, constant meditation in the Word of God will keep the sanctified man full of power, full of love and full of zeal to do good service.”

Fletcher strikes the key note of many an experience. Many holiness people are content only to light a candle in their house, and let it burn, and never stop firing up the lamp of fuel.

A further tendency among holiness people is seen in the restlessness which dominates so many, and the absence of real faith. Thomas Upham, in his “Interior Life,” says: “One of the most decisive marks of the presence of the Holy Ghost in its fulness is a resigned and peaceful state of mind, origin-ating in a perfect faith in God. There seems to be complete withdrawal of that natural excitability which is so troublesome to the Christian; and instead of the eager and unsettled activity of nature, the substitution of a deeply interior rest of the soul as was seen in our Savior, and resembling on the small scale of man’s limited spirituality, the sublime and perfect rest of the tabernacle. Holiness is rest of soul. Restless wandering to and fro after frames, feelings and excitement is the most uncharitable of holiness.”

Some Questions Marked

I wonder how the early Methodists demonstrated, and what attitude John Wesley, John Fletcher, William Bramwell, and other great holiness teachers and preachers in the early days, took on the matter of emotion and excitability? I am wondering what would have happened if the tabernacles had not been full of people, as Wesley reported, and the meetings which he thought of as the beginning of a “clear light.” I wonder if he saw the connection between the excitement at the time and the fire that has illuminated the church ever since. It is a question that every preacher should ask himself, and the answer will determine his future course of action. What is the difference between excitement and real holiness? Why do people seek excitement in the wrong places when they could find real rest in the presence of God? How can we help others learn to distinguish between the two?
That “holiness” should be “holy.” That holiness and ignorance are not synonymous.
That holiness and the energy of the flesh are not consistent.
That holiness and true worship in Spirit and in Truth (John 4:24) should harmonize. That holiness is a life of good order, and worthy conduct. “Love does not behave itself unseemly.” 1 Cor. 13.
That holiness and rejoicing in the Lord are perfectly consistent.
That holiness and holy quiet may consist together.
That holiness is not advanced in church or community by a false interpretation of it by ignorant teachers who throw to the winds all decency, all order, all courtesy, all good taste, and cause holiness meetings (so-called) to be turned to religious bedlam where wanton scoff and the better thinking religious people are made to look on with horror and grief.
That holiness and “holy rollermism” are not synonymous, and the alluring appeals of it, which should be recognized as a repulsive temptation.
BEACON LIGHTS OF FAITH.

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

CHAPTER XI.
THOMAS CROMWELL.

The history of the Middle Ages centers around the doings of popes and ecclesiastical activities as related to kingdoms; the story of Protestant Christianity cannot be understood aside from revolutions growing out of the Reformation. The passion for religious liberty is closely connected with political freedom. Liberty of thought brought on the Renaissance; liberty of faith, the Reformation, and when the mind and spirit are set free, the political shall be struck off. These tremendous human upheavals had been in progress for more than a century, challenging the social, political, and religious orders with volcanic force. Every country in Europe had felt the revolt against political and religious tyranny.

The Reformation in England had been moving slowly; they were a people who were never known to fly off at impulsive tangents. It began with Wycliff and came to a crisis under Henry VIII., an unscrupulous, heartless monarch, a man devoid of religious principles, and who was, himself, never free from the taint of the unsaved and unrepentant preacher, but who was a diplomat, a statesman, and a Protestant in every fiber of his being.

Thomas Cromer was born in Nottingham county, and he belonged to one of the oldest Norman families, with an ancestry reaching back to the followers of William the Conqueror. At the age of fourteen he entered Jesus’s College, Cambridge, and at this institution received a fellowship in 1510. His major studies were languages and the sciences, and his knowledge of the Bible and all sacred literature, especially the writings of Luther and Erasmus, and was greatly interested in their interpretation of the doctrine of the Christian doctrine. At the age of twenty-three he married, and therefore had to give up his fellowship; but his wife lived only a few months, and the college restored the fellowship. He received his degree of Doctor of Divinity in 1523, and was at once appointed to lecture in theology.

In 1528 a terrible epidemic, known as the “sweating sickness,” broke out at the university, and Cromer with a few students retired to the Waltham abbey. At this time Henry VIII. made a force from England to Francia, and Catherine, and was greatly exercised over the matter, as the pope had defied him. The king, in company with some of his court ladies, happened to be in that neighborhood, and a suggestion from Cromer, touching the proposition, reached the ears of his Highness. It was that the question should be settled according to the Bible. This greatly pleased the King, and he exclaimed: “By the holy saints, that man hath the right saw by the ear.” It was the turning point in the life of Cromer. The King appointed him as a special agent to visit the universities of England and the Continent, to further look into the matter; he was also sent to Rome, but this journey proved a failure.

While in Germany, Cromer married again and his wife was the daughter of a clergyman. When the Bishop of Warham died, and Cromer was recalled to fill the vacant See. This position gave him new powers and influence, so that the divorce was secured; and Cromer officiated at the wedding of the King to Anne of Bohemian, in May, 1528. This union did not prove advantageous to Cromer, who went to a spiritual conflict with the King, who, with his followers, defied the Pope, and the king, and the pope, and the other, and the other. Cromer and Thomas Cromer, whom we shall mention later in this study. It remains a mystery as to how Cromer succeeded in saving his head, avoiding the King’s wrath; it could not have been accomplished but for his great tact and pliability of character.

Cromer was left free in the very center of adverse currents and keep to himself his deeper convictions. Cromer’s influence with the King lay in his approval and replacing the defect against the Pope, and his advice, as the pope sought continually to regain his lost power in England. On the death of Henry VIII. Cromer was appointed to one of the regents of the kingdom, and at this period, during the short reign of Edward VI., his power and influence was greatly promoted and strengthened. The King appointed him the Archbishop of Canterbury, which was then, and is today, the most powerful See in England. It was Cromer who compiled and composed the “Service Book,” and the Articles of Religion, known as the “Thirty Nine Articles,” of the Church of England, and the Protestant Episcopal Church of America owe more to Thomas Cromer than to any other man. The ritual and the creed, as they are today, remain about as they left the hand of the great, silent, careful reformer of England. This was not all: through his quiet labors, a new translation of the Bible was completed, and this was the King’s gift for ecclesiastical courts.

When we think of the somewhat vacillating character of the man, we marvel at the important and conclusive things he had accomplished. The vice and corruption, iron-blooded men as Luther and Savonarola could not have appeased the whims and the wrath of a human monster of vanity and lust, as Henry VIII., but Cromer, who was saved, was raised up to meet just such a situation.

We must now make a literary and, as it were; the story of the English Reformation could not be fully told, were the name of Thomas Cromwell omitted. It was he, rather than Cromer, who executed the drastic orders which renovated the land from the vilest regime of religious parasites that ever cursed a country. We know very little of Cromer, other than he was born of humble parentage, and was at first, a private soldier, then a clerk in a mercantile house in Antwerp; from this position he became a wool merchant, and finally went to Parliament. At the time Wolsey was prime minister to Henry VIII., and Cromer was selected by the King as his secretary. As the vice graft and thievery of English monasteries now smelted to heaven. Several evils were reformed before them, but failed. The monks were laid low, given up to drunken. “They bitterly opposed the circulation of the Scriptures; they were peddlers of falsities and corruptions, and vagabonds, gluttons, worldly, sensual, and avaricious!” But they did not forget to look diligently after the interests of the pope— their master. Then Cromer was appointed Vicar General, and found that the half had not been told. Two thirds of the monks—and there were thousands of them— were living in adultery, and some of the abbeys had more women in them than they would have been allowed in a Persian hareem, or a Turkish harem.

After the fall of Wolsey, Cromer was made royal secretary to the House of Commons; and when he advised Henry VIII. to declare himself Head and Monarch, his fortune was made. It meant that England was free from papal authority, and it marked the unbreakable campaign in the history of the Reformation. Cromer was the greatest power in the land; there was not a great function of the State, and it was not done by men, not prelates and direct. Just how far Cromer was Protestant cannot be known; he was a devout member of an absolute monarch, and with the approval of the King, went on sweeping from the land those abuses that long had been a curse. Cromer armed (Continued on page 6)
“But if our gospel be hid, it is hid to them that are lost; In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”—2 Cor. 4:3, 4.

T. Paul would never have penned the several texts of the text here referred to, if they had not lived in his day both Jews and Gentiles who willfully through unbelief rejected the greatest salvation which was prof-

The HIDDEN GOSPEL.
REV. R. HEBER WIGHTMAN.

is liable to deceive and lead astray from the truth and may not be trusted for safety and happiness. Without the teaching and instruction of the gospel, what could we know of our origin, the design of our creation, the reason of our sufferings and afflictions and our eternal destiny? Would not human existence be an unmeaning riddle, and would not man pass all his silotted days on earth, in ignorance, dread and superstition, without a clue to guide him in the dark and mysterious labyrinths of mortal life.

The necessity of immediate divine instruction was acknowledged by many of the wisest and most inquiring among the heathens, under the conviction of the utter inability of man, unassisted by God, to discern truth from error, or to say this is truth or that is false. Let us then consider, that the truth had been discovered by the sages of antiquity, with what authority, we inquire would it have been invested? It would simply have been the opinion of the teacher to which every man might listen, or not, without any consciousness of violating moral obligations and principles. The want of such authority, or that philosopher however honorable from antiquity could be of no authority, as a rule of action, and hence men would not be under obligations to receive it as the truth, or to be governed by it in their belief and practice. Solon, Zeno, Aristotle, Confucius, any one or all of the sages of antiquity might be moral teachers, and found schools and collected disciples, and fabricated their systems of doctrines and ethics; yet we contend that the race would be none the less obliged to subscribe to their tenets, or to be governed by their philosophy.

But how different it is with the “thus saith the Lord.” The authority that accompanies the word of God is as solemn and fearful as the word itself. The revelations then that emanate from God, and are recorded in the gospel, constitute the truth, Jesus Christ—the God-man—was the living impersonation of truth, as he was the embodiment of virtue. Regeneration, faith in God, sanctification by the “Holy Ghost,” watchfulness, conformity in the life to the will of God, the resurrection of the dead, the judgment, future and eternal rewards and punishments, these and kindred truths were inscribed in the heart of the people with a clearness, earnestness and power that must have been irresistible. And, Christ did not only speak the truth, but he had the “eternal authority and not as the scribes.” As God manifest in the flesh, the great moral教师 of the world, he possessed the unquestionable right to instruct, and the words which fell from his lips were invested with a power and authority that was felt and acknowledged by all who heard him.

The system of truth which we find in the gospel is such as is exactly adapted to the human mind, to instruct its ignorance, to enlighten its darkness, to correct its aberrations, and furnish it with all suitable knowledge and information relative to God’s will, moral duty and responsibility, and the future and ultimate conditions of existence.

The gospel is the remedial scheme of salvation. If man in his natural state is in mental darkness, and so needs the divine light of truth, he is also at once in the dominion of death and condemnation, and so requires some supernatural agency to raise him from the death of sin, and restore him to the light of the glorious gospel of Christ, the true gospel of God, to which the remedial agency to be found? Where is that moral power to be derived, that shall make a bad man, good, rectifying the obliquity of moral character, and bringing the entire life into strict conformity to the will of the Almighty? If the philosophy of the schools was impotent to instruct and inform the mind religiously, so was it equally powerless to reform the vicious, to deliver them from the dominion of lost and passion, and to restore their fallen nature to the image and favor of God.

The design of the gospel is first, to convince man of his sinfulness and exposure to eternal death, to deliver from the guilt and pollution of sin, and by proper discipline and training to make him meet for the inheritance of the saints in light. As the light of the sun not only illuminates, but quickens into vegetable life and fructifies the dead seed deposited in the ground; so the light of the glorious gospel not only reveals man to himself in his nature and depravity and sin, but likewise communicates to his dead soul a quickening power which raises him from the death of sin to the life of righteousness.

Christ also declared, “I am the light.” He is the source of spiritual, eternal life. He is that belief on the Son hath eternal life.

Man is in intellectual darkness on the subject of revealed religion. The light of the gospel dissipated that darkness, and fills his mind with illuminating knowledge. The sinner under the sentence of condemnation, the bond slave of degrading passions and vices, exposed to the damnation of hell, endless and hopeless. The gospel quickens into spiritual life the dead soul and makes it throb with pulsations of love to God and man. It renovates and purifies the entire natural nature, and places him in the dominion of a sinful and miserable existence and fits him for the service and glory of God here and hereafter.
"HID TO THEM THAT ARE LOST."

The illumination of the truth may be shut out, but to the exceeding. The word translated in our common version would be more properly rendered destroy themselves; being used here in the Greek midst of an argument, the action of the agent is reflected upon himself. "O, I have destroyed thyself." The gospel does not force the free agency of man. The volitions of the will are sinned and untrammelled. If it be in the power of man to destroy himself by committing suicide, it is equally in his power to morally destroy himself—the moral of his immortal soul—by embracing a willful and perverted unbelief, and by living a Christless and abandoned life. If a man can close his eyes to the light of day and grovel humble to his irreclaimable ruin while sunbeams are dancing all along his path; why may he not shut the eyes of the understanding against the moral light of life? In an eternal darkness down an infernal pit, while the gospel is shedding the beams of celestial light all around his mind and heart.

The provisions of grace and mercy, through the Atonement, are world-wide and offered to all mankind. All men are cordially invited to repent and believe in Jesus Christ and the effect of moral character. God has empowered him with moral freedom, and this very freedom involves most awful and tremendous responsibility. The sinner, if this were translated in our text, would be more correctly rendered by, and the text would read—"But if our gospel be hid, it is hid, to them that destroy themselves," etc. of this world.

Is it not an undeniable truth that it is not the intelligence of a well informed mind, but the sinned heart, which men to array themselves upon the side of infidelity. Examine the character and consider the morals of the leading champions of infidelity in their unnatural crusade against Christianity, and you will find them depraved in their affections, and abandoned in themselves. Aspasia, the admired and censured of philosophers, would not now be admitted into decent society. The great philosophers of Greece, even those who rose highest, and after the knowledge were most of them gross sensualists. Such was Socrates, and such was Plato; even those who taught a proud and vain philosophy system of the Pythagoreans and the groves of Academus, were in their private conduct licentious debauchees.

Let us look at modern Heathens. Blouses, camisoles, and miniskirts. If he was prevented from an incestuous marriage, Tyndal was notoriously infamous, Hobbes changed his principles with his interests, Montesquieu continued to profess Christianity, while he wrote against it. The moral character of Voltaire was mean and despicable. Bolinbrooke was a rake and unscrupulous politician. Collins and Shaftesbury qualified themselves for civil officers by receiving the sacrament, while they were endeavoring to prove the religion of which they professed the opposition of which they were more imputation. Hume was revengeful and disgustingly vain, and an advocate of adultery and self-murder. Rousseau and Johnson debauched humanity of the basest actions. Paine was the slave of low and degraded habits. Yet these are the paragons of so-called wisdom. They are the least of the slumbering, and are those that are to be substituted for the example of the meek and lowly Jesus. These are the patterns that we are to substitute for our blessed religion. That yes such a race be at the risk of being branded as bigots if we reject them. Such men as these who willfully perish in their unbelief, the devil employed as agents to degrade and humble the minds of unconverted in general, by appealing to their depraved lusts and appetites, and by representing the gospel as a system of despotic rule opposed to their natural pleasures and enjoyments.

"Lest the light of the glorious gospel. It is to prevent the "entrance of God's word in the understanding" which giveth light. The sinner knows full well that the gospel is system of divine truth and salvation. He knows that there is no other remedial agency which can cure the moral maladies of the soul diseased, and damn the fallen huma

(Continued on page 9)
Protestants were greeted and humiliated. Catholics were rejoicing; but Mary could not be satisfied with anything less than the life of Cranmer. Cranmer was brought into St. Mary’s Church, Oxford, and a Doctor Cole asked to preach the sermon of execution. The church was crowded and the sight of degradation was an old man. A rude altar was fixed for him. The sermon was a recital of the crimes of the great heretic, and his acts of treason, and then how he was tried and found guilty in his conversion to the true faith. During the sermon Cranmer wept bitterly, and at the close there occurred the most dramatic scene of the day when the one before him had been the most pathetic.

He was given a last chance to speak, and as they turned him out after death for the repose of his soul, he arose and exorcised them to holy living, and then, metaphysically, exploded a bombshell in their hearing. Instead of doing as they expected, he denounced all his signed documents of recantation as false, and denounced the pope as an anti-christ, and all the dogmas of Rome as false and wicked. He held up his right hand with which he had signed the recantations, and exclaimed: “This hand hath offended God and man, and suffereth punishment in the flames.” He tried to speak further, but the clomor of the crowd hushed his voice. Before the fire had reached his body, the scaffold was lowered downwards into the flames, and held it there until it was burned to a crisp. They caught his last words as he expires exclaiming to his body: “Lord Jesus, receive my spirit.” Thus died the illustrious Cranmer, the Father of the English Reformation.

We Should Stand by Asbury College

Asbury College is worthy of our most loyal support, and we should stand by it with our sympathies, our resources, and our hearts. Dr. H. H. Morrison has for years poured his heart’s blood and money into this school. He has carried a load that would have crushed most men, but he has borne it cheerfully and uncomplainingly. After passing through the years of his trial, he now enjoys the fruits of his labor. From Asbury’s walls have gone out sons and daughters, not loaded with doubt, the seeds of faith beclouded, but with their hearts aglow, their faces shining with a rich experience of God’s grace, ready for the white harvest field anywhere.

Among the splendid harvest hands Asbury has sent into the field is Bishop Fred B. Fisher, a giant among preachers. India called him greater by having this man of God to direct her affairs. Then look at one of the mightiest missionaries of history, the author of “Letters from Holy Ground—The Canadian Road,” who preaches and prays with mighty power, God’s peculiar man at this time for the evangelization of India. E. Stanford, the famous ‘Pearl of the Missouri’; Robert R. Schofield, missionary in the Dark Continent, under whose teaching and influence hundreds of Negroes have been won to Christ, a graduate of Asbury College.

Dr. L. R. Akers who succeeded Dr. Morrisson as president of this institution, is a wise, learned man, and under his leadership Asbury is pressing forward. Let’s rally to this great college. They are coming from all parts of the world and it is indeed a world-wide movement, and the advantage of his weakness for sheer amusement, and for other sinister motives, which we shall mention later.

Admission was presented to him dealing only in generalities, which he signed; then five others purporting to explain the first were given him one after another. This was done until he finally subscribed to all the dogmas of Rome, and denounced the tenets of the Reformation. This is the most pathetic picture in all history.

Rome had triumphed; the recantation was printed and scattered all over Europe;
I NDIAN SPRING CAMP.

The 1926 session of Indian Spring Holiness Camp Meeting, (Flovilla, Ga.), closed August 15. This meeting was the first for many years and one of the most successful ever held. Many services were scenes of demonstration and several tent revivals were held. The camp saw several occasions shots of victory went up to the Lord.

E. C. W. and W. H. H. were the leaders. Brother Eaton, of Asbury College, had charge of the young men. Claribel Eaton led the children's meetings. Mrs. J. M. Glenn led the Bible class, and Sister Aycock did the singing, and it was the best this year that it has been for years. The Taylor University girls' quartet has the largest number of members in the state, and their singing was fine, and was a blessing to the meeting. Brothers and Sisters, young and old, were moving in the holiness, and his messages were marvelously owned of the Lord. A brother, who had not walked for five months and looked as though he had not slept for a week, was anointed and for whom we prayed the "prayer of faith," and he was able to talk across the room, and was pronounced healed by her physician. Another case in an adjoining town was very sick, and was praying for healing, and could not rise from her chair. After anointing and praying for her, she jumped up and went to church the next day both morning and evening. Christ is alive!

Following this meeting we held the revival at Epsom, a church on the Plainville work, with the minister of the church, Mr. Aycock, moving in somewhat against us, the Lord still gave us large congregations when the people could possibly get there. There were some sanctified and some converted and one clear case of healing.

M. Vayhinger.

O H P O L I G I N G.

From August 3 to 15, we held a camp meeting at Fairview, near West Union, Ohio. We have scarce
ly ever held a more favorable camp meeting under the conditions that existed in this instance. This is the third camp meeting that we have held, and the people propagating it were inexperienced in camp meeting work, and there were some mistakes. Though a good number of them are as fine a class of people as we have ever worked with, there were some mistakes, and we engage this time to hold the meeting, and before we had secured a tent, we had to cancel the meeting because they had no tent, but after we disinfected them they reported, they announced that the meeting would be held.

There was some unchristian feelings entertained between two of the preachers connected with the meeting, and of some of our members, which caused a great deal of misunderstanding. There has been some misunderstanding relative to one of the workers who was to be used in this camp preaching which was a great illimitation against the work. After three night sermons, when the sermon was to be the last, I took the text, which was a great illimitation, and prevented any service being held that night, and on two other nights, and the meetings were held on account of severe rain storms.

Aside from that we had a very good meeting. We continued to preach the old rugged cross, and as a result we had a deep interest in the meetings, and some people who were under a heavy burden for the meeting got a great deal down upon the people. That night a great break came in the meeting, when several public confessions were made. A man had been heaven-bound, and asked, one of another, as they passed about in the church, if there were any congregations here in conference with one of the pastors, after stating his case he took his former pastor on his shoulders and carried him about the tent, while he was a great cbaking his old emotionism, nor no noise and clamor, but genuine Holy Ghost sanctifying, enlightening fire, as Dr. J. B. Chapman expressed it in a recent editorial in The Pentecostal Herald. It was early in the meeting that something extraordinary might come to pass and this was our case.

It was the consensus of opinion that the break thing have in this unusual manner the work of salvation would turn. As late as the day, and may more would be converted and sanctified and in the few days remaining of the camp to imagine one's self in great surprise and disappointment, when the very next night, a time when we were all expecting the greatest victory, the rain poured like a cloud-burst, so that no service was possible the next day after the weather forbade many coming then. From the time the great victory came on Friday afternoon the meeting was entirely rained out. The camp meeting association plans to hold the meeting again in a few years, and build a new wooden tabernacle, and with efficient arrangements make the camp meeting as the field is a large and inviting one.

We are now preparing for the next meeting, but have some dates not yet filled. Persons desiring to cooperate with us by doing some of the work will address the Secretary, Dr. J. B. Glaccum.

R E P O R T F R O M V E C C H L I N.

The Board of Directors of the Church closed the Third Annual Hallelujah Camp Meeting, at Oregon, Ohio, by the following report of the work done during the last ten days, and work which will stand for eternity was wrought in the name of Jesus. Besides those who were saved and were immediately baptized, there was a Princes among the young evangelists, and made the song services a limited means of grace.

P L A I N V I L L E, I N D I A N A .

The revival the same, was not so spectacular as deep and lasting. The pastor, Rev. Geo. W. Harkless, laid the foundation for a good reviving by preaching the full gospel, by personal testimony and by praying for the sick. He desired to declare the whole truth, his people in the tent were ready to follow, and the tent was a success. Sometimes the fire fell and there was a Prince among the young evangelists, and made the song services a limited means of grace.

KINGSTON, OKLAHOMA.

Since our last report we have held two good meetings with the help of the workers of the Oklahoma County Holiness Association, this being the first they have held. They are the church with the help of Messers, Melvin, H. E. Perry, and Miss Helen Peters, of Boles, Ill., was the singer, and played her part well. She is wholly converted to God and will go anywhere.

Our next meeting was at Rock Island, Ill., with our good brother, Pastor Larabee, this being our second meeting with the help of Messers, R. H. and W. L. Aycock. We had a good meeting. The workers, Miss Helen Peters, of Olivet, Ill., was the singer, and makes her violin work for the glory of God. We do not feel that we are among less dedicated workers, we believe God will bless Brother Larabee and his loyal helpers, and that this meeting starts well off. Remember when you pray for Brother Larabee we will pray for you.

Yours for Christ and souls,

Lewis J. and Edna E. Rice, Evangelists.


The Fourth Annual Riverside Holiness Camp was held with the little Church of The Nazarene at Green Town, Ohio, Rev. J. B. Chapman, pastor, and Rev. Leon E. Conover, and Rev. A. J. Martin and Mrs. Martin. The meeting starts well off. Remember when you pray for Brother Larabee we will pray for you.

Yours for Christ and souls,

Lewis J. and Edna E. Rice, Evangelists.


The Fourth Annual Fern Grove Camp was held the close of the Fifth annual tabernacle meeting held by the Muhlenberg County Holiness Association. For the fourth time these meetings have been held near the beautiful grounds owned by the Association and located on the Federal Highway running between Greenville and Greensburg, Ky.

The workers for the present year were E. L. Sanderson, Rev. Leon E. Conover, of Adams, of Freeport, Mich., who did splendid service, and who desired them to the people there. There were services up to the last day, and the weather was fine and pleasant. The meetings. The local pastor, J. A. Johnson, rendered excellent effective service as the assistant preacher, and the spirit and loyalty. The Camp Association was reorganized and all are united in holding an increasing of membership to almost one hundred.

The board decided upon Dr. C. F. Wimbly as the main preacher for 1927, also upon the service of Dr. Wimbly, and I am pleased that I might be able to secure his service. The service of Miss Helen Peters, of Boles, Ill., has been a great addition to the meeting, and I hope that many of the people in the country will take advantage of this great treat for the 1927 encampment.

Holding J. Howard, Evangelist.
to “Go forward” impels us to undertake great things for the camp next year and to expect great things to be done.

AN OPEN LETTER TO A YOUNG PREEACHER.

No. II.

My Dear Young Brother:

OLLOWING up my letter to you in HERALD, in which I congratulated you on your recent feeling of the gracious experience of sanctification, may I offer you a few suggestions?

You may be sure that you will meet with some sad disappointments; some people who have every appearance of being your devoted friends will forsake you. You will be surprised and grieved at the cool manner in which they will treat you, and their evident displeasure and disgust with you that you are seeking to live and to be those holiness people.

Do not let their cold treatment and great change toward you make any change in your attitude toward them. Be kind to any slight that may come; be cordial, kind and courteous to your old friends who may be ashamed of you and who want to break up their old friendship with you.

Under no circumstances permit yourself to refuse to love, as brethren and sisters in the Lord, people who may have deserted you. Do not draw away from them or make the impression that you believe yourself to be better than they. Remember that you are united to them in common fellowship, confidence and love.

All of those who have been regenerated are the children of God and are worthy of our most courteous and kindly treatment, tenderest love and consideration. God does not sanctify to separate us from his children.

He would separate us from sin and worldliness, but he keeps us in love, as salt and light to permeate it with Christian influence, illuminating it with devout and godly light.

Do not fail to give your testimony, but guard against extravagant speech and unreasonable claims, being careful that you never appear to be boastful. Of course, you may use such expressions as “I am holy,” “I am sanctified,” “I am free from all sin.” Rather, you want to say: “The Lord Jesus has done a work in my heart and made me holy through his atoning mercy,” “The Lord Jesus graciously sanctifies,” “The blessed Saviour sets me free from sin.” See that Jesus Christ is in your thought; that his name comes first in your testimony; that it is distinctly understood that you are not boasting of any excellence of your own, but that you are witnessing for Jesus and giving him glory and praise for the gracious work he has wrought in your heart.

May I suggest that you guard against excitement. A minister may become excited in his preaching, testimony or prayers and say things that are extravagant and offensive. There is a vast difference between the gracious blessing of the Lord upon our souls, the holy unction and joy of salvation, and more of the excitation which can be worked up or caught in a kind of con- tainment and destroys one’s peace, and hinders one’s testimony, prayer or message.

I think unless the Lord of the Holy Ghost one may be full of the joy of the Lord and yet be remarkably free from excitement that leads to extravagant and exaggerated speech and action.

You will not misunderstand me as objecting to holy emotions, shouting, giving God glory and praise, which is far from human excite-
To The Pentecostal Herald Family:

My Dearly Beloved and Longed for—

He whom ye love is desperately sick. Have been sick many weeks. Have had one operation preparatory to another more serious. Did not know that I was doing it, but was preaching against my life. The world is supplied with all needs. Please continue to pray earnestly for me.

Your brother in Christ,

Mingledoff

REDEEMING THE TIME!

(Continued from page 5)

cess as we might. The great forces of nature work chiefly without attracting attention. The following is the point we wanted to get before you:

"A man traveling in a far-off part of the world came to a place where there were missionaries. All the locals expect missionaries to be hospitable, which causes them to believe in missions or not. This man was no exception. He accepted the friendly invitation of the missionaries, to lunch with one, dine with another, and so on. They were side, spared no pains to make their guest comfortable. Their fare was very plain. But the visitor fell together and, for the visitor's benefit, bought something which is expensive in those parts. Wherever the visitor went for a meal, the ham was sent out for him. He enjoyed it very much. But he did not use their hospitable strategem. He thought they all had quantities of ham in their larders; he went home and talked about the extravagance of the missionaries, who lived every day on the most expensive food.

"Another visitor accepted a missionary's hospitality in another spot. The missionary household went without but lived habitually; but enough butter for the guest was placed by him at every meal. He ate it. He was not anybody else had any; and so he, too, went home and criticised the luxuries that missionaries have.

"Yet the facts in the case wore facts. One traveled as the missionaries traveled; the others did have butter. Evanspeaking may follow facts. The trouble is, it usually doesn't have all the facts, or anything near all. Many a poet that, it puts the wrong construction on the facts, and so makes them false in their bearings. These two incidents, reported lately by one who knows the run of sanding others by saying unknown things based, apparently, on fact. The only safe rule is to put the least possible construction on the facts, and when they seem beyond favorable construction—why, then keep that golden silence which all the ages have taught wise men to praise.

H. C. Morrison's Slate.

Salem, Va., Sept. 10-19,
Dear Aunt Bettie: You will let a New Jersey girl in to join your happy band of boys and girls who take the Herald and as you put my other letter in I will write again. What are all your cousins doing and how is every- one including Aunt Betty. Ruth Berry, I got your letter, and also my present you sent me. I don’t know who would like to see this print I will close so please print this letter. I want to know if you have a brother beside Aunt Bettie and the cousins. If any of the cousins would like to write to me send me their address and I will answer all letters.

Eula Lawson. Monticello, Iowa.

Dear Aunt Bettie: I am going to try and write again. I have a new job and have gone to some company. I have no sisters. I only have my brother. My life is rather sickly and cannot work. I want Aunt Bettie to write a letter to our paper for the boys and girls.

Alter Frigden.

Dear Aunt Bettie: Will you let a Pennsylvania girl join your happy band of girls and boys if she does not take The Herald, but I like to read it. I am twelve years old. I am in the fifth grade at school. I weigh 65 pounds, 4 feet 10 inches tall. I was baptized January 29th, 1926. I have four sisters and one brother. I would be glad to hear from the little dear. Please write to Aunt Bettie and all the cousins.


Dear Aunt Bettie: Why are you and the cousins doing this summer? We are reading the old Herald. I love its good old style. I am sure the writers of this grand paper will be spared many more years to do the work of the Lord. Dorothy Smith, you are the sport of my life. I do not write to you, but I will be nineteen Nov. 14. I love writing a letter to you. It will write again I will gladly answer. I feel sorry to see the old ones go. I have been sick. Dear Cousin, how is it going with you. The school and church. I’ve been out of school school. I wrote you the last December 10 and cousins, go while you can. If we stay home one Sunday the next one will come easier to you. How is this Sunday. It has not been in a crowd unless it was girls. How many boys and girls will come to play for some great camp meeting. There is a revival being held not very far away by Rev. Wallis. He is a fine preacher. Cousin, please send me; will answer all letters received.

Helene Lusinda Lancaster.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I am living with my mother and father. My name is Helen McCrary. I have six brothers and two sisters. We have got a new house and a farm. I am going to teach school next year. I am in the seventh grade, and have taken band, and weigh 125 pounds. I go to Church and Sunday school. May you live happy and health.

Helen McCrary.

Dear Aunt Bettie: I hope you have room for a Missouri girl to join your circle of readers. I am an old girl, eyes, fair complexion, and am ten years old, 55 pounds, 5 feet tall, and weigh 125 pounds. I go to school every day. I belong to the Park Avenue Evangelical Church. I am going to have Sundays in three years, and was sick both times. Helen L. Esry.

Dear Aunt Bettie: Well it has been some time since I wrote to The Herald and as you put my other letter in I will write again. What are all of your cousins doing and how is everyone? Ruth Berry, I got your letter, and also my present you sent me. I don’t know who would like to see this print I will close so please print this letter. I want to know if you have a brother beside Aunt Bettie and the cousins. If any of the cousins would like to write to me send me their address and I will answer all letters.

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STARTLING SIGNS OF GREAT WORLD CHANGES

soon to take place. By Rev. D. M. Pau-

no, Senior Pente.

The richness of the latest book, "The Great World War," by the late

volume is to be read in the history of the coming world dictator: the

the World War, for which the British failed at the armistice sign.

victorious in the war. The book is a

this year.

CURLIE

FALLEN ASLEEP

GILES

Mrs. Rosetta Robertson Giles, born January 1, 1873, died August 7, 1926.

and became an active member of the Methodist Church until she passed

was united in marriage to Mr. W. E. Giles, April 16, 1890; to

She was the devoted wife, a faithful

was expected to have her return

soon to take place. By Rev. D. M. Pau-

The richness of the latest book, "The Great World War," by the late

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the World War, for which the British failed at the armistice sign.

victorious in the war. The book is a

This sketch is written for the in-

comfort and cheer of the wife of

of William Hammert, who was born in

Mississippi, died in Caldwell Parish, La., August 12, 1926. He had seven brothers and

three sisters; two brothers and one sister survive him. William grew up within the fellowship of the

home. He took no interest in

making up the great judgment day until a few months before the summer

He was married to Miss Priscilla Biggs, a devoted Christian girl, in 1867. To

them were born three

children. The mother's

and to her husband, William would not

by his family's lack of

screwed up his face at the

When the war came, he didn't want to

And he

and the prayers of his friends, the great

was lifted up and he gave

of God. After his conversion, his house was

to the Saviour and not

in the lives and hearts of

He was a

promises in his precious word. It did

the saints good to see the old-time

power manifested, and

promises which were then

beach the world is on fire, or

are pressing the
down pillow.

Many were

in this camp meeting. There are few

who do not want to make a fortune, and

the talk of the day. We

profit by considering the

beautiful things that our

hears us in his Word about

The people of the Alphalf

county are looking forward to a
time of deep prayer and

Arrangements are

already under way towards this end, and

it is expected to have her return sometimes this winter, after the first of

the year, for a three or four

weeks' meeting.

"What is this, that we hear the sound of steps in the

door?" What a thrill of interest to

men when they

The great God through his Son and

the Holy Spirit did his office work in

behold, not to have

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Lesson XII.—September 19, 1926.
Subject.—Obedience to Law (Temperance Lesson).—Lev. 26:3-5, 14-29. Exegetical class.
SUNDAY SCHOOL LESSON
REV. O. G. MINGLEDORFF, D.D.

Lesson—Mount Sinai.
Introduction.—This is a timely lesson. Priestly courts are almost helpless in their spineless weakness. Our legislative bodies seem to be afraid to relieve the courts and let the law take care of all law violators without the help of cumbersome technicalities that are being used by unprincipled lawyers to defeat justice and turn loose upon the body politic a set of low criminals unwhipped of justice. All of this is made possible because our people are lacking in the sturdy moral sentiment necessary to force lawmakers and courts to do their duty. It is very easy to see what is needed, but very difficult to make our people act. Every one knows what is needed; but conscience is an unwilling agent.

Our people seem to have forgotten, if they ever knew, that God will hold us responsible before the bar of justice. God’s moral sentiments and national laws as certainly as he will for the violation of divine law. Israel was a nation in whom every soul should be under the higher powers. For there is no power but of God: the powers that be are ordained of God. Our power, resisteth the ordinance of God: and they that resist shall receive to their own damna-

THE PENTECOSTAL HERALD
Wednesday, September 8, 1926.

In the name of all God’s Saints, I wish to bring to the notice of all members of the congregation, and especially to the Brethren, that this is the last issue that will be published. The Brother, who has always been my constant helper in the work, is prevented by his health to continue this work. The business is being sold to one who will continue to publish it, and I ask all who are interested to write him at once. The new Editor of the Herald is Brother Reed, who will give his best in the work. May God bless him in his work.

Not only is there a disregard for the Volstead Act, and a thorough violation of the Eighteenth Amendment to the Federal Constitution, but general lawlessness seems to have infected our people. One finds Methodist stewards, Baptist deacons, Presbyterian elders, Episcopal vestrymen, and various other denominations’ workers and teachers going hunting and fishing in the afternoon after having attended services at church the forenoon; and then this upon the holy Sabbath day. Brethren, all this is wrong. It is a shame and a disgrace in the eyes of lawbreakers. Enforcement is so poor that criminals are encouraged to violate the law. The most merciful thing this nation could do about the prohibition laws would be to fix the death penalty for all who violate them, and to execute the law speedily and to the letter. Such work on the part of this nation would save thousands of lives in the near future.

The penalties that Jehovah attach-

Evangelistic and Personal.

Rev. George W. Miller, D.D., of Montana, has recently returned from some of the most intense experiences of his life as a circuit rider of Canada, and a bishop in the C.

dian Net, 50 cents, postpaid.

Bishop Francis Wesley Warne of India.

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Bishop Francis Wesley Warne of India.
Rev. R. A. Young: "I wish to recommend my friend, Prof. Otis W. Spinks, for evangelistic work, to pastors, evangelists and camp meetings and committees who need a real singer. I have had Brother Spinks with me for several weeks, and he can testify to his efficiency. He is earnest in prayer, fine with altar services, and holds young people’s and children’s meetings. He may be addressed at Wilmore, Ky."

Mrs. E. E. Davis, 222 S. 6th Street, Paducah, Ky., desires to become a pastor’s assistant, or to engage in evangelistic work. She has practical experience in personal visiting, personal work, Bible teaching, and conducting women’s and children’s meetings. She prefers to labor in the Southwestern states from now until next May. References given if desired.

ANNOUNCEMENT!

The Pilgrim Bible Holiness College, Paducah, Ky., announces its Fall Term Sept. 20. It is a co-educational, spiritual school, with competent, sanctified teachers. (Junior- and Senior-College, Academy, Bible College, Department of Music, Art and Nursing; also a Grammar School. It has a delightful location; instead of termites, ants, or other pests. For information, write to Rev. G. Arnold Hadig, Pres., 1549 N. Hill Ave., Paducah, Ky.

MESSAGES FOR THE TIMES

Dr. A. C. Sawyer, of Tampa, Fla., writes thus of the above book: "I have just received the latest book from the pen of Dr. C. F. Wimbly, and went into it at once. This is the third or fourth book I have read from this author and this is his best. Nothing so gripping and thought-provoking has fallen my way. I look upon the author as a crusader of righteousness in one of the greatest conflicts of the ages—the fight between Bible truth and error. As a minister and a layman I consider Mr. Sawyer as one of the outstanding men of the country. I am now giving ‘Messages for the Times’ the third reading."

AN OFFER

Have you heard—J. C. Penny, (the merchant) offers a home in Florida one year free? He has farms of twenty acres or less. Men are wanted who have had farming, poultry, trucking, or fruit-raising experience. Prefers families who do not use whiskey or tobacco and those who are members of, or are in sympathy with some church. These homes are near Green Cove Springs in northern part of the state and thirty miles from Jacksonville. A good school in the community, high school and agricultural school with opportunities for young people going to school at home. All day and work their way.

At close of first year the parties can agree with Mr. Penny to pay for homes in annual payments of $5.00, but in the first year he asks that the house be kept insured costing about $6.50. This is said to be a very valuable community. It is certainly a great offer for folks to build a home. If you are interested write to J. C. Penny, Gwinn Corporation, up from a coal pit after 153 hours, as we do not write me as I have nothing to do with this movement. This is written without Mr. Penny’s knowledge, S. L. C. Coward, Stephensport, Ky.

RELIGIOUS MANHOOD

Western Kentucky has contributed a fine group of singing evangelists and record tales that come out of Salom, far down in Livingston county, is a tale of different nature. It bespeaks the personal touch; instead of tears, it is the place of despair; love in place of hatred—and, out of these, victory in the face of death.

Salom is a hamlet in a world alien to the industrial east. Down in the Cumberland, the great tangle of river bottom that winds along the Ohio, the Cumberland and Tennessee, is a typical soft coal region of the region, in which the miners are nearly all of American birth and descent. The five men who came up from the Cumberland, the great tangle of river bottom that winds along the Ohio, the Cumberland and Tennessee, is a place of despair; love in place of hatred—and, out of these, victory in the face of death.

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

There are hundreds, yes, thousands, of villages and communities and crossroad districts that have had no real spiritual awakening in years. In these places multitudes are dying without knowing to whom they could go to do something to try to bring to them a gospel which is the power of God unto salvation?

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

Last summer the organization had five tents in the field; the workers were able to preach to thousands of people; many souls were blessed. We were greatly encouraged at some point to go forward. We had nineteen tents in the field. We are praying for and expect ing a great blessing from God in the conversion of sinners and sanctification of believers.

A membership fee is $1.00 a year in The Evangelical Methodist League with the privilege of making any other donation you may choose. We wish to use the proceeds from the membership fees in order that we may be able to hold in the late fall some important conventions. It is a work growing wonderfully and is full of promise. Become a member of the organization and help us with your prayers.

Write name and address on blank below, detach same, and send it to our secretary, Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

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

Name:

Postoffice:

Contributions:

POST-MILLENNIALISM AND THE HIGHER CRITICS

JUSt Published

Andrew Johnson, L. L. Pickett

Every Believer in Christ’s Near Coming Should Read This Book The Only Book Which Answers The “Higher Critics”

PRICE, $3.00, POSTPAID

This book has been strongly endorsed by many preachers and Bible students. The gifted writer and preacher, Rev. C. F. Wimbly says: "Here is the last word on the subject. Rev. G. W. Bidwell, who stirs the people with his own very helpful writings spoke strongly of this book. The stock is running low, but there are still many who feel that this is one of their chief needs, and they do as good a job as we wanted. So we are selling them out at only $1.50 while they last."}

Bishop H. M. DuRose, one of the highest minds in Methodism, wrote, "I am deeply impressed with the work. I have been reading it." Bishop Wimberly, in his recent letter from the Southern Annual Conference, concluded by saying, "I have read the book and trust it will be of great help to our people." Bishop Wimberly and Bishop DuRose are most respected members of the Methodist Church, and the most prominent of all our preachers.

Mr. Dear Sir, at the time I wrote you concerning your work, "Post-Millennialism and The Higher Critics," I found the book strongly written and thought-provoking, and give pleasure in the reading. The chapter on "The Son of Man" is a fine piece of interpretation; and I am glad to be engaged in full accord with the definitions therein given of the titles of our Lord, Jesus. "Son of Man" and the "Christ." The book is the Sum of Man in the former sense; Christ is the Anointed, Divine and All Inclusive Second Person of the Godhead. I am sure you are not confused with the false teaching of "Coming" of the King, etc. "Coming" is an ineffable, and must be taught in the Scriptures cannot be otherwise read; and you have completely answered the objections that this continues to trouble us.

I am thus with you in your view as to the personal Coming, as I am with you in the view that the Lord Jesus shall come in the glory of His Father and in the power of His Majesty, and will be holy. His once crucified body is now at the right hand of God. As in death, so it shall be in the resurrection. It will be glorified. Thus, glorious body! I shall behold it! With you and with all others who contended for this faith I rejoice, and I cannot accept all the details of the interpretation of my brethren; but with them I say: "Even so, come, Lord Jesus!" The Years of Birth, the Resurrection, the Second Coming, and the Coming make an inseparable part of our doctrine and system.

With all prayers and good wishes, and with renewed thankfulness for your brotherly sympathy and helpfulness, I am, Most faithfully,

H. M. DUROKE

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ARE YOU INTERESTED IN THE SALVATION OF SOULS?

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

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Write name and address on blank below, detach same, and send it to our secretary, Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.
EVANGELISTS SLATES

AYCOCK, JAREETTE AND DELL.
Salt Lake City, Utah, Sept. 1-29.

BACHMAN, H. G.
Beloit, Ill., Sept. 1.

BACHMAN, L. W.
Brownsville, Texas, Sept. 1-29.

BACHMAN, R.
Parkersburg, W. Va., Sept. 1-29.

BACHMAN, R.
San Antonio, Texas, Sept. 1.

BACHMAN, R.

BADGLEY, W. R.
Grand Prairie, Tex., Sept. 1.

BAUMANN, T. H.
Los Angeles, Calif., Sept. 1.

BEALES, A. F. AND LEONORA T.
Pittsburgh, Sept. 1.

BREITBART, W. S.
St. Louis, Mo., Sept. 1.

BRYCE, J.
Gospel Singer, Plano, Marton, and Children's Worker.
Open for dates during Sept.

BRAY, M.
San Antonio, Texas, Sept. 1.

BROWN, A. L.
Arkansas City, Kan., Sept. 1-29.

BROWN, A. L.
Arkansas City, Kan., Sept. 1.

BROWN, A. L.
Arkansas City, Kan., Sept. 1.

BROWN, T.
Tulsa, Okla., Sept. 1.

BURDETT, E. B.
Charleston, W. Va., Sept. 1.

Butler, B. H.
Emory, Texas, Sept. 1.

Butler, B. H.
Emory, Texas, Sept. 1.

CAIN, W. B.
Kentucky, Sept. 1.

CALLER, A. L.
Shreveport, La., Sept. 1.

CALVIN, E. C.
Brighton, Colo., Sept. 1.

CLARKSON, J. B.
Denver, Colo., Sept. 1.

CLAYTON, J. S.
Mt. Vernon, Ind., Sept. 1.

CLERK, J.
West Virginia, Sept. 1.

CLYDE AND CAMERON EVANGELI-
STIC PARTY.
Open for dates of Sept.

COPLEY, D. C.
Sanger, Texas, Sept. 1.

CRAWFORD, C. C.
Memphis, Tenn., Sept. 1.

CROCKETT, M.
Gospel Singer, Sanger, Texas.
Address, Sanger, Texas.

CRUMP, J. A.
.leave.

CUMMINGS, E.
Columbus, Ohio, Sept. 1.

CUMPSTY, J. K.
Huntsville, Ala., Sept. 1.

DAVIES, H.

DICKINSON, R.
Beloit, Wis., Sept. 1.

DICKERSON, J.
New York City, Sept. 1.

DIGNAN, W. G.
Oakland, Calif., Sept. 1.

DUNNAMW, C. M.
Waukesha, Wis., Sept. 1.

ECKER, H.
Pittsburgh, Pa., Sept. 1.

ELUKER, THEO. AND WIFE.
Eustis, FL., Sept. 1.

ERICKSON, V.
Muncie, Ind., Sept. 1.

ESKILDSEN, J.
Swedlund, California.

ETZEL, B.
Pittsburgh, Pa., Sept. 1.

EXTON, A. L.
Washington, D.C., Sept. 1.

FOREST, W.
Washington, D.C., Sept. 1.

FROST, H. H.
Mount Vernon, Ind., Sept. 1.

FUCHS, W.
Brantford, Ontario, Sept. 1.

FURNESS, R.
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Address, Sanger, Texas.

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By Francis J. O'Connor, D.D.

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Sinners in the Hands of an Angry God
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The congregation was assembled. The minister was sent to inquire if the preacher had come. He reported that he was in his study, beguiling some one to go with him. Finally Mr. Edwards appeared in his pulpit and preached this sermon, which is said to be the greatest and most effective sermon ever preached since the time of Christ.
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Dr. Paul has written two sermons as an effort to explain a certain doctrine of the church. "Another Man," the other edition of Pentecostal Holiness. Any one who reads these books will see the importance of the book in worth reading and placing along.
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Let's Study
PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky.
The Unitarian Church—which does not believe in the virgin birth of Christ, his deity, or the atonement made for our sins on the cross—is the most deceptively and dangerous brand of infidelity in this nation.

No church organization or individual is Christian that does not accept the Christ of prophecy, of the gospels and epistles, as the incarnate Son of God and the one all-sufficient Saviour of men. "There is none other name under heaven given among men, whereby we must be saved."

Those Methodist preachers who deny or question the virgin birth of Christ and the atonement made for sin in his death upon the cross, or insist that they are indifferent to a correct view on this all-important subject, are entirely unfit to occupy Methodist pulpits and ought not to be supported by Methodist people...

The time has come when we should insist on soundness of doctrine and faith in our ministry on all the fundamental Bible teachings on Christ and the divinely revealed scheme of salvation. No man has a right to eat the bread of the church and at the same time inveigh against the vital doctrines of the church. No true man will.

Much is being said of a "social gospel" which leaves Christ and a Redeemer and the new birth of the individual quite out of the place of first consideration. Christ by no means is a social feature, a program for the salvation of men. The Christ who said, "Ye must be born again" laid powerful emphasis upon eating the hungry, clothing the naked, ministering to the sick and visiting the imprisoned. In his gospel, and in the teachings of his disciples, these good works did not take the place of, or come before, saving faith in him, and the new birth, but they were the fruits of that faith, the works of those who had become new creatures in Christ. Our Lord plainly taught that in the day of judgment these good works would be counted as having been done unto him. To seek to be saved by good works is idolatry; it is to trust for salvation in what we do, and to repudiate Christ as a Saviour. In the true service of God and humanity comes before doing, first the good tree, then the good fruit...

If the noisy modernists would think more and talk less they might have time to remember that the Church of God, believing the Bible is a divine revelation, and trusting in Christ for salvation, has built the houses of worship, the schools, hospitals, colleges, homes for the aged, and houses for the orphans. The Church of God has sent its missionaries throughout the earth and around the world, preaching the gospel, bearing feeding, clothing and bringing hope and salvation to millions who sat in darkness and sat in the darkness of the Bible and the Christ of the Bible. The modernists have done nothing of the sort. They have fostered doubt, provoked controversy, division and distrust, and hindered the work of the Lord. They are powerful allies of the rank and blasphemous infidels. They aid and abet the world, the flesh and the devil in the destruction of saving faith and the damnation of human souls. Jude, in his epistle, gives a good description of these "filthy lucre." In the following words: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds are they without water, carried about with winds; trees, whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

AN OPEN LETTER TO A YOUNG PREACHER.

No. III.

My Dear Young Brother:—

WILL you bear with me in a few more suggestions that may prove of some value? I hope they will not prove in any way burdensome.

I trust you will not get the idea that because you have received the sanctifying power of the Holy Spirit you are exempt from the necessity of prayer. I urge you to pray for everything; for instance, you are called upon to say grace at the table. Do not break out and have family prayer. Return thanks in a few well-chosen words and do not bore the people and delay the meal with a long rambling prayer. You have not been asked to have family prayer, but to return thanks for the meal before you.

You are asked to conduct family prayer. Do not read a long chapter and then a long, wandering prayer. Read a few well-chosen verses,—perhaps a short Psalm. Fix in your mind certain appropriate Scriptures for certain occasions and recite, if you should be called upon, to officials at the family altar with intelligence and true devotion. One of my friends who entertained a number of home-born people with a service that they never bragged on him and his family for entertaining them in their prayers at the family altar until he was bared, shaped, and a bit disguised. He did not want his preachers to go bragging on him to God. He wanted them to offer a humble, earnest prayer for himself and family to be done with it, and let his children go to school, his wife go about her housekeeping and himself go to his business. Of course, there are times when one may be greatly drawn out in prayer and then the Spirit must certainly be permitted to have his way; but it is easy for a man to fall into the habit of conducting a family service so long, and in a way to be offensive instead of a means of grace.

Suppose you attend a revival meeting; you are not asked to preach, and ought not to be. Some one else is doing the preaching, but you are asked to pray. Do not take advantage of it to ventilate yourself, to give a theological discussion, to exhort, to give God a great deal of information on subjects on which he is far better posted than yourself. Take none of your prayer in the style of personal prayer. We have many brethren who, when called on to pray in public, will begin by thanking the Lord that they were born of godly parents, using the offensive expression, "You know." I cannot believe that is a proper way to address the great God of the universe, but they will say, "You know that I fell under deep conviction and that after days and nights of agony, I was converted and then, Lord, you know that I..."

"You know that I fell under deep conviction and that after days and nights of agony, I was converted and then, Lord, you know that I..."

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LIFE IN THE SPIRIT.
Rev. G. W. Ridout, D.D., Corresponding Editor.

HERE is a big difference between Religion and Spirituality. There is much religion in the
world but not much spirituality. And there are in the world, hundreds of thousands of
church members, but great masses of them are unconverted.

Charles Wesley, describing the formal
Christian, sings:

“Oft did I with the assembly join,
Near thine altar thousands year
A form of godliness was mine,
The power I never knew;
I rested in the outward law,
Nor knew its deep design.
The length and breadth I never saw,
And height of love divine.”

The first thing we note about the Life in the
Spirit is that it has its origin in the new
birth—“Ye must be born again.” “Except a
man be born of water and of the Spirit, he cannot enter into the kingdom of God.”
John 3:5.

The new birth is both a mystery and a marvel in Roman or Church life. It may be, as
some have said, as marvelous as any miracle. “It is only a religious force,” says Begbie, “which, in
the twining of an eye, can change the charac-
ter and frame of a human being and turn the
winds and stands utterly free from tyrannical
passion, but is filled full of a great enthusiasm,
and desires to spend his whole life in working
for righteousness, and feels as if he had fed on
honey and drank the milk of paradise.”

“Regeneration is a work of the Holy Spirit
by which the heart is renewed, so that it
turns from the love of sin to the love of holy,
and from enmity and disobedience to the king-
dom and service of God.” (Baptist Catechism.)

The new birth is simultaneous with justifi-
cation.

The new birth is a moral transformation.
The new birth is an instantaneous work.
The new birth is the work of the Holy Spirit.

Second. Life in the Spirit has the follow-
ing marks about it as designated and set
forth by Rev. R. M. Spangenberg:
2. Spiritual walk—Verse 4.
5. Quickening spirit—Verse 11.
8. Witnessing spirit—Verse 16.

Third. Life in the Spirit raises the level
of life, its thinking, its purposes, its motives
and activities above the natural to the super-
natural.

Spiritualism is seen everywhere today and
the supernatural is deprecated and ignored.
An unconverted minister, no matter how
highly educated he may be, cannot reduce every-
thing to the natural and run out the
supernatural. I know a Methodist Church, it has the most beautiful building I ever saw; it is a poem in stone; it was erect-
ed years ago by devout Methodists who in-
tended that it should be carried on as a
Methodist Church but, with the coming of
Modernism, trained in a Modernistic Seminary, was sent there as pas-
tor. He undoubtedly never knew real con-
verging grace. He has said that he was
brought up in the Church, that he had never had any sudden change like conversion. When he took
charge of that church he changed everything
to a naturalistic basis; his program had no
room for the supernatural. He emphasized

I S T H E A G E O F T H E “ L A W L E S S ”

“And then shall the Lawless One be re-
vealed in the midst of the saints, and not
they in his midst.”

He is Soul-witnessing

1 Cor. 9:16-22,
He is Minister-rendering


the social, not the spiritual; he believed more
in movies than the moving of the Holy Ghost.
He believed that Methodism was not in the
mourner’s bench. He believed in the Bible as
literature, not as inspired of the Holy
Ghost. The inevitable result, of course, was
that the spiritual people were alienated from
the church, and folks who believed in
Modernism, in play more than prayer, in pro-
gram more than the Holy Ghost, were allow-
ted to run its activities. The young preacher
had no spiritual vision because he lacked the
spiritual birth; he was a stranger to the su-
phantom of Christian perfection, was the doctrine of the Witness of the Spirit.
Bishop McTyeire has well said, “The doc-
trine of conscious conversion and of the di-
agnosis of the Spirit was far less known. The
heart of the believer that he is a child of God,
was the doctrine which exposed the found-
dations of the opposition of the formalists of the Church, and the ridicule of the
philosophers of the world.”

The joy of the soul which has reached the
point of blessed assurance is well expressed
by Charles Wesley in his hymn thus:

“O love, thou bottomless abyss,
My sins are swallowed up in thee.
Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesus’ blood through earth and skies,
Mercy, free boundless mercy, cries.”

“My God is reconciled,
His pardoning voice I hear;
Pray for me for this child,
I can no longer despise.
With confidence I now draw nigh,
And Father, Abba, Father, cry!”

Fifth. Life in the Spirit produces a different
type of man from anything that the nat-
ural man, or the cultural man can pro-
duce. The kind of man who has been
brought to the realization of the
Spirit of God has the following characteris-
tics:

He is God-pardoned—Col. 2:10-13.
He is Spirit-filled—Eph. 5:18-20.
He is Blood-cleaned—Jer. 3:19, 20.
He is Fruit-bearing—John 15:1-8.
He is Soul-witnessing—1 Cor. 9:16-22.
He is Minister-rendering—Matt. 20:26-28.
He is Prayer-prevailing—John 15:7; Jas. 5:16.

The soul whose life is lived in the Spirit has qualities which distinguish it from the world. When Jesus received the Spirit at Jordan, he came in the form of a Dove. There is a sense in which all true believers should possess these qualities:

- The dove is pure in nature.
- The dove is gentle in manner.
- The dove is constant in love.
- The dove is particular in food.
- The dove is swift of wing.
- The dove is social in habit.

One has said: "Jesus was baptized with the Holy Spirit and with fire." He was already pure in heart and absolutely free from sin or sin's pollution. But we are not pure in heart until the Holy Spirit burns out all impurity. Then, the Holy Spirit has a peculiar relationship with the individual.

"He is the Spirit of Truth to sanctify. He is the Spirit of God to sanctify. He is the Spirit of Love to sanctify. He is the Spirit of Life to fructify. He is the Spirit of Christ to qualify. He is the Spirit of Holiness to testify. He is the Spirit of Light to clarify. He is the Spirit of Joy to satisfy." 

"There is no such thing as magic and spiritual power because of the absence of the Holy Spirit in the lives of the ministry as well as in the lives of the pewholders today. There is no such thing as the Holy Spirit. Every regenerated individual can be filled with the Holy Spirit, if he so desire. "Tarry" until he comes. Every Christian must be born again by water and fire to make him (1) Pure in heart; (2) Effective; (3) Fruitful; (4) Triumphant.”

Sixth. Life in the Spirit begots the spirit of faith and gives life to the hearer. On this point we hear the poet sing: "Spirit of faith, come down, Reveal the things of God; And let all men know, And witness with the blood. To thine the blood to apply, And give us eyes to see. Who died on the cross, Hath surely died for me." 

Faith born of the Spirit sent Carey to India, Morrison to China, Taylor to Africa, where they achieved wonders for God's kingdom. It was Charles H. Spurgeon, W. E. M. Reichenbacher, W. A. Heber, C. H. Mack, and the like, who were a force to be reckoned with in the Germany, Muller of England, and Hudson Taylor, who through mighty prayer, brought great gifts to men.

Romans 8:26 shows the great relation existing between the believer and the Spirit on the prayerful life. "Likewise the Spirit also helps our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Romans 8: 26.

"O come and dull me, Spirit of peace and love, And bring the glorious liberty From sorrow, fear, and sin.

The seed of sin's disease
Spirit of holiness remove,
Spirit of finished holiness,
Spirit of perfect love."

BEACON LIGHTS OF FAITH.
Rev. C. F. Wimberly, D.D.

CHAPTER XII.
JOHN CALVIN,

Of the illustrious names that projected themselves on the intellectual minds of the Sixteenth Century, and made an impression as the cyclades of that time, none was superior to that of John Calvin. He stands out as the unfathomable enigma of history, and that from the foundations of his religious personality. A theologian, than whom there has been no greater; a logician who drove his reasoning into a universal falsity; a scholar ranking among the best of his generation.

The theological scholasticism of the Twentieth Century, almost without exception, agree that Calvin's "major premise was wrong, but all admit that he succeeded in fastening his interpretation of the Bible, not only on the Reformation touching his own country, but England, Holland, and Switzerland, and, in some measure, Germany. He did this in his own day, but his influence did not stop there. His principles have remained in the creeds of several great denominations even after three hundred years. These doctrines, in the main, are no longer preached, but the ground, on which his philosophy was planted, is still the foundation laid that, among the groups of his followers, none has had the courage to eliminate them. A great American scholar and university president once said that he would go into a theological war, before he would suffer one word of the Westminster Catechism censored.

The name of John Calvin is contemporaneous with every generation since the beginning of the Sixteenth Century. Every seminar student, denominating himself a protestant with "Calvinism," Theological students for three centuries have been following him through the labyrinth of his astute thinking. What we get a perspective of the man, through the vista of ages, he blazed in first magnitude. When we try to understand him, his humanity—as a follower of Jesus Christ, and as the preacher of a compassionate-gospel, he is a mystery, a gigantic contradiction. God was everything; man was nothing. Divine justice was infinite, supreme, just; not even tempered with mercy. John Calvin was religious with a vengeance; he passed over no delinquencies of human weakness in himself, or anyone else. The man's sedition of Martin Luther—his love of fun and social relaxation—were intolerable with the great French reformer. Laughter and song must not be allowed in the program of life.

However, a close-up of the man does not reveal spiritual deformity, expressed in cruelty or unkindness to others. He was a big man, incapable of thinking or doing anything without thinking, a rigid character; his asceticism was a part of his nature; but they were not altogether responsible for the man as he was. Calvin was a victim of his times, and the atmosphere in which he lived was a cause and effect. He saw only the majesty of God, and man as a vile, rebellious sinner, deserving the fires of torment, that God's supreme justice might be exalted and glorified. Strange it may seem to us, and beyond our understanding, how he could see God glorified in the torments of the lost equally with the saved and redeemed. We repeat—John Calvin was the riddle—the enigma of history.

John Calvin was born in Noyon, Picardy, July 16, 1509, just at the time two other events of worldwide significance took place: the ascension of Henry VIII, to the throne of England; and Luther's preaching at Wittenberg. His parents did not belong to the nobility, but they were honored by marriage. There were six children, four boys and two girls. The sons were all ecclesiastically religious, holding all things touching the church as paramount. Of the careers of the three other, we know nothing. The name of Calvin in religious history is due to the one illustrious son. At the early age of twenty, John was appointed to a chaplaincy of the Noyon Cathedral. This gave him financial assistance while preparing for college. At this time fortune smiled upon the lad. Because of his zeal and Mommon became greatly interested in young Calvin, and they invited him to share the private instructions they were giving their own children. Calvin availed himself, and they who had practically adopted the young man, took him along, and he was given the advantage of the great library here, with some of the bright and the beautiful of the times. At the age of fourteen, Calvin entered the College de la Marche, and there he received instruction of the great scholar, the humanist of the time, Erasmus. Here, he mastered the Latin language, as he mastered the Roman, and his first literary efforts were some commentaries on the classics. At the age of twenty, he was wide awake, and on the alert for argument, a protest, and debate on the most insignificant point of difference, either with teacher or pupils. If it were not clear to him, he hated things until it was. His fellow students called him "Accusative."

His early ambitions were looking to the law, and the unusual brilliancy of this pale-faced young man bespoke for him a great career. His father urged him to enter the University of Orleans, that he might come in contact with Etotelle, the most renowned jurist of the land. John Calvin literally "burned the midnight oil," and it was thought that he was one of the leaders of his generation as a student shattered his health; all through his life he was a weak dyspeptic. His physical life was a direct contrast to Martin Luther, whose physical powers were almost unlimited.

While at the university, at the age of twenty, he was converted, and this turned his life into new channels; lawbooks were discarded for the Bible and books of theology. He left Orleans and went to Bourges, where he devoted himself to the study of Greek with the German linguist, Wolmar. Not long before, he rejected all the dogmas and tenets of Catholicism, except the fundamental truths of revelation, and became an ardent apostle of the Reformation. In the year 1533, he returned to Paris, where the Catholic dignitaries became greatly excited over the reform spirit which was gaining so rapidly, and with the King's co-operation for its suppression, began the old game of persecution. So bitter was the opposition, that Calvin fled from the city by hiding himself from a window by a sheet, and disappeared as a student, passing on to a castle, and the guards, and finally reached the castle of the Queen of Navarre, the mother of Henry IV, whose heroic career figured so wonderfully in the struggle of the Huguenots, of which we shall speak in a subsequent chapter.

At the age of thirty, leading a wandering life for some time, he again returned to Paris, hoping to meet Servetus, who was now an outstanding figure among the new thinkers. Persecution was now so bitter in France that many insisted that Calvin had to again flee for his life, going to Basel, where he began his literary career among the new thinkers, which brought him into the limelight as one of the brightest minds of Europe. Hoping to gain the friendly interest of Francis I, he dedicated the Institutes of Christian Religion to him. It was a powerful appeal to history

(Continued on page 6)
CHRISTIAN PERFECTION.

REV. C. W. RUTH, EVANGELIST.

"I am the Almighty God; walk before me, and be thou perfect." Gen. 17:1.

"Ye therefore, perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

By the above passages we see that perfection is the divine precept, and the standard for Christian character, both of the Old Testament and the New Testament; the first was spoken to Abraham, the father of the faithfull, and the second by Christ himself, to all disciples.

There is in all the Scripture, perhaps, no word from which we shrink more instinctively than we do from that word "perfect." Because of our familiarity with our own weakness, and fall, and sin, we have simply concluded that perfection cannot be found among mortal beings. In fact, many almost seem to boast in the off-setted statement, "Oh, I do not claim to be perfect; I do not believe any one can be perfect in this life," and thus they justify themselves in the course they are pursuing.

However, since God has required perfection, and commanded us to be perfect, there must be some sense in which we may be perfect. We believe that our God is a despot, and a tyrant, commanding and requiring the impossible. We need ever remember that his commandments are not larger than are his promises, and the provisions of his grace; that he always provides strength, and grace for the accomplishment and the fulfilment of all that he requires.

Now let us see what provision has been made for us in this direction. In Heb. 7:19, we read, "The law made nothing perfect; but the bringing in of a better hope did." We suppose that the writer here means to tell us that Jesus, in his atonement for sin, has provided a perfect salvation; that in Christ there is a perfect redemption, whereby he may make us perfect. Nor would we be pleased to believe anything less. We could not consent to believe that he had provided an imperfect salvation. In 2 Tim. 3:16, 17, we read, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, (perfected, margv:) unto all good works." The remarkable thing about this passage is, that our reference is made to the sinner; that it is all given "that the man of God may be perfect." In Eph. 4:11, we read, "And he giving some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Five orders in the ministry, but all called "for the perfecting of the saints"; "unto a perfect man." Here again there is no reference made to the sinner.

Next, let us note the objective in preaching. In Col. 1:27, 28, Paul tells us, first, that his subject is not the teaching was, "Christ": his method, was "warning every man, and teaching every man"; his objective was, "that we may present every man perfect in Christ Jesus." The man who knows what to preach, how to preach, and has the correct objective in preaching is likely to produce such strong impressions upon sinners and saving the world is in, and by, and through the church. When the church measures up to her calling, and her called privileges in the gospel the salvation of the sinner is the natural sequel, correlated as cause and effect.

That we see that the provision for our perfection is ample: Jesus provided a perfect salvation; all scripture is given "that the man of God may be perfect," a five-fold ministry for "the perfecting of the saints," and the very purpose in Apostolic bidding is, to "present every man perfect." Not only we need the objective concerning some who have lived before us, that they were perfect. See Gen. 6:3; Job 1:1; Psa. 37:37; 1 Cor. 2:6. Then why may we not be made perfect? If we would speak of man who is profane, and immoral, and exceedingly wicked, saying, "He is a perfect old sinner," we are wrong in the use of the term. Very well, if Satan could turn a man into a perfect sinner, we should be willing to believe that Christ could turn a man into a perfect Christian. Why not?

To disburse our minds of preconceived prejudices and fears concerning this subject, perhaps we need to repeat what has often been said: namely, that it is not absolutely impossible perfection, nor angelic perfection, nor Adamic perfection, nor, what some would term sinless perfection,—but Christian perfection, that is enjoined. God alone has absolute perfection: a perfection that is undivided; that may never be increased, nor destroyed; that is absolutely perfect in all his attributes, and in all his works; whereas our perfection is a relative perfection, derived from him; no, we cannot be perfect gods, but only perfect Christians; even in the babe may be as perfect a baby, as an adult is perfect as an adult. Christian perfection has to do with religion, and duty, and moral and spiritual purity. Angelic perfection pertains to angels alone; as unfallen beings they doubtless have a perfection that we may not have; we are not supposed to be angels. Nor is Adamic perfection, as Adam was perfect mentally and physically, as well as morally and spiritually; whereas our intellects have been impaired, and our bodies diseased and deformed, so that in this life we may never know Adamic perfection.

Why men use the term "sinless perfection" it becomes necessary to inquire what it is, as it is an ambiguous term. Usually they mean to say, "Do you believe in becoming so good and so holy that you could not sin, if you wanted to?" and if this is what we mean, answer, "No, we do not believe in sinless perfection," but if on the other hand by the term "sinless perfection," is meant, a salvation that saves perfectly, from all sin, both without and within, we would answer in the affirmative—though we never use this term.

Then what is Christian perfection? John Fletcher gives the definition as follows: By Christian perfection we mean nothing but the cluster and maturity of the graces which compose the Christian character of the church militant. Christian perfection is a spiritual constellation, made up of these gracious stars—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for your visible enemies as well as our earthly relatives; and in other words, perfect virtue for imperable God through the explicit knowledge of our mediator, Jesus Christ.

John Wesley defines Christian perfection on this wise: "It is by perfection I mean the humble, gentle, patient love of God and our neighbor, ruling our tempers, words, and actions. And, I believe this perfection is always wrought in the soul by a simple act of faith, consequently in an instant." And again, Mr. Wesley says: "Christian perfection is that love of God and our neighbor which implies deliverance from all sin; that this is received merely by faith; that it is given instantaneously, in one moment; that we are to expect it not of faith, but of moment; that now is the accepted time, and now is the day of salvation."}

In John 4:17, 18, we read of "love made perfect" in Isa. 28:9, we read of "perfect peace"; in James 2:22, we read of "faith made perfect"; and in Jas. 1:4, 18, we read, "let patience have her perfect work, that ye may be perfect, entire, wanting nothing." Hence we must conclude that a Christian may have at least "perfect faith," "perfect love," "perfect peace," and "perfect patience," according to the word of God. Nor do we know any valid reason why there might not be a perfect submition, a perfect consecration, and a perfect heart loyalty to all the will of God. Why not?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great (greatest) commandment. And this is like unto it, Thou shalt love thy neighbor..."
as thyself. On these two commandments hang all the law and the prophets; they are written upon the table of thy heart.

Since sin is both obstructive and destructive to love, a person must be saved from all sin, without and within, before they can measure up to this standard. God has promised to thus deliver us, and enable us to meet this divine requirement. “The Lord thy God will circumcise thine heart, and the heart of thy children, out of all thy stiff necks, which thou stiffenst, that thou mayest live.” “Herein is our love made perfect.”

The glorious task of the Church of saving the world by proclaiming the glad tidings of salvation is irreversibly defamed. Her mission of saving humanity by her loving example to Jesus as the Author of salvation is eliminated by training in morals and the process of socialization through education. Our message is through redemption by the blood of Jesus Christ is belittled, vitilified and undermined by the dogmas of modernism. Our shakiness and glory and dynamic Spirit-born love and power, and this double-edged sword of the truthfulness and inspiration of the Bible, this tainting and tarnishing and defining of the “light of God.”

Modernism has by the Gospel, we say, but has not been, and cannot be made more pure than pure.

The beloved gives us three proofs in which we may know whether we have the blessing:

1. “Whose keepeth his word (God’s word) in him verily is the love of God perfected.”

2. “If we love one another, God dwelleth in us, and his love is perfected in us.”

3. “Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear: because fear hath torment; the man that feareth is not made perfect in love.”

Never has a foe so insidious, so nefarious, so estranging, so dangerous, so erroneous, crept into the Church. Even an attack so unheralded as this. Never have we faced as an enemy which sought to destroy all the foundations of our doctrines and beliefs as modernism.

Modernism denies every fundamental doctrine of the Bible and of the Church. Liberalism flautingly affirms that the Bible is a human production, that it grew as the years rolled along. Christ-rejecting modernism sneer and scoff at the thought of predictive prophecy. They jeer at the finality of its religion. With marble-souls they cold-bloodedly tear out the very life’s pathway between two eternities, is vitally torn to shreds. Our God is maliciously maligned. All the precious divine and spiritual realities of the Bible and the systems of universes and blasphemously disgraced. The Savior, born of a virgin, Calvary making an atonement for the sins of the world is in a false, heartily humanized, vainly declared to be but man, and is taught to be the offspring of a human father and if so a fallen woman.

The modernist begins its “cunningly devised fables” with an antecedent assumption of a separate origin of life. With this foundation it is easy to eliminate all else of worth. The first truth attacked is the existence of God. Modernists have been so long and so emphatically declaring that he is the result of a gradual evolution, the reflection of the general idea of man about God. The modern doctrine of evolution deals with the whole separate origin of life with reference to personality. So God thus becomes a part of the vast machine of the universe—a god—order of every particle of the universe. He is not a product of this vast onward-grinding machine. There is thus no intervention in the inexorable laws of nature. There is no soul of man in need of redemption, the answered prayers are but a groundless chimera, a phantom. Every action of man, from the loving of the child to the debauchery of a lecherous woman, is sneered at, misunderstood, or answered.

The true purpose of degrading God into a system of evolution mechanisms and laws is its ultimate goal to the pinnacle of deity. Modernism worships not God but at the shrine of man!

To critics, Jesus died as an ordinary culprit. They know he is more of truth and the way of life than other men of his age. He was mistaken in science and history and having a lightly imagina tion they fastened on the material of his body and his moral deductions. How gory and stench and unhonored they sourly paint the story of the Son of God. They affirm that when Jesus taught he was the Messiah that he was under a strong delusion, a hallucination, emotionally and intellectually unbalanced, his words became, under the burning torch of hatred, derisive modernists, a mentally unbalanced—bordering on insanity—and an illegitimate Jesus.

The modernist has taken the stain, the sting out of sin, resolved salvation into a façade of appeasement of demands. Modernism has rewritten the story of the life of Christ in gag, shot it through with bile, tainted it with the soul poison of snakes, and denuded it with the moral venom of reptiles.

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and the Bible, teaming with pathos and logic, as it is the great voices of the ages. This conclusion—The future greatness of the Sage of Geneva shone forth from its pages.

After serving the cause with his pen, he again visited various places among other spots, he visited the Duches of Farra; thence to his native village, at which time the picture of the death of his older brother. With a younger brother and sister he started for Strasbourg, but the way was dangerous. Charles V. did not allow them to go, and they were compelled to detour through Switzerland. We mention these details, as his coming into Geneva was the beginning of another career for Calvin. His providence was providential; arriving there he met with some of the leading spirits of the Reformation who welcomed his presence, as they were in great need of one so capable as he. He did not wish to remain, but preferred to go on to Strasbourg where he could study and write from the Fuller counsel of his own mind. They finally prevailed upon him to remain, and that was the beginning of his great leadership; from that time on, the name of John Calvin became identified with Geneva. This was his throne of power. Already the people were outraged by the immoral lives of the clergy previously. It was the turn of the wealthy. John Calvin reigned supreme, and ere long he was the political dictator, as well as the religious autocrat, ruling the things of righteousness with a rod of iron.

The spirit of intolerance became more and more a part of the man, as he went deeper into divine truths. A Protestant Confession of Faith was drawn up by Calvin and Farel, which proved to be a yoke of bondage to the people, as the contrast was so great from the former mixture. Calvin and Farel were driven from the city. This event marked a brief hiatus in his life, but after a while he was recalled to Geneva; the people preferred his autocracy to the dissolution of society, to which it was rapidly lapsing.

During the short banishment in Strasbourg, Calvin married the widow of an Anabaptist, and the union was very happy, but the wife lived but a short time. When he returned to Geneva, the clans were at war, in government in all its details; it was a veritable theocracy and sought to control, not only the religious life of the people, but the social and domestic life also, known as the "City Libertines," which had been in power before, struggled against the Calvin administration for fifteen years, but in the end they were driven from the city, and the reformer's authority was now supreme and unquestioned.

The opinions of a man like Calvin could not always be received without objection; many were the various offices he held with men, some of whom were once his warm personal friends; but he knew no human ties, when principles were involved. We shall mention but one which reveals the harsh, unswerving character of the man. Servetus was once Calvin's devoted friend; but two strong points were sure to clash. The quarrel grew into a personal squabble of fierce denunciations on the part of both. Servetus left, but his religious opponent followed. Now, until he was simple arrested by the Catholics in Vienne, but it was through the manipulation of Calvin. He was charged with heresy, and brought back to Geneva. He was condemned to death. The order was carried out, and Servetus was burned at the stake with the approval of John Calvin. His policy was to burn a heretic, though the church could be helped and the victim's soul saved. This event is one dark blot on the superb life of a truly great man.

That our readers may understand the extent of this religious dictator's rule, we quote some lines from a standard history: "If a man was forbidden to the Sacrament, he was not to receive it, to be condemned to banishment for one year. One was condemned to death; a woman was publicly scourged because she sang common songs to psalm-tunes; and another, because she dressed herself for a frolic in men's attire. Bishops were not allowed to wear wretches in their bonnets; gamblers were set in the pillory, and nine-pin, and cardplaying were denounced as a sin against God. The poor were punished with death; and in sixty years one hundred and fifty persons were burned for witchcraft. Legislation extended to private habits of dress and of life; social life was suppressed. Holidays were forbidden, and excommunication was feared as it was in the Dark Ages. Calvin went to the extreme in all the usual customs of service; he could not tolerate any kind of ritualism. The churches were Cold, cold; the truth was preached. We must, however, forget his faults in the resplendent glory of his genius; he has had much to offer. The age in which he lived was more responsible for his seeming cruelty, than the inner spirit of the man. His faith absorbed every fiber of his heart; but the human spirit is precious, and we can but expect just such a character. The theologians of the past three hundred years who do not accept his conclusions are the most astute logician produced by the Protestant Reformation.

We wish to say in closing, that the theology of Calvin was but a restatement of the doctrines of Saint Augustin. He retraced it, however, and gave it life, so that it has withstood the ages and remains to this day, as a monument to the three religious empire-builders—St. Paul, St. Augustine, and John Calvin.

Scores of lives of this man have been written, and some of the greatest are from the Catholic standpoint. He was a prodigious writer; we marvel at what he accomplished. He wrote commentaries on various books of the Bible, harmonies of the Gospels, and on nearly every phase of religious criticism. In 1671, his works were published in fine print, and large volumes, and there were nine of them; but in 1689, a complete edition was gotten out of his works, and it required fifty-one volumes to produce them. The fact that we remember that all of his prodigious labors covered only thirty-five years, dating from his conversion at the age of twenty. The great crisis he deplored with Jamin Arminius did not result in victory for Calvin, but established two distinct branches of theology. The five points of this controversy were known as "the five points of Calvinism": the Decrees of God, fixed and unchangeable; Limited Atonement, Grace irresistible; Impossibility of Apostasy—sometimes called "Final perseverance of the Saints," and lastly, Election to Salvation.

He died at the age of 55. He should have been in his prime, but the frail machinery which enables his life to roll on is broken. Such a life not withstand the strain. He died in great faith, surrounded by many weeping friends, just as the evening sun was burning the western sky.

SHELTERED WITHIN POWER.

You wonder why a Christian who was formerly in abject slavery to sin can now live free from its domineering power? You wonder why the Christian can stand out in a victorious conquering triumph over all the cunning craftiness of the devil? You wonder why it is that a Christian can live a life like that which is based on the knowledge of crime, impurity and evil suggestion and yet remain blameless and spotless in the sight of God.

The secret of such triumphant living lies not in the person but in God who gives to such a soul a peculiar power or ability to this.
Cowan, Tennessee

The Cowan, Tenn., community religious revival and soul-winning activities have been reported in the Cowan Record. Rev. W. S. Steen and members of the Cowan Church sent us the following report.

REPORTS FROM SOUL WINNERS.

Cowan, Tennessee.
The Cowan, Tenn., community religious revival and soul-winning activities have been reported in the Cowan Record. Rev. W. S. Steen and members of the Cowan Church sent us the following report.

OLD SWEET SWEETS REVIVAL.

Down in the southeast corner of West Virginia is located the Old Sweet Sweets Revival. The resort is about midway of the beautiful Sweet Sweets Mountains, and is a delightful place to visit in this valley that Bishop Taylor traveled his first circuit. We had the privilege of visiting with the people and members of this fine church. We were glad to hear of the many souls that have been added to the church and members. We hope that this revival will continue to be a blessing to the community.

Hallelujah Camp, Oregon, Wisconsin.
The annual camp of the Wisconsin Whole Bible Association came to a close Sunday night, August 26, and to the reports from this camp this year is to be remembered as one of the greatest spiritual revivals we have ever experienced. All the reports from the camp were most favorable, and in a few very years bids fair to be one of the greatest of its kind.

Less than five years ago, God gave the famous Rev. Jack Linn and his consecrated wife a vision of the work of God. They established a mission at Wisconsin, and they purchased at their own expense, a half of the property and tent that is now used. They distinctly converted it into one of the most beautiful camping grounds with landscape gardens, beautiful flowers, and great trees. They have also converted the tabernacle seating a thousand or more, and a lovely modern dugout and digitous tents that can be found anywhere in America.

From the first of the revival to the last, a sweet spirit of unity and harmony prevailed among workers and members. We do not mean to say we had the best of God and many hearts and lives were lifted to a higher plane of Christian living.

The camp this year was under the leadership of Rev. W. E. Hawkins, of Fort Worth, Tex.; Rev. J. M. Huff, of Kansas City, Mo., and Rev. A. S. Hannan, of the committee. The present of the Lord was manifest in the meetings and brotherly love prevailed among the workers.

The people of Wisconsin, Indiana, Iowa, Texas and many Wisconsin towns and cities. Plans are already in making for a great tent camp for 1927, and the people everywhere will be glad to plan to attend.

Imogene Quinn.

"Hoosier evangelist."

TRI-COUNTY HOUSES ASSOCIATION.
The Tri-County camp, of Keokuk, Iowa, closed its last meeting Sunday night with a great victory. We are informed the best camp we have had for many years. A good number were saved, backsliders reclaimed and believers made stronger.

Rev. and Mrs. Fred Saffell were our workers in charge of the meeting. Rev. J. L. Lenos, a representative of the Missionary work in the North, was here as an observer. Rev. Saffell, Brother Archibald, representing John Fletcher College, has a great influence over the people and the Holy Spirit is working powerfully in the meetings. We close this Sunday meeting and extend to Rev. and Mrs. Saffell our thanks for the great work they did and the help given the people. We applaud their work and wish them every success.

For the past few years we have been holding our meetings in tents, and we are now in a position to have a great tent camp for 1927, and the people everywhere will be glad to plan to attend.

Mrs. Leland McCoy, Sec'y.

PORTAGE, OHIO, CAMP.

We closed a fine camp last night at Portage, Ohio. Dr. Andrew Johnson, of Wilmore, Ky., was with the writer for first half of the meeting; then left us for the camp in Florida. We are informed the best camp we have had for many years. A good number were saved, backsliders reclaimed and believers made stronger.

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JORDAN'S CHARGE.

We have just closed a meeting of unusual interest. The three churches in the Jordan's charge, and members of other churches joined in the charge. It has been under the leadership of Evangelist, Rev. O. H. Callis, of the one horse team, and the Folliard family. Jordan's charge is in the state of Georgia, and the people are generally religious. The charge is located in the eastern part of the state, and the services were held in a big tent. The people are very religious, and the interest has been great. The weather has been excellent, and the people have been very much interested in the meetings. We have been very much impressed with the work of the charge, and the people have been very happy and contented. We hope that the work will continue to be as successful as it has been in the past.

The people are very religious, and the interest has been great. The weather has been excellent, and the people have been very much interested in the meetings. We have been very much impressed with the work of the charge, and the people have been very happy and contented. We hope that the work will continue to be as successful as it has been in the past.

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He is fine with his trombone and usually builds up quite an orchestra. He is a most delightful fellow and Wells is a splendid performer on the piano, has an unusually sweet voice of great carrying power, and she and her husband work together beautifully; they have the inspiration and have a powerful effect upon an audience. I very much desire to have them with me sometime in one of our greatest church meetings. I would love to have her wonderful little daughter, is such a lovely child, she may be said to be a means of grace. May God bless them!

H. C. M.

An Attack Upon The Young.

(Continued from page 1)

just come, and how we had to cry aloud and spare not. Stir up this preacher! Do something here!" And thus the brother would go on scolding and haranguing and forgetting to say Amen until we would have to get up from our knees and look the people right in the face and pronounce the benediction. Our meeting would be crippled, and it would take quite a while to get over the ignorant, barn-sorning of the unfortunate father who ranted and raved and carried on at such length with the mistaken notion that he was offering prayer to God for the people.

Well, I shall be sorry if any of these observations hinder you in your freedom and holy liberty in any of the exercises of your ministry. But be a sanctified man have you been impressed and blessed, and may so conduct religious services that the people are not disappointed and benighted by seeing you preach without boasting, without parrying himself, that the people will feel that he is a man of God, that he is deeply concerned for them, that he has a real message and that his one object in its delivery is to bless and save their souls.

The only reason why I dare to give these suggestions is that I am very much concerned for your ministry. I want you to be a mighty messenger of the Lord, graciously saved from the things that hurt and hinder, and greatly blessed with all the qualities that will give you power and fruitfulness in the ministry of the Word.

Faithfully, yours,

H. C. MORRISON.

Kenneth Wells and Wife.

It has been my good fortune and pleasure to be in three camp meetings this summer in which Prof. Kenneth Wells and wife had charge of the singing—Sebring, Rome, and Wichita. It was an inspiration and blessing to any camp meeting. They are devout, without conceit or sensitiveness, and always ready and quick to meet the situation and take the lead of a service at the right time and in the right way.

Prof. Wells never scolds an audience, but sings them into singing. He keeps his audience interested but never waste time in talking, but builds a large choir with ease, then gets his audience to sing without any fuss about it.

The teaching is to be looked upon as a means of grace. The teaching is to be looked upon as a means of grace. The teaching is to be looked upon as a means of grace. The teaching is to be looked upon as a means of grace. The teaching is to be looked upon as a means of grace.
"Will not all those who believe in the Deity of Jesus Christ and in the Bible as the Inspired Word of God, and who are willing to take the battle field for U. S. protest against this terrible evil? And if the teaching is persisted in, will they not, however painful it may be, separate from a Society that is sacrificing itself to the will of Satan? Strong words! Yes, my friends, they are. But the very foundation of our faith is involved. We want to be able to say, 'We are right; we have kept the faith.'"—The Indian Christian.

BACK TO CHRIST.

MRS. H. C. MORRISON

We remember seeing a cartoon, "Back to Christ," which represented a preacher seated in his library, with books galore at his command. He was poring over Darwin, Spencer, Huxley and other "scholars" from whom he hoped to learn real truths, as they were authentic (?) on the one hand, and that corner of the shelf, covered with cobwebs, were the standards which support and defend our holy faith, and alongside of them the productions of men whose opinions are rejected. And if you took the one of date and discarded because so many errors (?) have been found in it. As we studied the cartoon, and pictured the tided, disarranged, and broken, we could but have a feeling of commiseration for one so utterly blinded by the god of this world. Would that all books of God, and vex his muddled brain over what men, who are so very far away from the truth, have to say.

The assertion that this cartoon does not exaggerate the situation in many quarters today. God's book, with many, is a back number, and if studied at all, it is with the purpose of detecting its supposed defects, and to set up the judgment and opinions of men whose egotism is so prominent that they fail to see good in anything that the authors of the Scripture say. We may ask what we please about the hindrances of the church, the cause of the prevailing apostasy, and which of the perverted darkness is moving in this world, but to our mind, there is no one who is a greater enemy, and is doing more harm to the cause of Christ, than those who persist in judgment on the Holy Scriptures, discrediting which condemns themselves, and seeking to prove that which is upright and in every way of man. The following taken from the Literary Digest gives us some idea of what way the wind is blowing and shows the necessity of vigorous reflection and prayerful consideration.

"A protest, west and east—west as far as San Francisco, and east as far as London—arises against the 'new worldliness' by which is meant the appropriation of the material benefits of Christianity with a repudiating of all or nearly all of its vital meanings. The modern 'California Advocate' (San Francisco), 'has no need of the atonement of Christ, no need of his intercession for the sins of the world. It is the none of grace. It insists that humanity is essentially all right.' It is not too much to say that a diametrically opposite conception of what religion ought to mean has, for some time, past been dislodging the old premises to prepare for eternity and the revealed faith of the things invisible," says the Church Times (London), "to put the visible things with which, it would seem, Christianity ought to concern itself—the amelioration of the external conditions of human life on earth. In the modern world sinners see the idea of universal sin. There is no place for poetical tears, no need of heart-cleaning by the Spirit of God. It has no doctrine of personal salvation because there is nothing to be saved from.' So writes the editor of the California paper, moved like his confreres in London and other Adventist centers for this season. He goes on to analyze the modern conception of Christ as an altruistic and humanitarian conception, leaving out all the spiritual and faith content, of his real mission to the world. Thus:

"He came to save the world from sin. It is because the church insists on the reality of sin, that it has not been repented, the need of regeneration, of inward purity, of absolute surrender to Christ, that the modern world seeks to discredit the idea of the atonement. This is the principal reason why the modern world has taken up the hallucination that sin is not a reality. Sin being discredited, the whole fundamental idea of Christ is changed. Christ is no longer a Savior, because no Savior is needed. Christ to the modern world is largely a temporary convenience. The modern world wants the missionary to civilize the cannibal, so that trade may be extended. Christian civilization demands the products of the factories, hence Christianity is a good thing.

"The church is a power. It is a stronghold, a place of railroads, telegraphs, telephones, new houses, new streets, new furniture, new clothes, are demanded where the Christian church is established. Such it believes in Christ. It does not believe in the missionary who insists upon upholding the weak against the world in the 'survival of the fittest.' We have never met an individual with a working Christian experience, born of God, born of love, who was opposed to the propagation of material prosperity, enlarged personal comfort, a principle restraining your neighbor, conferring special privileges on yourself. We have seen the leadership of this movement amounts to but little. Any notion which appears to selfishness and self-interest will run like a fire through the church and ask for moral reason for a course of conduct. If it pays? is the paramount question in the modern mind. The modern world has deceived a good many saints calling prosperity Christ.'

While it is true that the "modern world" has a standard set up by which to gauge Christianity, that the ministers of the gospel are to lower the standard to meet the opinions and demands of a godless world.

"Nay, surely. The law of God was given for all men of all ages, and the salvation purchased by the Redeemer of the world, is to be had on the same conditions today as it was in the olden days, or when Christ and his disciples sailed the way into the kingdom, "Ye must be born again." And "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Yet, in the face of this burning declaration from the mouth of the Son of God, through whom and by whom are all things, I sometimes place salvation upon the humanitarian plane, and make it a matter of serving our fellowmen, and not to love God with all the heart, soul, mind, and strength, as our neighbor, and as ourselves. This is Confucianism, pure and simple, dealing only with the temporal side of life. The question, for which the modern Church is needed, and leaving out all the important matters of the sin problem, the very thing Christ came into the world to address. That person spoke truly when he said, "The gradual shifting of the central interest of existence from heaven to earth, from the divine to human, has been truly desecrated and common thing. It is an abuse of terms to assert that the concentration of care and compassion upon mundane needs is making this world a better world. The modern world is permeated with materialistic and spiritual indifference of mind upon which a reason like Advent breaks with a disagreeable shock.

We believe the shortest route, and the quickest solution to the problem of the world's prodigality would be for the ministers to get a real burning experience of salvation, and, in the gospel of the modern world, to be the theme of their preaching, and be lifted up who would draw all men unto himself. "Preach the word, be instant in season, out of season; rebuke, correct, exhort; with all gentleness and mildness. Love, money, politics, social service, prize fights, or any such worldly topics. People get these out of the newspapers, and too much of them, but when they go to the house of God, they want the bread that cometh down from heaven, and the water of life. Let us pray that our ministers, that are dead to everything but the will of God, men who are so busy seeking the lost sheep on the mountains of sin, that they do not have the time to run over the problems of modern skepticism and indefinity. Men, who like Paul can say, "None of these things move me, neither count I my life dear unto myself that I might finish my vocation with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.""
OUR BOYS AND GIRLS

Dear Aunt Bettie: It has been a year since I have written to you. This is an interesting page, but have been a constant job ever since then.

Some were given ten talents, some five. They did what only one was required to use that just the same little. Boffing all the cousins who had lamented that God's life was for them; while they had got to do from the works. I feel like it would be pleasing to the Lord for me to have a "blessed" life; but I will still be able to come up along this line. Won't you co-operate partly, as I did, God is the "drive" one year ago? Yes, I am sure you will do as you read this beginning to talk to God about some plans that he will help you to have a part in this missionary work also. And, I am sure he will open up some way for you. Let us send in such things as sheets, pillow cases, etc., and let them work for the Lord. Where the Lord has put in your hands, and I think they will be of service for the Lord. When you get it, don't think of making it a "blessing" for me, you will be grateful for you and God will be pleased and I surely will feel for what you may do. Perhaps you have some girls who would like sheets or linen that you might get up in a box and send them to Miss Lelia McConnell, Breth-"ship House, Waverly, Iowa. I think you can find out what else is needed, and you can get that any way you want to use them and keep them for your girls. I am sorry that the Lord left it upon my heart to send them to Mt. Carmel, giving me a long. I am editing them. I gladly responded as I felt I would be laying up treasures in heaven, if I could do anything to help to get the heart to know that they had been laid up for them.

Dear Aunt Bettie: We have been just as busy as a fowk and our children have been very busy.

Dear Aunt Bettie: I am thirteen years old and in the eighth grade. My name is Mrs. Alma Horst, and I am from a town called "Poppy," 7 miles from St. Vitus. My birthday was on July 22, 1926.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I am a little Virginia girl, and I am from the town of Orange, Virginia. My name is Martha V. McCleod. I am from Orange, Virginia, and I am 18 years old.

Dear Aunt Bettie: I am fourteen years old and in the sixth grade. I am a Methodist and go to church as often as possible, such as I join the Episcopal, especially Page Ten. Dora Helen Haggard.

Dear Aunt Bettie: I am fourteen years old and the eighth grade. My name is Mildred Baxley.

Dear Aunt Bettie: I have been a member of Page Ten for some time, long enough, and think it about time the Virginians break our record of attendance. We have been really in love with the letters and for a quite a while and think the letters are very interesting, and I have been a Senior in high school this winter. I have dark brown hair, gray eyes, and I have dark brown, brown eyes, gray hair (bubbled), and brown complexion. My birthday is Nov. 19. I am a member of the Baptist Church in Mill Spring, N. C.

Dear Aunt Bettie: Is it possible that I am a grandparent? My Grandmother and Grandfather, my great-grandparents. My Grandmother is sanctified and is a real grandma.

Dear Jesus, help me all this day. When at school and when at play. May I be free from sin and may I be without evil thought. I believe in the Lord Jesus Christ, Now and to eternity. Amen.

Mary McCleod, 8th, 4, Mt. Ayr, Ia.

Dear Aunt Bettie: Dear little Iowa girls in Iowa. I am eleven years old and in the sixth grade. I have been five feet, four inches tall and weigh 125 pounds. I have dark complexion. My name is Lillie J. Baggott.

Dear Aunt Bettie: It has been quite a while since I wrote to you. I am fourteen years old and in the eighth grade. I have brown eyes, brown hair (bubbled), and brown complexion. My birthday is May 9.

Alice R. Thayer.

Box 92, Mill Spring, Va.

Dear Aunt Bettie: I am fifteen years old and in the eighth grade. I have been a member of the Baptist Church and church every Sunday. I am Secretary of our Sunday School for a year and a half. I am attending a revival meeting live a faith farm life very much. Cousins, how many of you enjoy reading good books? I do. Everything in the world to be written is a splendid. Write again.

Erma L. Moseley.

Rt. 1, Mill Spring, N. C.

Dear Aunt Bettie: Although it has been a while since I wrote to The Herald, I haven't forgotten you. My name is Martha A. McConnell. I am from the town of Brethren, Waverly, Iowa. I am a member of the Baptist Church and a student of the Baptist Church. I am a member of the Baptist Church. I am a student of the Baptist Church.

Dear Aunt Bettie: Dear little Iowa girls in Iowa. I am eleven years old and in the sixth grade. I have been five feet, four inches tall and weigh 125 pounds. I have dark complexion. My name is Lillie J. Baggott.

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Erma L. Moseley.

Rt. 1, Mill Spring, N. C.
FALLEN ASLEEP

BORDERS.

On August 3, 1926, the death angel claimed for its own, Rev. C. H. Bord-
ers, of Pinch, Va. Born January 18, 1848; married in 1876; reared in Pinch;
11 months and 17 days. Five years ago his accepted Christ as his savior. He
felt the call to the ministry; after three years, he felt his heart, and while on the charge he was
then serving decided to attend the Asbury College commencement exercises
May, 1925, and while there was sancti-

On May 8, while holding a revival service at the Pine Hill Church, He
took suddenly sick with appendixitis; he was taken to the hospital at Mont-
gomery, Ala., and lie was operated upon at the McMillan Hospital at Charleston,
W. Va., where the end came. He
leaves to mourn his loss a wife and two sons, Gordon and Charles, besides a hus-
band of friends, a father, one brother
and five sisters.

It is truly a man of God, one who had the burden of his work at
heart. His advice was worth accepting.
We know where to find him, as his testimony was, "I'm saved
and ready now to go." As he said
Once again we are reminded: A short hour and death will come;
But we all must, be submissive
And we Say God's will be done.
A most tender and loving
speech round the evening.

Definite conclusions, I am
not that parting grievous
You.
I'm here to part, "dear daddy,"
No one else your place can fill.
In the home or round the fire.
When we're well, on the road are three.

The chair you used is vacant.
Your voice is hushed and still.
A spirit is vacant in our homes,
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 play.

WHAT ARE THE CHIEF OBSTACLES TO THE CHRISTIAN RELIGION IN AMERICA TODAY?

C. F. McCoy.

Human life is a journey from Time to Eternity on one of the Great Track Lines. There is the Great Hal-

luciah Line of the Heavenly High-
way, straight and narrow, safe and sound, whose track was laid by Jesus Christ, upon the Law, the Prophets and the Gospels. It is a through line with no stopovers. It carries its

travelers on joyously and safely through the dark tunnel of Death to its destination.
To these a safe journey is guar-

anted.
The other is the Great Hellaciah Line of the World's Broadens. It is

out by the Devil on the tracks of
deceit of the Soul, Lust of the Flesh and Pride of the World. Tha path is

covered with the graves of human souls, and with curves of hunger desire.
Any one can get a ticket; who pays the

price. It issues spiritual death to every city, town and state. It runs from Vanity Point to the Gates of

Tartarus, washing the faithful all the way from Danube, Beerton, Amsterdam,
Richburg, Grafton, Modern
Bluffs, Skeptic Falls, Bootleggers
Junction, killing them all, and carrying them into the church and attacking its creed.

5. Laymen who have laid aside their Gospel Armor and have deserted their Lord in this critical hour of un-

belief.

COMPANIONSHIP WITH JESUS.

We may walk in this world alone,
Without the approval of men.
But O, the blessed thought of having
The companionship of Jesus, our
Lord, who is ever with us.
He is one who never forsakes us,
He ever cares for his own;
I'll willingly forsake this world
And walk with him alone.
I'm ever listening for his voice
To speak to my poor heart,
I'm ever listening for his voice
To speak to my poor heart,
And from all sin depart.
Then some day I'll hear those
Words: "Well done, come now abide with me; Thou hast been tried and true."

Minnie C. Woodruff.
SUNDAY SCHOOL LESSON

REV. O. G. MINGLEFORD, D.D.

LESSON XIII.—September 26, 1926.
Subject.—Review.

Gentlemen and Sisters: We run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. Hebrews 12:1, 2.

Text.—From R. C. 1579 to R. C. 1490.

Places.—Egypt and Mount Sinai.

Meaning: The best view for themselves: I wish to write about some things that have come to light during recent evangelistic meetings.

I. Our church people have very little accurate knowledge of the Word of God. In the morning services when the cream of the people have gathered for Bible study, I have been calling for quotations on different subjects. One is pained to find how little of the Word even those professing to have them lay up in their hearts. On a recent call for quotations on the subject of prayer, the people could not respond. Some of the quotations were inaccurate; and almost none of those responding knew where to find what they quoted. This is a serious state of things concerning such subjects as repentance, faith, pardon, regeneration, sanctification, and the Lord’s return, and entire sanctification, he usually gets a jumble—many of the quotations being utterly irrelevant to the subject in hand. When one calls for a passage that proves salvation to be by faith alone, he hears some old brother say: “The wicked shall be turned into hell, and all the nations that forget God.” Isaiah 1:31; but without even quoting a verse in the Bible. And I wish to quote on all sorts of occasions; but I have never heard one of them quote two verses of the chapter. Maybe they do not like the yoke part of it.

The next again he tried to find out how many regular Bible readers there were in a congregation of two or three hundred people. A dozen is quite an unusually good showing. “The carriages passages concerning such subjects as repentance, faith, pardon, regeneration, sanctification, and the Lord’s return, and entire sanctification, he usually gets a jumble—many of the quotations being utterly irrelevant to the subject in hand. When one calls for a passage that proves salvation to be by faith alone, he hears some old brother say: “The wicked shall be turned into hell, and all the nations that forget God.” Isaiah 1:31; but without even quo-"
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There are hundreds, yes, thousands, of villages and communities and crossroad districts that have had no real spiritual awakening in years. In these places multitude are dying without Christ. Shall we not do something to try to bring to these a gospel which is the power of God unto salvation?

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

Last summer the organization had five tents in the field; the workers were able to preach to thousands of people, many souls were blessed. We were greatly encouraged. For we know that the word of the Lord is a quick sword, and if we were to hold ten times the field we are presently working, we should be greatly encouraged.

The membership fee is $1.00 a year in The Evangelical Methodist League, with the privilege of making any other donation you may choose. We wish to say that our membership is not for the mere sake of numbers and names, but that we are all interested in leading multitudes to Christ. We also want to hold in the late fall some important conventions. This work is growing wonderfully and is full of promise. Become a member of the organization and send in your contributions and prayers.

Write name and address on blank below, detach same, and send to our secretary, Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Kentucky.

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Mary Carol.

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BRENNEN, A. P.
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Evangelist Theodore M. Hofmeister, D.D., D.D.

I appreciate the defense of Dr. H. C. Morrison who so heroically estimates the value of the life and labors of our mutual friend and brother the late William Jennings Bryan.

The gentleman who so coolly made sport of the appraised value of the library of the late hero of the Cross, has failed to think the situation is the common practice of this cult. The writer says that this library was appraised at a value of $60.00, and therefore Mr. Morrison sold it as a mere trifle with a $40.00 mind and intellect and of course branded an ignorant Ignoramus, because of his great faith in the Man of Galilee.

In thinking of this attitude and this unkind and unfair attack of Dr. John W. Jellum, I am reminded of a German gentleman of very limited training who entered the study of the late Rev. E. H. Leizure, minister of the Trinity M. E. Church of Pittsburgh. He discovered the books on the shelves, walked up to the book case with his hands behind him and eyes fixed into a stare, exclaimed: "Brudder Lazard, you got a vine library. My, my, is pretty. Zemme red vums and zemme blue vums and my goodness sum mit gold lettern on them. My, my, is beautifull." The value of any library can only be estimated as the library man who is engaged in a like field of research and endeavor. A doctor has no conception as to the value of a minister's library, and a lawyer has no conception as to the value of a medical library. Both may have a vague notion as to its being of service to the particular field for which it was written, but the value of it is not theirs to comprehend.

It has been my keen observation to note the different standards of interest in the library of the writer. A few years ago a trust in a prominent college was in my study and after looking over the books on the shelves he said; "I wish that I had a duplicate of your library." Another gentleman said: "I would throw two-thirds of that library out because it is not workable." The former would have placed a premium upon its worth, while the latter would have considered for cleaning out of the furnace pipe.

The accessor who places the property value for the tax duplicate usually estimates the value as if it were to be sold under the hammer. The same library is on the tax duplicate for $500.00, while the writer would not accept twice that amount and be without it.

Were we to leave this stage of action and my neighbors were called in to appraise the above mentioned library of more than one thousand volumes and knowing their value, a minister, would doubtless appraise it for about twenty-five dollars. This is a question upon the application of the law. The library man is in the daily work of assessing and it is a question upon the application of the law. He appraises in different spheres like other people, and their standard of values are generally different. To be correct, one should take as Dr. Macen of Princeton and Dr. Guyer of Washington and Dr. Gray of Moody and Mr. Morrison of Asbury, and then we shall stand by their estimate of the value of Mr. Bryan's library.

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Victories Do Not Come Without Battle.

By The Editor.

GREAT and important victories must be won by heroic conflict; this is true of spiritual as well as of carnal war. There was once a minister of the gospel who longed for a great spiritual victory in his church and town, but he did not seem to understand that in order to obtain such glorious results and so glorious a victory, he must be willing to deal out some severe blows to his enemies in determined and desperate battle. His methods were all of a conciliatory character; he sought to make friends with the enemy.

This minister seemed to think that by some means he could get on good terms with the wicked and the worldly, and then lead them into the kingdom almost without their knowledge of the fact that they were being saved. The truth is, he was always getting ready for something he was never just ready or able to do. He had evidently forgotten that the Scriptures plainly declare that "the friendship of the world is enmity with God." Having made friends with the world he seemed to be at a loss to know why it was that the desired victory did not come, that a great revival did not break out in his church, but instead, there were evidences of deadness and indifference about him everywhere.

Without doubt, those who would enjoy spiritual victories must have the hardihood to declare war on sin; they must have the courage to face the killing sword of real battle. Of all men, the preacher of the gospel should be in the truest and highest sense a fearless man. We did not say a rough or insolent man, nor a reckless, indiscreet, unwise man, but a man of genuine God-given courage. Those are thrilling words in Joshua, 1st chapter and 9th verse, where God speaks thus to Joshua: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

How calm the peace and how fearless the ministry and life of the messenger sent of God; a man whose precocious and constant breast. Such a man will speak with authority and action, and men will fear and heed his words; from his lips the word of God will go forth not to return void but to accomplish that whereunto it is sent; he never cringes before the rich or the faws over the fashionable and influential, nor will he ever give offense to any miserable, conceited sinner. Such a man will have enemies, no doubt, but God will love him, his labors will be fruitful, and men will rise up and call him blessed.

God grant us such men in our pulpits and all will be well, for such men are invincible. They are the salt of the earth and the light of the world. Men see their good works and glorify their Father which is in heaven. They are soldiers of the cross and march to repeated and constant victory over sin. They are towers of strength in a city or community. Where such men are not, Satan triumphs, and sin sweeps its multitude of victims into eternal night.

Kentucky Annual Conference.

The conference met this year at Winchester and was entertained by the fair and charming girls of Asbury College. The conference sessions met in the large Chapel of the Administration Building. The recitation rooms furnished convenient places for committees and various agents representing the many interests of the church. The members of the conference were fed in the dining-room on the campus and were well taken care of by the manager of the Kitchen and Dining Room Department, and splendidly served by a body of young men who had come in to enroll in the school for the coming year.

Rev. Hull, D.D., the new President of the School, is a fine, strong, brotherly man. He has made a good impression on the student body, Board and faculty. It appears that the School has been very fortunate in securing his services. They tell us they are expecting a large enrollment the coming year.

Bishop Dickey was with us for the first time. He presided with grace and DISPATCHED BUSINESS RAPIDLY. His kindly and brotherly spirit was delightful. The teachers and preachers of the Conference of the Bishop as presiding officer, also were highly pleased with several impressive deliveries from the platform.

The Sabbath morning sermon by the Bishop made a profound impression. It was thoroughly evangelical, eloquent, and searching. The people were deeply moved and greatly blessed under his ministry. I was compelled to leave on Monday morning before the appointments were read, but I am informed by those who remained to the close that the appointments seemed to give very general satisfaction. The preachers were looking well and made some good reports. A few of the young brethren laboring in the mountains made very remarkable reports of miles traveled, sermons preached, revivals held, homes visited and prayed in. They proved that the old Methodist spirit is yet alive in the bosoms of some of her consecrated sons. All honor to these devout, earnest men.

There was quite a debate in the conference in reference to the power and liberties of some of the conference boards, and it was very clear to me that the majority of our conference does not propose to be under the government of their boards when the employment of outside agents involving expense is concerned. The conference itself must determine who is employed, what they do, what they teach and what remuneration is received. This certainly seems to be a fair proposition.

The question was raised with reference to the power of the Sunday School Board to give power to a conference board to act upon its own initiative without the knowledge, consent and action of the annual conference. I would venture to assert that the General Conference can delegate no such power, that the Sunday School Board at Nashville cannot delegate any power to any conference board for any sort of arbitrary or unwise action. There may be advice, counsel, suggestion, but certainly not arbitrary action.

The simple truth is, we are in great need of a gracious revival of religion. Our people are jealous for the doctrines and true spirit of Methodism. They will claim to be a bit democratic whether our laws and usages are so or not, and they cannot be forced to give their money unless they feel it will be well invested for the advancement of the Kingdom of our Lord. If the program of the church makes necessary more boards, more agents, and more money, it will be well understood that demanding larger financial support to instigate, pray for, preach, and insist upon a great revival of religion.
In the short space of life it often falls to mortals to travel and see much of the world’s great sights—its ports and cities, its marvels of nature, its geological wonders where new chapters were written in human civilization, and its battlefields once more, now viewed from the standpoint of glory.

The Second Battle of the Marne our 38th Regiment of Infantry was engaged in with the enemy. Fifteen of which we suffered from one of the most violent bombardments from the enemy artillery. Ten thousand of us Americans were trying to hold one of the gates to Paris against thirty thousand of the enemy. Thousands visit the French battlefields today and view the relics and hear the facts of battle, but to those of us who were there when the battle was going on, it is more than and to one who can hear the roar of battle, and to those that were there, the roar of battle, was more than enough to be told.

Many of those war experiences were brought back to us as we stood recently upon the battlefield of Spottsylvania, Va., and Spottsylvania, Va., where were fought in the days of “Stonewall” Jackson, Hooker, Burnside, Stuart, and others, some of the most bloody battles of the Civil War.

We were engaged in the Spottsylvania Court House, Va., August 20-27, and Rev. L. King, one of the finest holiness preachers of the Virginia Conference, and who is one of the moving spirits of this camp meeting, brought us near the country where some of those great battles were fought in 1863 and 1864.

One day I stood at the spot marked by a small monument where Stonewall Jackson fell, shot alia! by mistake by his own troops! I had recently read the life of Jackson and was keenly interested in his wonderful story. Jackson was one of the greatest soldiers of the Confederacy. He never lost a battle. He was deadned more by the Union Army than any other officer of the South. He had a genius for finding out just what the enemy was going to do next, and then surprise them with an attack that would be always overwhelming.

Jackson was a remarkably religious man; he was noted as a man of prayer, and seemed to attribute all his victories to Providence and to prayer.

Jim, General Jackson’s servant, telling of his prayer life said: “The General is a great man for praying, night and morning—all times. But when I see him get up in the middle of the night and pray, then I know that there is going to be something to pay. I go straight and pack his haversack, for he has no need of it.”

The following gives General Jackson’s idea of the prayer spirit: Before the war, when asked how we could pray without ceasing, Jackson said, “When we take our meals,” he said, “there is grace, and when I take a drink of water I always pause in it, so that the water of life. When I go to my class-room and await the coming of the cadets, that is my time to pray for them. And so with every other act of the day.”

Jackson’s death came about, accidently, through his own doing. He was shot at the Battle of Chancellorsville, Va., May 2, on a moonlight night while the battle was on. Jackson went ahead of his troops to find out whether their advance was in the right. Therefrom turned and came rapidly toward his own troops. The Southern troops lying in the thickets thought that Jackson and his assailants were Federal infantry and opened a sudden fire on them. So deadly was the aim that nearly every horse in the party was now killed or crippled; others were hurt. Jackson himself was wounded three times; his left arm was broken just below the shoulder joint and also lower down; a third ball passed between the palm of his right hand, shattered two bones. His left arm so cruelly hurt, dropped helpless by his side and the horse, no longer held by the rein, ran toward the enemy. Capt. Wilbur, one of Jackson’s aids, seizing the bridge stopped the horse and General Jackson was lifted from the saddle and carried into the service of God, General Pender: “You must hold your ground, General Pender. You must hold your ground.”

Jackson lived for three days; his wife and his little daughter Julia were brought from Richmond to see him die. His last words were:

*Let us cross over the River and rest in the shade.*

Another morning I stood at the Monument marking the place where Major General Sedgwick, of the Union Army, fell May 4, 1863. The place was under Hooker and consisted of 921,500 men, with 11,500 Cavalry. Across the Rappahannock was Lee with his army of 62,000 men and 9,000 Cavalry. Hooker was getting ready, about April 18th, operations started, which culminated in the Campaign of the Wilderness, Chancellorsville and Spottsylvania Court House. Into Washington, Hooker wanted Richmond. Pleased and long and sanguinary were the battles fought. If Jackson had lived there is no telling what the results might have been.

Several times the Union Army suffered surprises and losses through neglect of a few important things; for instance, General Hooker’s blunder, without waiting for an opportunity, turning a deaf ear to reports brought him that the enemy was getting ready for an attack; he scouts the idea and said it was “a whisper from the gates.” When the enemy was upon him lost the fight. This tendency on the part of leaders to refuse to heed reports concerning the enemy has often brought direful results.

In 1814, the whole garrison at Fort Simbas, Alabama, was massacred by Indians after a negro had been flogged by the commanding officer for reporting that Indians were seen lurking around the post. They refused to hear or heed the warning.

Another morning I stood at the place where Bishop Francis Asbury breathed his last. He died at the farm house of one Mr. Arnold, on the Friday after the Sunday, when he preached his last sermon at Richmond, Va. They had to carry him into the pulpits and then out of it. The old warrior refused to be carried into the pulpit and was not to be moved; and through much pain and suffering he finally reached the Arnold home about five miles from Spottsylvania Court House, Va.

Bishop Asbury was as great a soldier in his way, as was General Jackson, but his battles were fought, not with the sword, but with Bible and the Gospel and prayer and the Holy Ghost. The enemy he contended against was three-fold—the world, the flesh, and the devil. As a great soldier of Jesus Christ he endured hardships of every sort; summer heat and winter frosts, the tempests of the elements, hunger and thirst, pain and peril; and as a Bishop he lived on a salary of $64 a year.

Asbury was a real Bishop; he believed and preached the Bible from cover to cover. His sermons were gospel messages from end to end.

He was a sanctified man and preached the great truths of Christ's victory over sin and death. After a serious illness, in Asbury's diary, were found these words: "I have found secret joy, but I have not found my salvation, but I have found my salvation and as I have done. If I am restored this shall be my theme more pointedly than ever, God being my helper," Another time he said, "I am placed in a peculiar position to charge to preach sanctification in every sermon." What a wonderful thing would happen to American Methodism if a few of our Bishops were sanctified men and artfully and artistically preached the gospel of sanctification!

Our early Bishops did it. Bishop Joyce did it to the delight of Northern Methodism; Bishop Fitzgerald and others did it in the South.

**SPOTTYSLOVIA COURT HOUSE MEETING.**

It was our privilege to preach at this camp meeting August 20-27. In the historic section of the Wilderness near Spottsylvania Court House is located this beautiful camp meeting. Thirteen miles to the east is Fredericksburg, "America’s most historic city," connected with Spottsylvania by concrete road, part of the Washington-Richmond road. At Spottsylvania, Va., Salem Church, spots memorable in American history, while within two miles is Bloody Angle, with many of its trenches preserved, and the Federal and Confederate armies marked by appropriate monuments. When the smoke of battle had cleared away from these fields of conflict, one hundred and ten thousand failed to respond to roll-call—many had gone to join the army invisible.
To this historic setting, the beautiful grove of virgin oaks and the bracing air of the Wilderness Summit, lend their charm. Many a weary soldier forty years ago a small detachment of another army dedicated these well preserved acres of the Wilderness to a Holiness Camp Meeting. Here skilled officers, with little means, under adverse circumstances, with clean hands and watchful eyes, were their best to save and sanctify men, women and children for service in the army of Emman uel. And, be it recorded to their honor and the Lord’s, to their memory, their work stood the test of time. Souls turned from darkness to light, lives transformed by a new vision and purpose, defeated hearts sent out with the secret of victory and others gone forth to heroic service on a far away mission field—stalwart soldiers of the Cause. It was at this camp meeting Stanley Jones made his consecration to God and the kingdom.

This camp stands firmly “for the faith once for all delivered to the saints”—a free and full salvation employing for personal victory and efficient service. The by-products of modernism and fanaticism are not tolerated. The church and the knee drill plays an important part in the training.

The local brethren of the camp—Brothers Andrews, Thompson, and others—in the last decade and more have been greatly assisted in this camp by Brothers Larkin, and Rev. W. L. King, Methodist preacher, devoted himself to this camp meeting. He and Mrs. Larkin handle the many details of the services. Between camp meetings they work among the holiness people of Maryland, Virginia, Pennsylvania, Delaware, and New Jersey.

BEACON LIGHTS OF FAITH.

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

THE FRENCH HUGUENOTS.

CHAPTER XIII.

N the heart of Old Charleston, S. C., nearby where many of the greatest historical features of the city were enacted, stands an old oak, but its true and beautiful progenitors were seen in byrape myrtle and cedar trees, and surrounded by the usual “God’s Acre.” It is a grove of virgin oaks. Catholic dates reaching back to the Seventeenth Century. There are but many of great mark,ings, such as may be seen in the Countries of Europe, and to this grove around the little church, and the hundreds of motors flying by it hourly on “Church Street,” have little or no appreciation of the tragic story out of which this humble house of worship was brought into existence. It is the French Huguenot Church dating its beginning in 1680, and is the only one of its kind in America.

The presence of that building in this country is an exponent of a tragedy, black and cruel, which doth duplicate in human history; it is also an expression of a Christian heroism and devotion as lofty as ever actuated the souls of men. France was under the thumb and bond; because of this fact the supreme assumptions of the Church, with her history of cruelty and persecution, backed and promoted by a drunken, lecherous, unscrupulous, most ungodly Government, dels in France today than perhaps any country on earth. There were found among the dead on the World War battlefields, French soldiers, many of whom were officers, with antides tattoos on their arms—“the Anti-God Society.” All of which is but a revolt against the false religion of Rome. But this chapter is to be a brief survey of struggling Protestantism in France, known as the Huguenots, against the most unscrupulous organization that ever cursed the world, religious wars, with only a brief respite, now and then, from persecution and martyrdom, until Napoleon granted equal rights to all of the faithful, and the right of freedom of worship and property protection in the beginning of the Eighteenth Century.

The Reformation was in full swing. Germany was under the leadership of Luther, Switzerland under Calvin, England under Cranmer and others. The four names embellished on the glorious banners of Protestantism: the noble historian, Christian, prayerful and statesman; Jeanne de l’Abbe, the Queen of Navarre; Admiral Coligny, the purest, bravest Christian gentleman in France; and, the French King, Henry, afterwards Henry IV., King of France, but better known as Henry of the Navarre, the plumed knight of Protestant leadership, who fought his way on battlefield and diplomacy to the throne of France, it looked as if Catholicism was doomed and the land would become Protestant like England and Germany; but growing tired of war and intrigue, with], disease and nervous strain, the gallant King gave way to the overtures of fraud and treachery, and because of his early death, lost much of the effect his young reign had upon the French, and to his Queen Mother; as he did not get to solidify the plans he had in mind for his country.

Previous to this, when Francis I. was King, he opposed all with wrath and power, the new religious movement, and turned his arms against it. When the Guise Family were placed in power at the court the program of extermination began. Protestants organized and planned to capture the King, and declare Conde Governor General; but a spy at the court gave out this information and the King fled, and when the small Protestant army approached they were overwhelmed and were all executed by a special edict, persecution was taken from Parliament and given over to the Church and State.

Charles IX. is now King of France, weak and unscrupulous, but clay in the hands of his cruel, designing mother, Catherine de Medici. The King was to be removed from power the Guises, and granted the Huguenots freedom from the penalty of death. This condition appears to be an act of God, if tempted to keep down suspicions of base, sinister plans for the future. Two religious wars had been fought, and while victory was on the side of greater numbers, they found out how the Protestants fought to the death; the third war was launched, and in this Conde, the great leader of the Huguenota was slain, and of the captured, 30,000 were executed.

This blow greatly depressed the Huguenots; but at this juncture the Queen of Navarre offered the leaders to a conference at Cognac and threw all the power of her Christian personality into a message of inspiration and direction to her son the leader of the Protestant cause. This was the beginning of a career which was destined to be unexcelled in history—a youth of only twenty years as the leader, national and international, of the Church.

This sketch would not be complete without pausing for a moment to give emphasis to the Queen of Navarre, who did more for the cause of the Huguenots in the hour of crisis than any other person in France. Her kingdom was small and uninimportant at that time. She reigned with a magnetic power which gathered about her the greatest and most intellectual men of all Europe. It was with Henri III., King of Navarre, as ideally as to the great King mother giving to the son true elements of greatness The splendor of the mother shone in the son from the hour he assumed the leadership of the Protestant forces. The cause had gone through many vicissitudes, and his presence, white-plumed on a black charger, was like the presence of Lee or Jackson in the presence of the scattered Confederate armies.

Likewise has Rev. W. L. King, Methodist preacher, devoted himself to this camp meeting. He and Mrs. Larkin handle the many details of the services. Between camp meetings they work among the holiness people of Maryland, Virginia, Pennsylvania, Delaware, and New Jersey.

The local brethren of the camp—Brothers Andrews, Thompson, and others—in the last decade and more have been greatly assisted in this camp by Brothers Larkin, and Rev. W. L. King, Methodist preacher, devoted himself to this camp meeting. He and Mrs. Larkin handle the many details of the services. Between camp meetings they work among the holiness people of Maryland, Virginia, Pennsylvania, Delaware, and New Jersey.

(Continued on page 6)
Text: "The word of the Lord came unto Hosea the son of Beeri, saying, "I will set up house in the midst of the house of Israel, and I will love thee as one doth love a wife."

The early part of the eighth century before the Christian era, there happened in Samaria, one of the saddest tragedies of the Old Testament. Amid scenes of horror, even surpassing those most usual at an Oriental siege and sack, the kingdom of the Ten Tribes perished, their fair city fell under the hands of the Assyrians and Israel's tribes were carried captive far distant lands; while from these lands other captives were brought to people Samaria, and thus, as far as it could be made humanly possible, the extermination of the nation was accomplished.

For fifty years, pious and patriotic hearts had foreseen this inevitable fate, and had forewarned this sinful people of the coming catastrophe. After the brilliant career of Jeroboam II. which raised Israel for a time to her old pre-eminence, but which "was only the flicker of the candle flame before it sank in darkness," the story of Israel's kings was an unbroken record of anarchical and assassination. But God's time of love is always the time of his people's emergency. He sent his messengers again and again to Israel to plead against their reckless crimes, and avert if possible, their threatened judgment.

Above all others, Hosea stood out for more than sixty years as the protecting angel between Israel and her foes. His name is introduced to us as "the son of Beeri." We have no definite knowledge of his father's calling or station in life; and there is no reference to the character or even the name of his mother.

Various intimations lead us to believe that Hosea was from youth up exceedingly conscientious. Being a man of deep meditation, he made every important incident in his young life a subject for prayerful guidance, and his love affair was no exception to this rule. He tells us that he was divinely led to marry her, the woman he loved. Everything in the domestic picture seemed to indicate a well-mated couple and a happy home. Yet like an undertone of ominous trouble beneath the light melody of domestic happiness, the sense of Israel's doom was ever in the mind of the young prophet. Three children came into this home, and as one by one, each little babe lay in its cradle, it was made a living picture of a painful story that was so soon to be enacted.

The first-born was called Jezreel, meaning, "I will punish," and he was thus made a living prophecy of the judgment that God was so soon to send. The second was a daughter, and her name was Lo-Ruhamah, meaning, "no mercy," and he forewarned her people of the fact that God's mercy for them soon should end. The third was a son, and his name was Lo-Ammi, meaning, "not my people," and this expressed the last stage of the impending calamity, when they would be cut off, not merely from God's mercy, but from God's covenant, and he should drop them utterly.

After all this there came a second trial to the prophet, the saddest and most crushing ordeal that could possibly befall any man or woman. For some reason, we are not told more than the bare fact, the wife of his tenderest solicitude deserted him, trampling his love in the dust, stifling her heart to the cries of her children, and abandoned herself to a life of sin and shame, leaving him to raise her childless brood. Was she driven from home for his poor, motherless brood? How he managed we have no definite hint. What happened to his fair dreams of parental power and providential blessing we can only guess. Did he tell the three babies about their mother, and teach them to pray for her, or did he keep them from them as they knew her? Did he try to shield her behind a merciful silence, and parry their queries with skilful evasions? There is no answer to these questions.

Then one day, perhaps a year or two later, Hosea walked down the street, his mind intent on other things. Suddenly he looked up and beheld a swagging crowd. In the center was a woman, with haggard features and clad in rags, being sold as a slave at public auction. Imagine his staggering surprise when he discovered that the poor creature thus being sold in the street was Gomer, the woman he had so faithfully loved. Whatever may have been his first impulse, his better nature asserted itself and he bought her back to himself "for fifteen pieces of silver, and an homer of barley, and an half homer of barley." The degradation to which she had sunk is apparent from the fact that her purchase price was only little more than half the price of an ordinary slave of that day. But her physical and moral wretchedness only touched the more deeply the heart of Hosea and impelled him to redeem her from her shame and tenderly blot out the past and restore her to her place in the home to become anew the beloved of his boyhood dreams. What a picture of forbearance and compassion and love! There is nothing like it in all the literature of the world.

Secondly, we come to notice some of the lessons to be learned from the message of Hosea. The shipwreck of his home-happiness taught the prophet very solemn spiritual lessons. He reflected that his own bitter experience was but a parable of God's experience—a symbol of the unhappy relation existing between Jehovah and his people.

1. For one thing, we have here a striking presentation of the nature and meaning of sin. God declares that he espoused Israel in selecting her from among the nations, devising her to special intimacy, and conferring upon her peculiar dignity and favor. Because he had vouchsafed unto his people the revelation of his law and his purposes, they were bound to render him the most loyal and faithfulte service. But alas, they were guilty again and again of gross idolatry and other forms of ungodliness and disobedience. Israel forsook her espoused Lord and went after other lovers, attaching herself guiltily and disgracefully to the worthless rivals who wooed her, and thus became guilty of flagrant infidelity. If that was true concerning those who lived under the old dispensation, how much more true of those who have the blessings of the Gospel and have entered into that sacred union which exists between Christ and his Church. Disloyalty to such an one and such a relationship is spiritual infidelity.

2. Moreover, we have here a picture of the divine sorrow over unrequited love. As Hosea overruled and won over the unfaithfulness of Gomer, it began to dawn upon him that his grief was only faintly typical of God's heart-break over the waywardness of his people. You may offend a stranger, but only love can be grieved, and the more tender the love the deeper and the more painful will be the heartache.

In a certain town in New York State a highly respected business man was detected in a fraudulent financial deal, and sent to prison for a long term of years. He had a beautiful little daughter. The father's trial and sentence was an awful blow to her. Then a few days later she came home from school sobbing as though her heart would break. "Oh, mother," she cried, "I am never, never going back to that school again. Send for my books." Her mother, thinking it was some childish whim, tried to reason with her. "No," she persisted, "I am never going back, for one of the girls taunted me with my father's disgrace." The child's tender heart was wounded as though it had been stabbed with a dagger. Her mother removed her from the school, but the wound was fatal. A physician was summoned; but he only averted his head and said, "I can't heal a wounded heart." The frail blossom faded until she could not stand, and was slowly dying. Influence was...
brought to bear so that the father was permitted to go home in charge of the warden, hoping that his presence would bring a bit of cheer, but the effort went for naught, and there was no cheering. But no human heart has ever grieved over the waywardness of loved ones as God grieved over the neglect and disobedience and losses of Cain. "The effrontery of his sin brought him to nothing, and his own household stood against me." (Isa. 1:2-3.) Oh the unspeakable bitterness of the Divine heartache!

Then, we have in this story a symbolic portrayal of redemption. It is evident that the price at which Gomer was redeemed meant real sacrifice to the young prophet. He emptied his purse and counted out what he could, and he was glad to be added an homer of barley; and when that was not sufficient, he added an half homer of barley—probably all that he had to his name. But we were redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ. (1 Pet. 1:18.)

In the days of the crucifixion a girl, who refused to bow to the pressure of human policies, carried out to be shot. She was made to sit upon her coffin. Just before the place was reached where she was to give up her life for her faith, a man rushed up and said: "What will it take to buy the life of that girl?" An enormous price of money was offered, and the man quickly said, "I will pay the price." It was done. The girl was given her life.

What was the first thing she did? She crouched at the feet of him who had redeemed her, and, lifting her hands, said, "Oh, sir, let me be your slave. I would love to minis-
ter to you in any way I could." This is but a faint reflection of the infinite gratitude which we should fill our hearts for Jesus Christ, as we remember how he redeemed us from sin and election, and brought us to sit at his feet, to dedicate ourselves to him and become his love-servants forever. We who were strangers from the covenant of promise, having no hope, and who in the world have been brought nigh by the blood of the cross and made to be kings and priests unto the most High. "Behold, what manner of people is he that hath mercy upon us, that we should be called the chil-
dren of God?"

"The whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all." 

The Excellency of Carmel.

P. S. REEDS.

F an investigation were to be made to determine what moun-
tains have been most extolled by sacred writers, it would prob-
ably be found that Mount Carmel is very near, if not actual-
ly, the head of the list. Its location, structure and historical associations have given it a pre-eminence in the imagination of the more poetical writers of Scripture.

I.

It is a bit surprising to many to be told that Mount Carmel is proper-
ly spoken of only as a peak, and that Carmel has no conspicuous
summit as many of us were wont to fancy. It is rather an area, or a part of a ridge, that stretches some three miles from which point it is itself indistinctly visible, lying in a southeasterly direction along the border of the great Plain of Esdraelon.

Far across the plain, beyond the Jordan, rises another range with a sustained elevation similar to that of Carmel. It is Mount Gilread or Bashan—a sort of eastern counter-
part of the western, and part of the highlands of Samaria facing north and you will observe three salient features in your view: Carmel and Bashan on opposite sides of the Plain and far ahead, the high outlines of Mount Hermon and its Lebanon-
ons. Then you will understand as you have not before, the association of these names in Scripture. For example in the following: "Bashan and Carmel on the borders of their fruits (Isaiah 33:9). "Israel shall feed on Carmel and Bashan." (Jer. 50:19). "Feed thy peo-
ple with the sword, which in the midst of Carmel; let them feed in Bashan (Isa. 34:1)." (Isa. 7:14): "Bashan languisheth, and Carmel, and the flower of Lebanon languisheth." (Nahum 2:14).

Both Carmel and Bashan represented out-
ying holdings of Northern Israel, though the former, because of its being an isolated ridge, never a part of the former, because of its being an iso-
lated ridge, never a part of the
latter. This fact, as we shall see in a moment, invested Carmel with a peculiar re-
ligious significance.

Our route to the top of the celebrated mount was the excellent motor road which has been laid from Haifa. It ascends the western, or steep, side. Some distance below the summit, yet commanding a magni-
ficent view of the blue Mediterranean, stands the old Carmelite Monastery of El-
iah. It is an ancient and austere Carmelite Order, whose pattern saint is that distinguished prophet of the old, living his lonely life in quiet communica-
tion with Jehovah. The mount.

tain is rather a large cave which the "man of God" is said to have used for his dwelling. Certainly there is nothing improbable about it so far as the concept of place to the hermit-prophet's character is concerned. The only thing out of keeping is the fine church, with its high altar and trappings, which has been erected over the mouth of the cave.

Some things in the life of a simple Pro-
testant Christian visiting Palestine are indolently hard to believe. This is one of them: the persistency and apparent ubi-
quity with which in this land the real art of religion has been sacrificed to its arts. The divine vine is whipped and chiseled into the cheaply artificial. Over the sublimely rustic, as though to smother it, beauty has been brought to a place which is out of keeping, the ornament that is out of keeping.

Leaving the monastery we continued to the crest of the ridge, then passed for two or three miles with the sea on the right and the sea's winding prospect, with oats and carobs and figs. The superb scenery and fine air have attracted to these lovely heights a considerable com-
mand of travelers, chiefly Germans. No one can blame persons of any nationality for settling here—not if he has seen one en-
chanting, flaming sunset over the Medi-
terranean such as we beheld on that evening.

III.

It would be difficult to describe the new
feeling of appreciation and understanding that came to us under the stimulus of this mountain-charm and sea-spectacle. But we re-
called the "excellency of Carmel." What is this "excellency," one asks?

For Carmel has the excellency of loca-
tion. Here by the shining strand of the Le-
vant, separated from other lands, rising in-
bowering dignity, visible from all points of the compass, it marks the ridge of Lebanon, or, if you will, of Carmel. Avoided alike by war lords and the ambitious builders of great cities, maintaining its long, even elevation above sweeping sea, entering up to the gates of heaven—has not this indeed a choice and luring uplift? The Mediterranean stretches endlessly west. The Bay of Acre, with a half dozen tiny sailing craft rocking lazily on its bosom, sweeps gracefully north. The Kishon, the River "Twister," makes its way toward the sea, and we are with the Mar-
draelon. And there, bidding for the honors of Carmel's southern prospect, is the Mar-
itime Plain, with its sandy downs and roll-
ing pastures; and stretching like the roofs of a thousand villages over the father side. All overspread, in Spring, we are told, by the Rose of Sharon and the Lily of the Valley (narcissus and blue iris).

The" Carmel is the excellency of per-
spective. It is the view of the "Garden." So heavy are the dewts that refresh the moun-
tain all the year round that even in the drought of blazing summers its sylvian retreat remains green and lovely. The figs

flourishes, the olive trees, the oak towers.

Again, Carmel possesses the excellency of height. A chosen site of bad physical aspects but represents sublime spiritual values. The seers and poets of Israel read in its size and shape and freshness les-
sions from Jehovah himself. They looked at it from afar, and lo, its immense bulk

loomed solidly against the sky's shifting background of fog and cloud. Hence they view here the sky for the first time, and not fiction, verity and not vanity, substance not shadow. They looked at it again, and beheld, it was not a single pinnacle but a solitary mountain-chain stretching and sweeping toward the sea and stopping reso-
lutely at the sea's very shore, as though it had come thus far to stay. They therefore seized it as a symbol of Jehovah's presence, and pass with fail. "Pharaoh King of Egypt is but a noise (rumor). . . . Surely as Ta-
bor is among the mountains, and as Carmel among the plain, so shall he come." (Jeremiah 46:17, 18).

Finally Carmel carries the excellency of light. To midnight the sun is quick to climb the steep sides and pierce its path among the 

upward track. It wows the worshipful fire. Its challenging and isolated consciousness, its easy command both of land and sea, its exemption from the noises of traffic and the ravages of war, its wealth of wooded and flowering beauty have constituted it a high altar of prayer, a leafy temple of praise. Here may be felt the inspiration that springs from grandeur and the reverence that comes from sublimity.

Swiftly the mind runs back to a distant yesterday. Two rival altars stood upon this summit. Baal had claimed Carmel for his own worship. He who had eaten the prophets representing his idolatrous inter-
ests. Jehovah had but one. A challenge was made by God's lone prophet, and accept-
ance of it was said to be as solemn as he shall be called the chil-
dren of God."

"The whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."
or age or dignity was spared, no retreat afforded, as the church burned. Catholics. Neither Alaric nor Attila ever inflicted such barbarities. No besieged city taken by assault ever saw such wanton destruction. Possibly Jerome was taken by Titius or Godfrey, or Magduburg when taken by Tilly. And as the bright summer sun illuminated the city on a Sunday, the heads of the massacre were carried out; nor for three days and three nights did the slaughter abate. A vulgar butcher appeared before the door, dressed as a bishop, and killed one hundred and fifty persons with his own hand in a single night.

"For seven days was Paris a scene of disgraceful murder and pillage and violence. Men might be seen stabbing little infants, and children were known to even slaughter their companions. Nor was there any escape from these atrocities; the very altar which had once protected Christians from pagans was polluted by Catholic executioners. Ladies jostling might over the dead bodies of murdered Protestants. The very worst horrors of which the mind could conceive were perpetrated in the name of religion. Men so monstrous are maintained, the King, and his court, and his clergy proceeded in solemn procession to the church, amid sobs of the people, to return thanks to God for the deliverance of France from men who had sought only the privilege of worshipping him according to their consciences.

When the bloody work was finished, which was carried to every corner of the country, the Holy Father caused a medal to be struck in commemoration of the event. The divine Pope and the city of Rome, proclaimed a general jubilee. Then all the cardinals, bishops and prelates of France, came to St. Bartholomew, to the high Mass, and rendering of the Te Deum. Monstrous blasphemy! One hundred thousand human beings butchered in the name of the compassionate Christ. "Mystery, Babylon the Great; the mother of harlots and the abominations of the earth. The Massacre of St. Bartholomew is but one of that trail of blood spilt by this "Vicar of God," as it were. But, the day of the Great Whore will come to a sudden ending, and she will be swept away as a cloud of evil and a coarse sowing. He that sits on the Throne has declared against her, who has made the nations of the earth drunk with the wine of her fornication and drunkenness. And the Tiber will meet the just doom of an avenging God.

There is something so black and demoniacal about the terrible massacre that all Europe was filled with looting and disgust. England and Germany became more and more interested in the cause of the Huguenots. They rallied their forces with all eyes centered upon the gallant young prince, as Conde had fallen on the field, and Coligny a victim of the dagger. They fortified themselves at La Rochelle, and with only 15,000 men defended the flower of the royal army, under the Dukes of Anjou and Bearn, and no success could be had with a loss of 40,000 men. This was the turning point of the Protestant cause; they were no masters of France; but it afterwards improved, and at the same time astonished all the world by the brilliant victory.

Not long after the defense of La Rochelle, Charles IX. died at the age of forty-four, haunted by day and night, as he thought on the enormity of his crime. Visions of the dead Huguenots were ever before him, and his hair turned as white as a torch, and he became the object of a tortured, damned soul. He was succeeded by his brother Henry III., who was also a tool in the hands of Catherine. The popularity of Henry of Navarre grew continually, and Henry III., with no children, filled the Catholic with alarm, as the possibilities of a Protestant King became more and more likely. The Catholic Church was in edict but the Duke of Guise who was Rome's aspirant to the throne, was assassinated; Henry III. was also assassinated, and Providence removed the intolerant Catherine by death.

Henry of Navarre was heir to the throne, but all Catholicism was arrayed against him, and it seemed as if he must be deposed and denied his right to the throne of France. The Catholics fought for their cause, hoping to subdue the little nation. And the final clash came at Ivry, March 14, 1590, when Henry of Navarre gained a complete victory which made him monarch of France. A shout of joy rang out through his armory when at the close of battle, he emerged with three white plumes waving from his helmet, and face covered with dust and blood.

As we have before stated, Henry grew tired of war, and little by little, he yielded to the overtures brought him that he could best serve his country by giving them peace. He did not dream that Rome only waited for an opportunity to undo all he had done, by becoming the slave even at such a cost. He secured the Edict of Nantes, which might have been fortified against the future; but Henry himself would have been the first to have brought it to an end. He lacked such council to assist him; however, for a constructive reign, no king ever surpassed him, since Alfred the Great.

If the Edict of Nantes could have stood, the history of France would have been a different one. But a benighted and inconsistent reign caused him to lose sight of victories bought in blood. His motto was: "I hope to see my kingdom that the poorest subject will enjoy the same in a day. Intercede with me to God, that I may not perish a cost. He secured the Edict of Nantes, which might have been fortified against the future; but Henry himself would have been the first to have brought it to an end. He lacked such council to assist him; however, for a constructive reign, no king ever surpassed him, since Alfred the Great.

The Edict of Nantes was the second Magna Charta and forerunner of our American Constitution, and guaranteed absolute religious freedom and equal rights of all. But such a law was very distasteful to the great Cardinal Richelieu, and the imperial Louis XIV., who declared himself to be France. Therefore, the great document of human liberty was once more, as it were, ascended the throne of power, proving her to be the same Rome of St. Bartholomew, and all allowed, would be the same Rome today.

France began again to sow to the wind. The Nobility and the Clergy lording over God's heritage and the liberty, raged, and, as before again, only after the tornado of human hate had reaped a bloody harvest at the guillo
tine. The whirlwind came—it always will! Sometimes long, and sometimes short, will come to a nation, to a church, Protestant or Catholic, as sure as the suns go in their courses.

The Nobility and the Clergy were there to helpless victims of the storm; they knew no mercy when it was theirs to give, and they came before a tribunal which declared: "There is no mercy for them." The Huguenots' cause fought long and hard, through ten religious wars, and no less than one million of the best blood and brain of France perished for the faith of religious liberty.

NO EVOLVE.

I'm not a Darwinist, and on this subject I quote a man. I'll stand up straight and speak out plain, Although for some some want the spine, My ancestors were never vegetarians. And never will be, for I see they have such substitutes. They who desire such substitutes And want to be real Evolutes. I'm willing they should have their way. But on that road I'll never stray.

—Robert L. Selle.

"Without Spot and Blemish."

REV. A. W. ORWIG.

Is such a spiritual state possible? It certainly does not thrive, nor bear fruit however rigid and prolonged. But Jesus declares that it is impossible with man is possible with God. And as the apostle Peter says to the Almighty be "It is unquestionably obtainable. Other Scriptures also affirm the same, making it the privilege and duty of all God's children. And these commands, "Be holy for you were not created in "Mere desire or half-hearted pursuit will never secure it. Only those who really desire it can secure it.

Let it be remembered that the question is not whether the intellect and body can be "without spot and blameless (and yet they are not) but to keep this state of life and spirit is to be such. In other words, we are to be cleansed from all sin. The Word of God makes it plain that we can and need to be "every whit whole spiritually.

The apostle Paul, speaking of the church, declares that it is to be without "spot or wrinkle or any such thing, and that these are to be "separated from all unrighteousness. And from all sin, for we are to be "in the utmost, and then kept "holy and unblemish and incorruptible" until Jesus comes to gather his "glorious church to himself. "Without spot and blemish."

But oh, how many professors of religion carry some very unsightly "spots" upon them! Nor do we see them to be "separated from all unrighteousness. They are indifferent to the divine command and standard "to keep themselves unsullied from the world. They largely adopt the world's sinful maxims and customs. Doubtless it is because they have lost the real essence and sweetness of the truly religious life, as it may be called a "spot and "wrinkles" on their face than to do those on the soul.

A pious young Catholic lady Christian, dreamed that she passed from earth to the "pearly gates of heaven. But while being "on the other side, she was surprised and inquired for the reason. She was pointed to a "spot on her person, emblematical of some sin. Then she awoke, glad that it was only a dream. But she was deeply humbled and began to examine herself and found that the spot represented sinful pride. And she at once sought and soon found deliverance in the all-slaining blood of Jesus Christ.

The Bible tells us that "Christ offered himself without spot to God." And it also declares of the ideal church,—the fully "holy and unblemish church,—"There is no mercy for them." God grant that this may be true of all of us as individuals. This is indeed our blessed "healing balm. The Lord enable us, all of us, to be "in the utmost, and walk in a full spiritual birthright—deliverance from every stain of sin and made like him who was "holy, harmless, and unblemish."

How many of us can give intelligent, convincing reasons why we believe the Bible? This man boldly and positively holding this title in Dr. Wimberly's new book, "Messages for the Times," and we just could not stop until we read the whole chapter. This chapter is the best in the book. There are twenty-two other chapters equally as helpful. Send $1.50 and get a copy. Read it and then pass the blessing along by placing it in the hands of someone else to read.
CAMP MEETING SEASON ENDS.
Since the first of July we were busy among the camp meetings. It was a good season and how we did expect to win souls for Christ from whom we labored.

Wednesday, September 22, 1926. THE PENTECOSTAL HERALD 7

REPORTS FROM SOUL WINNERS.
CAMP MEETING SEASON ENDS.
Since the ... camp we hope much work can
be done. It means much for holiness to stand in
that section. Robert Johnson and wife.

PHOENIX, ALABAMA.
August 22, we closed one of the greatest meetings... of which the famous men in the spiritual world could be thankful for. Brother

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are not sanctified, he is good, brethren,
to get into a field where there is a heart hunger. They
and they will be satisfied. We shall
look forward to this camp with joy.

BROOKLYN, NEW YORK.
There were thirty-four persons and there
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REPORT.
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THE PENTECOSTAL HERALD

AN OPEN LETTER TO A YOUNG PREACHER.

No. IV.

My Dear Young Brother:

WHEN I was a very young preach er I was surprised at, and could not understand why, the very old ministers should give my special attention and manifest such an interest in me. As I became old, I understand. They loved the great gospel truths they had preached and felt a deep solicitude for, and interest in the young men rising up about them who were to carry the banner of the Gosp el that had been compiled by age or death to pass on. I think I am something of a patriot, and have a very profound love for my country, my flag, and my fellow-citizens. I am interested in everything that contributes to the growth, prosperity, uplift and happiness of my fellow-beings. I am delighted with the construction of great dams to furnish the people with water power, cheaper light, heat and power. It means much for the comfort of the people. I am interested in the building of railroads into the corners of the earth where God has deposited the vast materials that can be utilized for the welfare of mankind. I am interested in the discovery of the secrets of nature and all the inventions and improvements along all lines of science that contribute to the health, prosperity and well being of society.

The thing, however, that deeply and vitally concerns me is the Gospel minister, the character of the men, their consecration to God, their faith in Christ, their eminence of the Holy Ghost and their deep and abiding concern for the salvation of the lost. It is filled with the truths of the reality of faith in the inspiration of the Scriptures, the deity and atonement made by Christ, and the presence and power of the Holy Ghost for all future ages. Given us a God-sent, Spirit-filled ministry and all will be well. The lives and teachings of such men will indeed be salt and light which will purify and sanctify society and illuminate the road of true progress. If God and his truth are in our midst our present and future are secure.

Give us modern progressives in our pulpit who are writing publication marks all over the Bible, who are interpreting and utilizing the Jesus Christ, who are apologizing for and exalting science, and who must follow in the footsteps of such false teachers and leaders. There is no hope for the present or future if the people fail to have true faith in the Word of God and their confidence in the God of the Bible. It is in the faith and trust in him and saving trust in Jesus Christ with the illumination and guidance of the Holy Spirit that I am so fully convinced of these facts that these false faiths are in me, the patriotism, the religion, the Christianity, the hope for my country and the world, and the people in my future. I am in my desire and longing for a faithful gospel ministry. Jesus are the true torchbearers of progress. They alone can lead the people into paths of prosperity, and not live in the Father's house. If the preachers fail to be true to God and his Word they cannot be true to the people and their best interests here and in the future. This is my explanation and apology for writing you these somewhat lengthy and rambling letters. I have read something in you and try to do something in them to guard you against the things that mean failure, and help you in the things that mean success.

No ministration, however scholarly, eloquent, popular, if his ministry is not a rebuke to sin and a warning against it, a call to repentance and the seeking of sinners for Christ and the toning up and development of reverence and devotion in the hearts of those who wait upon his ministry. I am sure my own ministry has been much more helpful and fruitful had some man of age and experience done for me what I am longing so much to do for you. I had good and devoted friends who I feel profoundly grateful for, but there are some lessons that I ought to have been taught in the early days of ministry that I unfortunately were overlooked. There were habits of study, the careful economy of time, the selection of the best and most appropriate books, regulation in prayer, deeper consecration of spirit and concentration in service, preparation and delivery of sermons, in which there was such great need. It is the word and the wisdom, anything I knew and did, that I look back with regret and wonder that some of my good friends did not take me severely, if I need be, in my young manhood and drill into me some things that I needed so much to know.

Well, you may be sure that being called to preach the Gospel is by far the biggest thing in the world. It is all of the heart, of the heart, soul, body, life, time, love, everything. The true preaching of the Gospel is too large to be anything, and an abiding the very best he can, with all the help he can get from his fellow-beings and the blessed Spirit, he is yet profoundly conscious that the hand and the responsibility of God is not great, the human soul is so immortal, with vast capacities, heaven is so glorious and hell is so awful, that the will of rescue, of help and of salvation is for anything and everything in all the world. Sometimes we come to the border of the vast abyss, height and depth of which we are overwhelmed and must draw back. Our very physical being would break down in their contemplation. Yet God graciously bless and guard his people, and the grace he has given to you and to your fellow-beings.

Thoughts continue to flow in mind and I must write you again next week.

Faithfully yours,

H. C. MORRISON.

ANOTHER year, with all it holds of failure or success, lies recorded on the pages of the past. How many of us would like to travel the twelve months' journey of the new one improved upon? That need be demonstrated; there is a way by which we may test the sincerity of our resolution, and that is by the very thing which we expect to see a change in, and try to see it, bring to a test the change.

No such an angel west to help in the new campaign as the one that we have been able to secure for this year.

The readers of The Herald know that the Evangelical Methodist League had quite a number of tents, nineteen in all, in a vigorous canvass for souls this summer. Most of the groups out with these tents have come in from their work but several of the tents were used for family prayer and the good work of salvation is going on.

Many thousands of souls have heard the gospel of full salvation preached in these tents, that thousands of sinners have been converted, a great many believers sanctified, and thousands of Christians strengthened and refreshed. A great work of grace has been accomplished by God has given us an open door. Soul-winners, otherwise idle, have been busy in the harvest field, and many who otherwise neglected and going to waste and sleep have been awakened and come into a new life of faith, hope, salvation and religious activity.

Send your name and address, with one dollar, to Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky. Join The Evangelical Methodist League and help us for a great campaign next year. We want to begin as soon as tent meetings can be held.

Your brother,

H. C. MORRISON.

THE THEOLOGICAL WHEEL

E. H. C. MORRISON.

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OF AVERY THEOLOGICAL SEMINARY
It is a mistake to think that the gospel has to be dressed up in new clothes and sugar-coated with the world's ideas of things, in order to appeal to the people. People preach the word, and the men who are counting for the most in the kingdom of God, are those who strike the anvil of men's hungry, needy hearts with a "Thus saith the Lord!" The weary, heavy laden, to whom Jesus gave the blessed invitation, are not capable of hearing disputed points in theology, or whether this or that is the true thing, but like Moses, inquiring freshmen of old, they would see Jesus.

Jesus! the name that charms our fears, That bids our sorrows cease;
"Tis music in the sinner's ears, "Tis life, and joy, and peace."

The preacher who is making footprints in the path of righteousness is the one who does not declare the whole counsel of God. He preaches the word from the fall to glorification, pointing sinners to the Lamb of God who taketh away the sin of the world, and believers to the fountain opened up in the house of David for sin and uncleanness.

To every sincere, humble ambassador of Christ, devoted to his convictions, and has held forth the word of life with hands unstained by the blood of his congregation, we may be glad to find in the revolution of the ecclesiastical wheel, that you are free. The old surroundings are not so comfortable, the future less propitious and hardships and sufferings get a firm footing; but up on the Immutable promises, lean harder on the everlasting arms, and you will find "An anchor that keeps the soul, Steadfast and sure, while the billows roll; Fastened to the Rock that cannot move, Grounded firm and deep in the Savior's love."

Then you will rejoice that you are counted worthy to suffer for Jesus' sake.

Some one has likened God's work to the building of a bridge. The ones on whom the superstructure depends, must labor for months and months under the weather from the eyes of men; later come the ones who erect the bridge where all can behold it. The Lord is doing a wonderful thing, and he is being praised in his name. The Interstate Church, which has been said to shun the modernists, and has been so labeled because of the words of Dr. W. H. Dodson, a Unitarian, are working within the fold. We want more of them and we want them where they are.

Rev. W. S. Morgan was a Baptist minister, educated at the Yale Divinity School, in No. 283 of the official tracts of the American Unitarian Association describes his passage through the modemism. He was an example to a neighboring town came to see me. He had said some radical things from his pulpit, to which objection had been made. Don't label your own ad. Do as I do. Give them here in such fashion that the very saints will not suspect, much less resent it. This is not bad! But this is the only way hundreds of the orthodox pulpits can be held. When it was whispered abroad that in my ministry of three years I had not preached a sermon on the blood of Jesus cleansing us from all sin I saw clearly that I was discovered."

In the same tract Rev. Thomas Clayton says that Unitarians are accus- eded to stay where I was and keep some of my opinions to myself, gradually to sow the seeds of anathema. "I was ripe for more aggressive action," This is essentially what Prof. Peabody's Yale Review article advised.

The modernists say there is nothing but fully matured modernists, have as their objective the capturing of all the orthodox pulpits and institutions. In this they have made great progress, and the battle is not over yet.

Modernists are by every means possible working in the South. Many have been de- spotted. Many are being thrown out. Others are secure in their positions and are asking: "What are you going to do about it?"

Some of those working in secret may be only a few. The battle must be fought by the public. The service and neglect of the doctrines of the deity and blood of Jesus, the inspiration of the Scriptures, doctrine of hell, or, in short, the things that the modernists have done so much of modern thought and freedom of speech, and of openmindedness. Every wise man is openminded to some things, but his mind is closed on fundamentals. Watch the man who is openminded on evolution and kindred subjects.
Dear Aunt Bettie: I have read the wonderful story of lady's flute by Julia B. Cox in the July 25 issue and was so inspired with it that I decided to write to you. I have long been interested in music, and when I heard that you had written a book about the life of a lady musician, I knew I had to read it. I am thirteen years old, and I want to become a musician when I grow up. I have been practicing the flute every day for the past year, and I think I am making progress. I hope you will write back and tell me about your experiences as a musician. Sincerely yours, [Name]

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1. **OUR BOYS AND GIRLS**

Dear Aunt Bettie: I am a boy, but I do not want to wear long hair or pay much attention to my appearance. My classmates think I am a pervert and say "Curse the god of the land," and are not permitted to participate in sports or other activities. I know that this is the last thing a boy should do. I am thirteen years old, I am tall and have brown hair and blue eyes, and I am not afraid of anything. I am going to be a great musician when I grow up. Sincerely yours, [Name]

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2. **The Pentecostal Herald**

Wednesday, September 22, 1296.

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3. **Gospel Tents**

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

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4. **200 Sheets PERSONAL STATIONERY**

High Grade White Bond Paper, size 4 1/2 x 6 1/4, with envelopes to match. Every sheet and envelope is exactly the same size, and is printed in one color.

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5. **Gentlemen:**

Please find $1.00 for which I am indebted to you. I am a boy, and I have been saving my money to buy a new Bible. I have saved $1.00 so far, and I would like to buy it. Please send me the Bible, and I will send you the $1.00. Thank you for your help. Sincerely yours, [Name]

---

6. **Pentecostal Herald**

Wednesday, September 22, 1296.

Dear Aunt Bettie: I am a boy, but I do not want to wear long hair or pay much attention to my appearance. My classmates think I am a pervert and say "Curse the god of the land," and are not permitted to participate in sports or other activities. I know that this is the last thing a boy should do. I am thirteen years old, I am tall and have brown hair and blue eyes, and I am not afraid of anything. I am going to be a great musician when I grow up. Sincerely yours, [Name]

---

7. **200 Sheets PERSONAL STATIONERY**

High Grade White Bond Paper, size 4 1/2 x 6 1/4, with envelopes to match. Every sheet and envelope is exactly the same size, and is printed in one color.

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FARRIS.
Lula Jane Farris departed this life June 21; she was born Sept. 30, 1925. When she was only with us a short time she had gotten entwined around our coats and it was hard to get her up. Her illness was short and loving hands did all that could be done for her, but God took her to his self.
The funeral was conducted at Bear Point church by Brother Spurlin; in charge of the remains at Lerna, III.

HER GRANDMA,
July Farris.

BLANKENSHIP.
At 12 o'clock, August 26, 1926, the angel of death entered into the Blankenhip and removed from our midst Gladys May Blankenhip, who came to bless this home May 4, 1908, and was a little past eighteen years at her death. During the summer of 1925 she was married and joined at Union and remained a member with her death seven months' illness but bore her illness with great patience. Her suffering was greatest the last few days she lived, and often she said was just that the Lord did not know the pain she was suffering.

She has gone from us, but she left the assurance that she had been born from above. A few days before she passed away she turned her face toward heaven and said that she saw in her vision a grandmother dressed in white robe. Her death came when nearly six years old; her grandpa left her a Hallelujah for years past.

Gladys May Blankenhip, whose passing leaves a vacancy in the hearts of many, who will miss her will miss the memory of all who were associated with her. She would not need to have any one who love her. We cannot call her back, but we can go to her influence her memory. She has left the house of her father, step-mother, an aged grandmother, aunts and uncles. She will be missed by the family and friends.

"His will be done.
"God help me and I will say
That she is dead. She is just away.
A cheerful smile, and a warm hand
The hand
She wandered into an unknown land,
And left us dreaming how very fair.
A little angel, she was, since she lingers there;
And God, O—you, who do the widest years.
For old time step and the glad return of her fazing on, as dear
In the love of there as the love of her life.
Think of her still as the same; I say;
She is not dead—she is just away.
Veira Napier.

EATON.
On May 1, 1926, just as the light closed over the eastern horizon, she and a few falling stars of the Methodist Hospital in Memphis, Tenn., when all was still, went gliding bird-like, the last of her kind who have left the hospital. She was born near Lewis with no Christ, lost to be lost in a terrible silence. The minister is God's way of reaching and saving men, she was a true Christian, practical and true to the Book. The popular and the eloquent, the tender and the tender, the dear and the dear, she was known the world over. Yes, in a fragrance of his love, but their hearts to such, that they make up in power. The book did not, and it will do all good for such, and evangelists will find it in help for themselves and for their families.

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Louisville, Ky.

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and Other Sermons
By Professor H. W. H. Amos, D.D.
Published By The Pentecostal Publishing Company.

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PENTECOSTAL PUBLISHING CO.,
Louisville, Ky.

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Popular American History by Henry H. Wheaton. 35c.
Christian Life, Perry Wayland. 35c.
The Way House, by D. L. Moody. 35c.
First Words to Young Christians, by D. L. Moody. 25c.
All of Grace, by D. L. Moody. 25c.
Life of David Livingstone by E. E. V. 25c.
Life of Adoniram Judson by E. E. V. 25c.
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MEN'S VOICES
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REQUESTS FOR PRAYER.
Please pray for a son who is sick, that he may be drawn closer to the Lord, and be healed. A distressed wife asks prayer that her son may be saved. This is an urgent case, and relief must come soon.

B. F. D.: "Please to pray for my brother that he may be saved."
**SUNDAY SCHOOL LESSON**

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

NOTICE.

Dr. O. G. Mingledorf, who so kindly prepares our Sunday School Lessons, has been very ill, and for that reason has not been able to prepare the Sunday School Lesson for this week. We hope it may come in time to be published next week, but in case it will not be possible we will be patient in our disappointment, and pray for the speedy recovery of our beloved Brother who so ably edits our Sunday School Lessons. He was improving the last we heard from him, and expected to be able to prepare the publication of the Lessons in a short time.

MRS. H. C. MORRISON.

**EVANGELICAL AND PERSONAL.**

Rev. G. M. Spivey recently held a good meeting in Lakeland, Ga., in which more than one hundred were saved, ten of the altars seeking the Lord, and a number prayed through to victory. Brother Spivey has his slate filled until the middle of December, when he plans to visit November which he desires to give some pastor wishing a revival helper. Address him, Macon, Ga.

Rev. L. E. Williams, conference evangelist of the Kentucky Conference, will be with us over the latter half of November and opens, and wishes to fill these dates with pastors containing the special work which he wishes to do for Christ in all walks of life as much as they are in the few moments they spend in the house of God on Sundays, it would be a difficult world. There are so many that don't claim to be Christians, but as I was in the service last week I don't that they don't want the kind of religion they see demonstrated by our Sunday Christians.

Rev. J. W. Bost: "Rev. B. F. Harris has entered the evangelical field. He is one of our strongest preachers and should be kept busy. We heartily commend him to a good man, above the average in preaching ability. He has been with the Holiness Movement ever since he became a Christian, and has been a successful minister. Address him, Sherman, Tex."

Mrs. H. C. Morrison: "Rev. W. L. Huggins, of Register, Georgia, is entering the evangelical field this fall. He was a great help in the revival at Bainbridge which ended on November 15th, January 20. After that he is to take some special work in the Theological Department of Asbury College. If you want a man full of the Holy Ghost, safe and sane in his preaching, yet with a message that cuts to the heart with quickening power unto salvation, write him at once. He is a man about thirty-five years of age, but wonderfully gifted in Evangelism. We shall be glad to answer any inquiry about him."

Howard W. Sweeten: "It has been some time since we wrote to *The Herald* and some are making inquiry about the matter, so we feel that since last writing we have been constantly busy, and God has given us some very gracious revivals, in fact, we have not had a night's sleep in every meeting this summer. We are now engaged in our second campaign with the *Evangelical Herald*, and while the work is not as great as it was last year, we are still through the whole of the month and with his help lead several nearer to Christ by your actions, which will make you a happier person and help others who are Jesus. Make love to the altars of prayer; prayers are prayers; souls are prayers; by God to answer our prayers, and helpful to lead Christ through the power of the Holy Spirit the way he uses the talents he has blessed us with.

C. B. Turner.

**WHAT CHRIST CAN DO FOR A SINNER.**

For sometime I have felt impressed with the idea that I should write my experience for publication in *The Herald* in hopes that some poor sinner might receive benefit this way; I will show what God can do if he can only have his way in the heart.

I am a drunkard and the devil and would swear by note, even after having been baptized into a church at the age of twelve years, but I kept on the water a dry spell and came out a wet one and in a few years my name was stricken from the book I was writing on this way until I was thirty-six years old, when some holiness people from Sylvia, Kan., held a meeting near my home. I attended all the time, smoking, chewing, swearing and drinking. At the end of that time I was undecided, but with kind of conviction that I thought I would die. They kept holding on God in my behalf and October 10th, at ten minutes after two in the morning with my old pipe in my mouth and half-drunk, some- how I found myself to rise from the bed I was lying in, the beds where I lay on a blanket as the beds are fully all holiness preachers—my knees besides being almost harrested, and after laying all my sins on God's altar the burden rolled away. Praise His Name! The next day I was told to de-lay and let me die. Then and there I died out to all sin. The Holy Ghost came upon me and has been dwelling with me continuously for almost sixteen year. A sinners blesses me sometimes until I can hardly contain myself, and if you write me a line, I say, I am glad I am saved and the Holy Ghost abides within." Not once since October 10th have I ever wanted or had the least desire for tobacco in any form being completely delivered upon the old ungodly habit as well as the drinking habit. I pray that God may bless each of his children and make them a blessing. How I love the world! I was once a sinner, a sinner, but I thank the Lord by the way of the cross if ever to expect to see him in all his glory, "Then the way of the cross leads home."

I am simply a sinner saved by grace.

Frank Ritchie.

**USED OPPORTUNITIES.**

We sometimes wonder if we, as real Christians, value and take seriously, the responsibility resting on us, of doing our best to furthering the interests of the Master's kingdom. Oh! yes, those of us who possess this world's goods, even of the smallest amount, ought to have the desire to see the advancement of the cause of Christ, could be better occupied today with each other leading others from Christ every day.

Arise every morning with a new and fuller determination of living a life that will be an example for others, and with his help lead some nearer to Christ by your actions, which will make you a happier person and help others who are Jesus. Make love to the altars of prayer; prayers are prayers; souls are prayers; by God to answer our prayers, and helpful to lead Christ through the power of the Holy Spirit the way he uses the talents he has blessed us with.

J. H. DICKEY

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OF ASBURY THEOLOGICAL SEMINARY
but suffice it to say that he passed away shortly after, in so far as I know, that he had any sense at all.

I have written this hoping that oth-
er's may feel encouraged as the Spirit 
leads, and that the proper time and 
goodness, to those who are in the 
there, to some poor soul who may 
need instruction in the way of salva-
tion.

Mrs. John V. Rentress.

LATTER DAY DRESS PROBLEMS

Mrs. E. F. True.

It is written that “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works,” 2 Tim. 3:16, 17.

Everything has its beginning, so we go back to the account given in the early dawning of the morning of the creation and read how God made man in his own image and put him in a 

lovely garden to dress and keep it, with only one restriction: “And God said it is not good that man should be alone.”

And God made him an helpmeet of them named and was not ashamed. Being in harmony with God, they made clothing on the same day before the work.

That same Adam company came in, looked over the surroundings, made some suggestions, called upon Adam to use great care, and to see that every little affair was in order.

Hannahs and Elkanahs are scarce these days. Elis are in a large majority. I heard a mother say just the other day that she didn’t want her girl to dance, but her father did and she couldn’t help herself. The mother is in the right, and therein lies a lesson.

I have given two daughters to the world without being blighted by the world. We will all soon be called back to the world to be judged by the world that I have never had a single invitation to chaperone one of their meetings, and now I am in the position of being a chaperone for them because of a Bible class teacher coming before her class with too much of a person exposed with clothes curtailed (both top and 
bottom) until it would compare favorably with Eve’s figleaf style. I wonder if God could use a character like that to lift that class nearer to himself and into deeper things in the spiritual realms.

To say the least about it, the present day fashions are a sad commentary on the manumission of the female.”

“By the hand that rocks the cradle rules the world,” is only too true. The whole trend seems to be downward and that leads to its destruction.

No nation is stronger than its womanhood, and unless we have a proper attitude toward God and our nation is already sealed: Fathers, mothers, big brothers, sisters, sweethearts, and I, we’ll all spend a great deal of time to stand before the Judge of all the earth to render an account for the deeds done in the body. Oh! what a world would it be if those who condemned not himself in that thing which he allowed, (Rom. 14:22) I don’t think there ever was a gambler or a drunkard but that got his first start downward in some home, somewhere.

What an awful responsibility then is resting on the home life of our land. Shall we not be shamed to shock the issue to Adam in the beginning—“The woman thou gavest me of the tree and I did eat.” Those children of yours whom you gavest me pleased and beguiled until I let them go to the dance, picture show, theatre, and they just would not change. I didn’t approve of those things, but they wouldn’t hear to anything. Both parents are equally responsible in this matter. “They twain shall be one;” one in everything that pertains to their home. God said Adam “I know not, he that he will command his children and his househol

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AND THE

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sell it for us as we wanted. So we are selling them out at only $1.50 while they last.

Bishop H. H. Duff, one of the highest men in the Methodist Church, wrote Bro. Fickett the following letter growing out of this book:

Rev. W. N. Rubble, M.D., North Springfield St., Wheaton-Salem, N.
C., April 15, 1926.

L. E. F., I thank you for the book which I received in my hand May

2d. I am interested in the subject from the point of view of a layman.

There is much in your book which I believe to be true to the Scriptural doctrine of salvation; I rejoice to think that I am in the exer-

cise. I am content in the Bible doctrine and language of Scrip-

ture of salvation, and I am in the Scriptures. I have no desire to

henceforth. There is such a great conflict of views for or against the doctrine of salvation. As to the lost soul, whether it will be saved or not, that is all right. I don’t know that more than one religious system, in such a great conflict of views for or against the dogma of salvation, whether it will be saved or not, that is all right. I don’t know anything about it. If it will be saved, it will be saved by the grace of God. If there is such a great conflict of views for or against the doctrine of salvation, it will be saved or not, that is all right. I don’t know anything about it. If it will be saved, it will be saved by the grace of God. If it should be saved, I should like to believe it will be saved. It has much in your book which I believe to be true to the Scriptural doctrines of salvation.

With all prayers and good wishes, and with renewed thanks for your brotherly love and fellowship, I am,

Most faithfully,

H. M. DUDENE

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Most faithfully,

H. M. DUDENE

ARE YOU INTERESTED IN THE SALVATION OF SOULS?

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

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

Mark you, we are not comeouters, but earnest, conscientious workers for the salvation of souls. You need not be in the least afraid of us. We have no scheme to make money, or to do any one harm. You need not have any fear. We are very anxious to bring the gospel to the people of the world. We have had ten thousand meetings in the field. We are praying for and ex-
pecting a great harvest in the near future.

The membership fee is $1.00 a year in The Evangelical Methodist League, with the privilege of making any other donation you may choose. We are willing to give you the list of important conventions. Thank you for your interest and let us see you at our next convention at once and help us with your contributions and prayers.

Write name and address on blank below, detach same, and send it to our secretary, Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

PENTECOSTAL HERALD

Wednesday, September 22, 1926.

13
Evangelist Slates


Minneapolis, Minn., Oct. 4.

East Liverpool, Ohio.:

Balsmeier, A. F. and Leonora T.

Lentner, Minn., Sept. 7-11.

Tulsa, Okla., Oct. 1-5.

Baillie, P. E.


Bennard, George.

Pitman, Ohio, Oct. 4-8.

Bennett, W. G.


Breneman, A. F.

Oct. 8-15.

Home address, University Park, Pa.

Browning, Raymond


Home address, Willmore, Ky.

Brewster, Grady

(Bishop, Mayor, and Choir Leader)

Open dates from Sept. 11.

Home address, High Falls, N. C.

Bullimore, C. W.

Cincinnati, Ohio, Sept. 1-7.

Home address, Cincinnati, Ohio.

Bussey, M. M.

Jan. 1, 187.


Home address, South Bend, Ind.

Cain, W. R.


Callis, O. H.

Falkirk, Minn., Sept. 20-22.


Permanent address, Box 288, Wilmore, Ky.

Clarke Evangelistic Party

Three States.

(Home address, 203 S. 4th, Columbus, Ohio.)

Cassell, C. W.

Cincinnati, Ohio, Sept. 19-25.

Galt, C. A.

Galt, C. A.


Home address, Guthrie, Okla.

Home address, 808 N. Asht, Guthrie, Okla.

Conley, C. N.

Open dates for Oct. 4.

Open dates for Oct. 4.

Open dates for Oct. 4.

Open dates for Oct. 4.

Open dates for Oct. 4.

Open dates for Oct. 4.


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BEWARE OF SEDUCING SPIRITS.

By The Editor.

If men should come to believe that God requires holiness in his law, and provides for holiness in his gospel, they will—those who are born of the Spirit—seek after holiness. This will naturally lead to a careful abstention from "all appearance of evil."

The soul that longs for holiness has a great longing for sin. Satan will be false to his own nature if he did not hate holiness. There can be no doubt that he has sent seducing spirits into the world to draw men away from the faith. Many we come to groan after perfect love, now ridicine the doctrine and utterly reject it.

There are two doctrines that the devil is most industriously propagating: that men will be unclean as long as they dwell in the body, and that men are entirely sanctified when they are converted. In either case, if men believe his lies, they do not seek after cleansing from all sin and his end is accomplished.

But if a soul escapes the two errors to which we have called attention, Satan does not by any means cease to tempt that soul. There is no state of grace or piety in this world that places a man beyond temptation. There is no doubt that Satan has led many a sanctified soul into sourness, fanaticism and finally into wilful sin. He tempted Adam and Eve while they were yet in their pristine purity. He came again and again to our Lord with fair speeches, striving to drag him down to sin.

Sanctification does not destroy the devil; it destroys the carnal mind, but leaves the man a free agent and subject to temptation, with the possibility of falling. It seems that Satan most frequently approaches the sanctified as an angel of light. Pure, innocent souls are congratulated by Satan and his emissaries that they have been sanctified from all sin, but say they, "now you do this or that thing," suggesting something that, in itself, appears to be innocent, but is in reality a snare. Let us pray to be saved from the influence of seducing spirits.

It behooves us as Christians, especially those who profess to enjoy perfect love, to be watchful at all times lest the enemy come unawares and watch our weak points and will never fail to attack us where we are most liable to yield. Peter felt sure he would not deny his Lord, but when surrounded by the enemies of Jesus, and accused of being one of his followers, it was more than he could stand. He thought he would be the last one to go back on his Master, but a little maid overpowered him and led him into a sin which caused him bitter tears of repentance.

Inspiration utters a solemn warning when it says, "Let him that thinketh he standeth, take heed lest he fall." The great Apostle Paul feared the power of the enemy for he declared, "I keep my body under, and bring it into subjection: lest that by any means, when I have preached to others, myself should be a castaway." One greater than Paul said, "What I say unto you I say unto all, Watch!"

AN OPEN LETTER TO A YOUNG PREACHER.

No. V.

My Dear Young Brother:

OU will recall that the Apostle Paul, writing to one of the young preachers, said, "Give attendance to reading." Let me emphasize, if possible, the importance of your heeding this apostolic injunction. What you read, of course, has much to do with your character, your thinking and your message.

Just at this time you would do well to post yourself very thoroughly on the subject of entire sanctification. Read Wesley, Fletcher, Clarke, Venn, and the great old Methodist fathers on the subject of full salvation from sin. Do not hesitate to study them because of the flood of new books which can be read with much less mental labor, but lay a foundation for your faith and teaching in this doctrine and experience by the wise instruction you will receive from the writings I have suggested. There is much written on the subject in lighter vein that has but little mental or spiritual truth; however, many of the very modern books will be of great help to you. You should, by all means, have Wood's "Perfect Love," and Peck's "Central Idea of Christianity" in your library; Carradine's "Old Man" will give you in very clear light the teaching of the churches on this subject.

I have suggested a very excellent little book that will help you in the understanding of some difficult passages that the enemies of your faith may offer against your experience.

I am not undertaking to lay out any general course of reading just at this time. You have quite a library, and many excellent books, but what I have suggested will, if well studied, give you a very firm foundation in the doctrine of entire sanctification.

You are young. Your mind is hungry and retentive. Feed it on the best, as what you read now is likely to abide in your memory and work upon your character and public ministry. I hope that you will not fill your mind and thought with the teachings of skeptics either in or out of the church. Leave that alone for the present.

Why should you fill your mind and occupy your thought with the teachings of men who have no personal knowledge of the Lord Jesus as a Saviour, who have no illumination from the blessed Spirit, who are not seeking to strengthen your faith, deepen your experience, increase the Christian zeal, but whose object is to weaken your faith, darken your experience and quench your zeal? - A learned minister, with tears in his eyes, said to me not long since, that when he had the joy and power of a great salvation, Souls were converted under my ministry. I compared it with Gideon's ministrations. My thought was to prepare myself to answer the skeptics, but as the years went on I found a sediment of their teaching settling in my mind. My faith was clouded, my experience beclouded, evangelistic zeal left me and I cannot recall a single conversion under my ministry in the last twenty years. What a sad experience! The blood of Christians is no hope of anything better. He had robbed the timekeeper of his religious life of its mainspring and it would not go.

What you read you will come to believe, and what you believe you will teach, and what you teach will powerfully influence the people. May God guide you as you read to the left hand of faith. If you would produce conviction, bring repentance, build up faith, win souls and develop spiritual life, saturate your mind with the best books written by men whose souls were aflame, whose lives, teachings and ministry contributed most largely to the building of true Christian character and the winning of the lost to Christ.

I once had an excellent Jersey cow. I turned her into the pasture in the early morning. She browsed throughout the day. She bit the tender tops out of the twigs, ate the dewy Blue Grass, wrapped her long tongue around bunches of red clover, nibbled the wild roses in the fence corner, drank from a pure spring under the sycamore trees, and late in the evening came with her udder strung with delicious, rich milk for my family. Go thou and do likewise. Browse among the best of books. Eat the Word of God. Read some of the best poems. Fill your mind with the profound thought and spiritual stimulation of the great, godly men who have gone before you. Spend the week in study, prayer, meditation, visiting the poor, the sick, those who are in trouble, and Sabbath morning come into your pulpit with your brain atrophied and your heart on fire with the "sincere milk of the Word." Your own soul will feed while you teach the "read of life and growing milk of truth. God will be glorified, Christ will be uplifted, the people will be edified and you will go back to your knees in thanksgiving for a granted day, with the privilege of ministering the Gospel, which is the power of God unto salvation, to the hungry souls of the people.

(Continued on page 8)
SOME MOMENTOUS QUESTIONS

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

The Romans had a superstition about "Thunder on the left." It was regarded by them as a warning from the gods that something momentous was about to happen. Those who heard it were wise to lay aside whatever they were doing and try to understand what warning the heavens intended to convey.

We have much "thunder on the left" in these times—political, social, moral. In this article we shall take up a few dominant questions, theological and spiritual.

First. The question of Christian Perfection. Many have the most erroneous ideas about it. Everybody, however, must admit that it is a Bible term—it abounds in the Scriptures.

John Wesley was the clearest writer and teacher upon the subject. If people would read and "Plain Account of Christian Perfection" (1 Tens, Penticostal Pub. Co.), they would save themselves from endless difficulties and ideas respecting this great and important truth. Not in vain and in vain to itself experience.

Wesley says: "In the year 1764, upon a review of the whole subject, I wrote down the sum of what I had observed in the following order:

1. "There is such a thing as Christian Perfection, for it is again and again mentioned in the Scripture.
2. "It is not so late as death, for St. Paul speaks of living men that were perfect (1 Thes. 5:23).
3. "It is not absolute. Absolute perfection belongs not to man nor to angels, but to God alone.
4. "It does not make an infallible man. None is infallible while he remains in the body.
5. "It is Perfect Love (1 John 4:18). This is the essence of it. Its properties or inseparable fruits are rejoicing evermore, praying without ceasing and in every giving and receiving."
6. "It is improbable. It is so far from lying in an indissoluble point, from being incapable of being true, that one perfectly adored may grow in grace far swifter than he did before.
7. "It is amiable—capable of being lost, of which we have had instances. But we were not thoroughly convinced of this for several years.
8. "It is constantly preceded and followed by a gradual work.
9. "Wesley gives also the negative side of Christian Perfection in the following language:
10. "In what sense Christians are not perfect:
1. "Not in knowledge, though needful, practical knowledge of the way of right and the things of God is given.
2. "Not in freedom from mistakes, not as to the essentials of salvation, but as to facts and even Scripture.
3. "Nor in freedom from infirmities which is not a soft name for sins, but includes all defects not moral.
4. "Nor in freedom from temptation. Christ was tempted.
5. "Nor are they perfect in degree. Theirs is not an absolute quantitative perfection."

Second. The Question of Modern Theology. It is often confused by them as a standing issue. It is what Wesley called in his day the "Spawn of Hell." Its teachings have been put in the following concrete form:
1. The Bible contains some of the Words of God.

2. Jesus Christ is a Son of God in the sense that all men are.
3. The birth of Christ was natural; Joseph was his real father.
4. The Death of Jesus was but an example.
5. Man is the product of evolution.
6. Man is the most fortunate victim of the atrocities of the world. This is the crux of the case.
7. Man is the intended work by works in following Christ's human example; result: natural development from within.
8. Denial of the inspiration of the Bible and the truth of miracles to a greater or less degree.
9. The Bible is Human Literature, a compilation of myth, tradition, poetry, legends, folklore, etc., which is to be put to a test.
10. Christ did not rise in bodily form only an idea came forth from the grave.
11. Christ is a meek and humble God.
12. Liberty to force one's individual license upon others.
13. The Church a Social Institution.
14. Missionary work.
15. Pray a form based upon reflex effect.

As Dr. Andrew Johnson so powerfully said, "It is the blood of the Atonement out of the Atonement, the bond of the blood, the outside of the prophecies, the infallibility out of inspiration, the supernatural fruit of religion, the miracles out of the Old Testament, the authority out of the New, deity from Christ and transformation from God."

Third. The Question of a Clean Heart. When a soul is regenerated God gives a new heart; when sanctified he gives a clean heart.

A heart in every thought renewed, And full of love divine; Perfect, and right, and good; O Lord, of thine.

George Fox testifies to a clean heart in the following language: "I knew Jesus, and he knew me, and I knew myself; and I found something in me that would not keep sweet and patient and kind. I did what I could to keep it down but it was there. I besought Jesus to do something for me, and when he gave his name, he came to my heart, and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then shut the door."

Col. Brengle tells of an all-night prayer in Boston where many sought a clean heart; at the close the leader said, "Remember, if you want to retain a clean heart don't argue."

Fourth. The Dress Question. It is a vital question. This is an age of the flapper. Young people (sometimes old people also) are found on the streets and in the churches in a state of disgraceful attire. Too often this group resists the holy meetings, camps, etc. Women come with such attire as to render them incapable of kneeling at the altar and doing public duties.

John Wesley wrote on this subject: "Whenever, therefore, I see a fine dressed daughter of a plain dressed mother, I see at once that another mother is doing wrong in the world of education or religion. Either she is ignorant of her own or her child's duty; or she has not practiced what she knows.... I am pained constantly to see in the holy meetings and public services, men and women, who wear and children who run into the same folly of dress, as if they had no religion at all. In God's name, why do you suffer them to vary a hair's breadth from your example? Why, they will do it. They will! Whose fault is that? Why did you not break their will before the infantile days, or at least, by a far softer, better, later than never. It should have been done before they were two years old. It may be done at eight or ten, with far more difficulty. How are you prepared for your past neglect?... Be not meanly mouthed; say not, like foolish Eli, "Nay, my children, it is no good report which I hear of you," instead of restraining them with a strong hand; but speak (though as calmly as possible, yet) firmly and peremptorily, 'I will have it so,' and do as you say. Instil diligently into them the love of plain dress, and hatred of finery. Show them the reason of your own plainness of dress, and show it is equally reasonable for them."

Fifth. The Question of Life's Purpose. Professor Henry Drummond sets forth this matter in the following beautiful language:

The definition of an ideal life: A man after mine own heart, which shall fulfill all my will.

The object of life: 'I come to do thy will, O God.'

The first thing you need, after life, is good food. 'My meat is to do the will of him that sent me.'

The next thing you need, after food, is society: 'Whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother.'

You want education: 'Teach me to do thy will, O my God.'

You want pleasure: 'I delight to do thy will, O my God.'

The life can be built upon that.
beacon lights of faith.

rev. c. f. wimberly, d.d.

chapter xiv.

john knox.

the reformation in scotland was, as a by-product of the universal spirit of reform that had visited all the countries of europe, superinduced by the reformation, of luther. but in whatever aspect a national movement occurs, whether political or religious, it centers about some great personality. we think of the ultra school of theology, embodying the main points of luther's principles, as a protestation and forcible alignment as allied with john calvin. we think of the great spiritual awakening in england during the eighteenth century and john wesley as synonymous.

among the bright lights of religious liberty, as over against roman tyranny, there is no name standing above that of john knox. other characters in the long list of religious heroes and martyrs, perhaps wrought more constructively in the reformation, but no name is more generally known among protestants than he: no man is more often quoted in relation to the power of prevailing prayer. the expression a prayer-slogan—if we may use such a word—has forever immortalized john knox: “o god, give me success in my cause.” we venture there is not a protestant congregation of any denomination on the earth, large or small, but has heard from the pulpit, not once, but often, these striking words of intercession.

the scotch reformation was not initiated by knox; but he soon became its soul, its heart, its life. we might add further, that john knox got his famous prayer through using a modern parlance, because the context of this prayer was not much a pleading for the salvation of men—it meant that of course—but the big thing that vied his righteous soul more than all else was the cruel ironclad influence of the blighting influence of rome. he looked upon catholicism with a vehemence, never expressed even by martin luther. he prayed not for his own life, but he exclaimed that “there is no mercy, and might be heard from the soul-destroying curse of rome’s religious hubbubbery. surely, his prayer was answered, as no country endured the fierce religious blight as bonnie scotland.

we remember that “coveted brethren” banded themselves together in 1858, pledging every drop of blood in willing sacrifice to free scotland from the grip of the papacy. those heroic souls opened the veins in their arms and signed the compact in their own blood. in this, we hear echoes from the voice of every man who has unleashed the freedom that his heart bids itself to his nation. among the happiest of his whole career, and about this time he was married. (continued on page 6)

“elisha prays. jordan is divided.
“elisha prays. a child’s soul comes back into her body.
“apostles pray. the holy ghost comes down.
the church prays. peter is delivered from prison.”

seventh. the salvation question. one has very skillfully put this matter thus:

“salvation is not reformation, nor imitation of that movement, but it is a regeneration, that is, a new creation by the spirit’s operation through the blood-redemption, at cost beyond conception, and found in god’s revelation, which is for every nation.”

wanted!
anyone having copies of “christian witness” of chicago, from 1913—1918, and willing to sell them, please write g. w. ridout, willmore, ky.
Address of President L. R. Akers at the Opening of Asbury College, September 11, 1926

The more than 600 students here assembled this morning, greetings and best wishes. I am conscious, as I stand before you, that I am addressing the most cosmopolitan school in America, if not in the whole world. You have come to this college, in the heart of the Episcopal Diocese of West Florida, from the provinces of Minnesota, North Carolina, and from numerous other commonwealths many representatives. What a melting pot this is! Why such a diverse representation? Why? Colleges draw largely from a radius of territory contiguous to their schools, ours touches the nation alone; he made this venture beyond the sea. There is but one answer to this question and that answer, as I see it, is because our school seeks to do what many schools have ceased to do, namely, to major on religion in education. It is not straining a point to state that perhaps the majority of Christian colleges are either of the name of Christian, but are based on rationalistic doctrines. We mean by this that the dynamic and compelling message and mission of the Gospel is spread in such a way as to grip, transform, and lead students into a great movement, which has God where he has trained in the supreme man. This truth is strikingly exemplified in the case of the Lutheran Reformation, which was a tremendous protest against the indulgences and gross errors of the papacy. The Wesleyan Revival was also a mighty remonstrance against a dissolute age in which the church had lost its leadership and power. Hence, we might truly aver that Methodism is, in itself, a protest. While speaking in the North last summer, a modernistic leader took exception to the preaching of full salvation on the part of the speaker, stating that he represented a new school, and that we were little better than a protest against Methodism. Let us briefly analyze this statement.

Six years ago, a humble minister of the Gospel named John Wesley Hughes, felt called of God to found an institution in which the scriptural and Wesleyan doctrine of Full Salvation should receive major emphasis. Without money, and with few friends, without even a college degree at that time, but by sheer faith and by the school to that fact is seen today in a material plant worth approximately a million dollars, and a College of Liberal Arts in dwellers, whose schools, colleges, and universities, the largest in the State of Kentucky. This inclines me to say when you go into partnership with Almighty God, "all things are possible."

Now, to return to the statement mentioned above. If, remaining true to the faith of our fathers, and continuing to stand proudly against Modernism, we frankly plead guilty. Has it come to the pass in our church where, to oppose modernistic teachings and beliefs, we must renounce the inspiration of the Scriptures, the deity of Christ, the sufficiency of His atonement, and the efficacy of His full redemption. These are the stigmas of a school opposed to the church? If so, we wear our stripes gladly and rejoice in our reproach. Nay, verily, we are not enemies of Methodism, but seek to guard the priceless heritage which has come to us from the flaming souls of Wesley, Whitefield, and the great St. Paul of America, whose name it is our privilege to bear, and whose mantle we may fall upon the youth assembled in our halls.

Our summer experience, through many channels, brought the fact within my mind that all over this land of ours, there is a host of fathers and mothers who have not bowed the knee to the modern Paul of skepticism and scholarship, but have looked with longing hearts to find some institution of learning where their children should not only receive the finest in moral and mental development, but spiritual as well. From too many homes our youth has gone to so-called Christian colleges only to return with the sad lament, "This has been my Lord, and I know not where they have laid him."

Our scholarship has been fit to deny great ancient panes of the Bible, but one of them which it can affirm great truths; but the religion of Jesus Christ, if it is anything, is a religion of great affirmations, and because of that, we have adopted that of a revival of positive teaching as well as positive preaching. For example, great in its industrial and scientific achievement, only a clear-cut and positive Gospel, based upon "Thus saith the Lord," will suffice to meet the needs of our rapidly growing high-pressure social order. We are willing at Asbury College to incur the criticism of being dogmatists. We are determined to stand firm in the eternal phasis which we place upon the eternal verities of Christ's Gospel. We are satisfied with nothing less than earnest and positive preaching, both of lip and life, on the part of our students and graduates. We have felt that too much of our modern preaching is of the preacherette type, giving to the listening audience a serenette a la omelette.

A prominent layman recently stated, "We who are in the pews crave evidences of authority from our ministers. We want those who speak to us to believe in something and believe it hard. Protestantism was born out of a new desire for authority. We need a new rebirth in a revival of authoritative religion, not merely intellectual authority, but an authority of life, of personality, of conviction, of being, which is charmed and revolutionized. People said of Christ that he spoke with authority. Of how many of his preachers can you say that today? Certain branch of the church that is as remote from Christ as he was from the deity we met in the days of my youth. Our deacons, elders, and ministers have said, 'We need to talk as though we are going to be in the presence of God's face.'"

This layman, we believe, voices the thoughts of many. Certain things change not and the heart hunger of men is ever the same. This is why being true to the faith that we profess to direct our attention, and devote our time to meeting the needs and satisfying the hearts of humanity at large.

Sometimes I have seen a wildly excited throng of men before one of our newspaper offices. Drawing nearer to ascertain the cause of so much commotion, we found that it was due to the fact that Babe Ruth had knocked his fifty-ninth home run. In another city, we heard prolonged shouting and clapping of the raucous threats of a great multitude. Inquirers the cause, we were told that Red Grange had made a touchdown. This only prompts the question, "Why should we not get excited by the things that are in the Spirit?"

This undoubtedly means the salvation of our own children. Asbury College is unique. We have in the past, and will continue to press upon the minds and hearts of our students with ever increasing emphasis, the claims of Jesus Christ upon life and service. While the common rule seems to be first money, then athletics, mind and soul, we shall, by God's help, reverse this order of things.

There is a three-headed dragon which threatens the spiritual life of our nation, and which can be bid farewell forever. The first is the spirit of rationalism in our schools, cupside in business, and lastly, a craze for pleasure which vitiates the processes of clear thinking and cuts the nerve of moral endeavor. The second is the spirit of criticism which has produced a day to realize that the very foundations of our civilization rest upon the principles, precepts, and promises of the Master of men, they will endanger, rather than insure, the integrity of society. We would better have honest ignorance than dishonest intelligence.

The World Wide War is over, but the battle over the citadel of man's soul is still raging and there can be no cessation until the Prince of Peace has been established in human heart. Life is largely the matter of ideals, yet ideals alone cannot sustain. There must be something more. Our hope is that the Spirit-filled life can hope to be continuously victorious over sin. The need of today in society, in education, in business and in the church, is power-full lives. This need can be answered, for the promise is, "Ye shall receive power after that the Holy Ghost is come upon you." We are firmly upon this assurance. We call upon the youth sent to our halls to seek the source of power that life may be well rounded and complete. For this end, we have dedicated our life and ministry.

When we consider the fifteen years of spiritual service, three things are due to our loved former president, Dr. Henry Clay Morris, under whose guiding hand the school progressed from an exceedingly precocious within a divine power from above. Only when we remember the holy ideals and godly admonition which have so largely given the spiritual prominence and fine mora to this world school, it is only reasonable to suppose that a change in administration would be viewed with some apprehension and paramount question. Our friends and constituency of Asbury College is, will the school continue as a distinctive holiness institution, will it teach and contend tenaciously for the faith of our fathers, for scriptural and Wesleyan teachings which have proven to be the power of God unto the salvation of nations? Will this school stand firmly against the modernistic, rationalistic, and materialistic teaching? Will it keep its faculty true from the taint of destructive criticism? Will it withhold its sanction and permission for such demoralization to many so-called Christian institutions? These and other questions have been in the hearts of the hearing people who look to Asbury College as a bulwark of orthodoxy, a lighthouse for the dissemination of evangelical Christianity.
Wednesday, September 29, 1926.

Appreciating to the utmost the fidelity and the notable achievements of my predecessor, yet I do not hesitate to say, with the eye of God upon me, I do not believe that he more earnestly desires the continuation of the teaching and tenets of this school along the lines which have brought it to its present place in the educational world, than does the incumbent, and, in your presence, as well as the presence of Almighty God, we pledge our utmost effort and deepest determination to keep it true and faithful to its high calling and above reproach in its teachings of the glorious truths of full redemption, the white banner of "Holiness unto the Lord" is still flying over the Christian educational center and, by God’s grace, it shall not be lowered in the years to come.

We appreciate most deeply the sacred trust that has been committed to us in the trustful body of American youth for our counsel and spiritual training. We shall not fail the faithful hearts that look to us as life builders. We shall be worthy of the support, which we must have, if our school is to continue to progress. We shall keep the faith, and from this Christian college, in which we have built the altars of worship and devotion, we shall go forth clean-lipped, pure-hearted, full-orbed, noble-minded, high-powered loving, living, and sweet humanity into the arms of the loving Christ.

May the blessing of the Lord of Hosts be upon you, my dear children, and may the ever-lasting arms gird each one of you with the peace that passeth all knowledge be the rich heritage of every waiting heart. Amen.

RADIANT LIVING.

REV. C. M. GRIFFITH
Cedarville, N. J.

OTHERS BUT NOT HIMSELF.

What a scene of awe is that of the crucifixion of Jesus Christ! Before me comes a vision of three tall crosses rising above the heads of a noisy, bowing mob. Upon each cross is impaled the nude body of a man.

And with meat!

His body is streaked with blood that still ooze from a gaping wound in his side. His flesh is as quiver with pain as his body hangs heavy and lifeless with that of the outstretched hands—those hands that had fed the multitudes, that had healed the sick, that had raised the dead.

Close by the one there stands back and forth a group of haughty, triumphant, bearded Pharisees. One of them, addressing the limp form upon the middle cross, shouts with a voice of utmost contempt: "If thou be the Son of God, come down from the cross!"

But there is no response. Turning to the crowd the jeering Pharisee scorned aloud: "He saved others; himself, he cannot save!"

No truer word than this bitter taunt ever spoken has been heard save himself, but had he done so, he would never have saved us!

Unless the sacrificial Lamb die, no stone-crowned king would have come upon. Upon three different occasions Jesus predicted his coming sacrifice. When the time drew near, he steadfastly set his face to go up to Jerusalem. To save others, Christ must give himself. It is only through the sacrifice of self, the atoning of Christ, that we receive the message. This is why Jesus did not come down from the cross. This is why he could not. It was his love for you that kept him there!

Learn to commit thy daily acts to God! So shall the dry, everyday duties of the daily life be steeps to heaven and lift thy heart higher—Edward B. Pusey.

The Absalom Revolt:

Ancient and Modern.

BISHOP WARREN A. CANDLER.

ABSDALON, the handsome and ambitious son of King David, is an ancient example of what is now called "the revolt of youth." The story is told by the Second Book of Samuel records one of the utterances of this prince of the house of David which reveals his spirit most clearly: "Absalom rose up, and stood beside the gate of the city, and said, ‘There is a goodly man in the land, that every man that hath any suit or cause might come unto me, and I would do him justice.’" (2nd Samuel 15:4).

That Absalom might be said to be of service, but his real motive was one of selfishness. The historian points out the true source of his seeming sifg for service to his father, the King, by the words he said: "And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man had a suit in matters of justice, when he came unto the King’s judgment, then Absalom called unto him and said, ‘Of what city art thou?’ And he said, ‘Thy servant is of one of the tribes of Israel.’ And Absalom said unto him, ‘See thy matter, and is good and right; but there is no man deputed of the King to hear thee,’—or as more correctly rendered, ‘but no one listenthrough to thee on the part of the King.’” (2 Sam. 15:2, 3).

If from these speecles speeches of Absalom every suspicion of his playing the part of the reformer is removed, the一幕 ofAbsalom, under the best construction, would show him to have been an ungrateful son and an unwise prince. His words imply that David, his father, was either incapable of doing justice or indifferent to justice, or both incapable and indifferent. For himself he is given to say that he cares for justice and is eager to do justice, if he only had a fair chance at it. All this is recorded in an early edition of his royal father and a concealed assertion of his own superior virtue and capacity.

Similar conceptions of ambitious conceit underlie what is now in some quarters vaunted as "the revolt of youth." The best account of this so-called "revolt of youth" is given in "The Legend of Absalom," that tale written by a young man named Stanley High, a student in the Boston School of Theology. As the "revolt of youth," and bases his conclusions on the fact that young men composed the armies in the World War, therefore, they should enter the army and serve as a part of the "new order," which is repetitiously called "the reconstruction of the world."

The general drift of the volume is seen in the closing paragraph of his first chapter. After devoting several pages to "The Young Republic," a "French Youth Movement" and some influences coming from the church, he says: "The youth of the world are pointing the way to the new day which statesmen have failed to bring to pass—a larger friendship, a greater understanding between the nations, and an unselfishness appearing with these assertions of the youth-spirit. Already to control the potentialities with which it is charged might be the object of a young politician. But the manifestation of the youth-spirit, as we shall study them in succeeding chapters, furnishes constructive evidence that a new order has been brought about which seems to have engulfed the world, a new world structure may arise, built, perhaps, after the manner of the ideals which youth professedly holds.

In eight chapters he proceeds to give in rough outline the quite rough and inaccurate views of the youth movement in England, Germany, Czecho-Slovakia, Poland, Austria, Russia, Latin-America, China, and Japan.

In his tenth chapter—the last in his book—young Mr. High proposes some sort of international "League of Youth" to provide "the mechanics for giving that spirit (i. e., the youth spirit) expression among young men throughout the world that have to occur to the vivacious young author that all wars have been fought by young men. This is so because of physical necessity, but because youth scientifically and practically qualified for military service, it does not follow that they are therefore wiser and better than all the older people. In the war this is seen, not merely by any of their beardless comrades. Marshall Foch was qualified for leadership by many years of patient study. General Pershing is qualified for the presidency of the United States for having reached the age limit prescribed by law, and "Papa Joffre" was old when the World War began.

Yet our own army behaved well, and they deserve unstinted honor for the part they played, but there were some most important parts that they were not prepared to sustain. Not a few of them doubtless will yet render great service in civil life when years of growth have brought their powers to maturity.

Another mistake of this youthful author is that in all lands there is a youth movement akin to every other youth-movement throughout the world. They are the same, and are pulses and directed at the same ends. This is not true at all. But if it were, one might ask most patiently and propely what is there in the present generation of youth so much wiser than any previous generations of young men, and what is there in the present generation of adult people so inferior to all its predecessors? Only, a special revolt against the latter is necessary? And when the youths of the present day have become sufficiently disillusioned, is another great and sincere movement in turn against them? Is the human race entering upon an era of endless insurrections against ancestors? Is maturity henceforth to leave the mark of inferiority and unattractiveness? The fact that a "movement" is composed of youths seems to be enough to commend it to the favor of young Mr. High, and if it is youthful he is ready to extenuate its sins and excuse its excesses. Evidently he is quite content with a label so-called which he undertakes to describe is the German Youth Movement which bears the name of "Wegweiser" or "Birds of Passage." One paragraph of his book will give some idea of its spirit, and aim, and also some impression of what he thinks of it: "In 1918, at the end of the last century and reappearing in the present youth renaissance, a spirit of revolt against the restrictions of the home, the church, and the school is evident in all of the organization, regardless of their difference in method and avowed ideals. In more than one church the Zendweigels have conducted their service, have sung their own songs, and read from the Bible, or perhaps from the Kipling or the Balzac. Each one has his own number has given to the adult congregation a simple explanation of their own unhappiness.

It is not easy to determine how far young Mr. High would go in the direction of approving this disorderly "movement," or bunching of these "youth spirit" and "youth movement" objects. It is not easy, either, to determine whether he does not see very clearly the ends toward which it is driving, although he has put forth some efforts (notably in a convention of students,) to define and limit the term "youth movement." It is some such radical movement in the United States. Whether he understands and approves the "movement" or not, the German author knows in what they intend, and there are those in our country who are endeavoring to propagate those radicalisms among the young people of America.
BEACON LIGHTS OF FAITH.

(Continued from page 3)

In the year 1558 he returned at an urgent call to Scotland, and at the age of thirty-five he was to be at the side of the true Church. The reign of Mary was now on the throne, and because of political necessity, she had granted some concessions to the Presbyterians. Knox believed it was not long until she believed herself strong enough anchored to revoke her concessions; but the Reformation had gathered strength. Knox, with his good friend, John Livingstone, met hope and ability to rush the uproar of protest. Serious trouble was beginning to gather about this beautiful young Queen. All the clans gathered together at Dunedee, and then went to Perth, and before this assembly, John Knox reached the height of this. He was to be the only power. He succeeded a sermon before the Protestant forces on the “Idolatry of Mass and Image Worship,” which was the fuse that touched the magazine; it was like Luther before the Diet of Worms—the climax of a great career. A veritable riot followed, and the fury of the work swept on against everything. Knox did not feel he had won the battle, but he had swept the churches and monasteries. The movement was taken up throughout Scotland, and the churches and monasteries were swept. What was then a Reformation, but became a Revolution, and the institutions were looked upon as the people of Paris looked upon the Bishops of Rome and everywhere. By the assistance of Queen Elizabeth, and the death of the regent Queen, matters were brought to a crisis, and the struggle was closed. We can call it in 1560 the difficulty; the result was the organization of the Free Kirk of Scotland. The old regime was entirely eliminated, and remains so untill to-day. In all these stirring times and conditions, the dominant power felt in the activities of both was the person of the young and energetic John Knox. He did more to establish the Free Kirk in a doctrinal statement, and crystallize the thinking of what was chaotic in the main. He prepared the Confession of Faith and the Book of Discipline which reveal the type of mind along with a stormy temperament; he was constructive as well as destructive. Knox did not accomplish all he sought to do for the cause of Protestantism; he had to contend with some strong nobles who sought to impose their will on the Kirk, and they were left to Covest of Rome within the borders of Scotland. But he wrought great reforms, and his country did not lose the benefit of his services. He wanted the Protestant clergy supported by Parliament, as the Established Church of England, and in this he was only partial; some provisions were made in this regard.

Going back with the story for a moment, we wish to mention a situation which brought many tempestuous hours for the great man. When the youthful Mary arriived in Scotland from her French training, being an ardent Romanist, the reformer was filled with grave apprehensions; a bitter spirit was generated between them, and ended finally in an open rupture. In 1561, a coalition against the court, many of his associates were alienated from him, as they thought that sufficient victories had been achieved to allow them to rest on their peace. Not so with John Knox; his soul was in a flame of righteous protest against everything friendly with popery. The situation was dangerous, and he returned to private life for three years.

However, matters began to move rapidly and tragically. Mary was married to Darnley, and he was shot, and executed, in 1567. The Queen became infatuated with the Italian Rizzio, and herado became the center of social gossip and slander. Riz- zio was murdered during a clandestine meet- ing with the Queen in the palace. This tragedy was followed by the murder of Darnley in 1567, followed by an early marriage of the Queen to Bothwell; then he was put to death and his head was stuck out on a pike.

We solicit the prayers of the saints for this meeting.

Misunderstanding and suspicions began to center about Knox; tired in body, and worn in mind—"weary of the world," as he said, he longed to be delivered, and November 27, 1572, he passed away.

A writer has this to say about him:

"Knox’s character is distinguished by firmness and decision, and a plain, some knowledge of what he believed in. He was one of the oldest and whitest of men. We have learned, he himself said, to call wickedness by its right name—a fig, a fig, and a spade, a spade. And therefore, he had no fears of being daunted by his enemies, or of their spies, even in the midst of danger. As they laid him in the old churchyard of St. Giles, the Earl of Morton said of him: "He never feared the face of man.""

Book and Tract Evangelism.

Rev. A. W. ORWIG.

"The sower soweth the seed."—Mark 4:14.

We read and hear of various methods of evangelism and mission activity. Different types of people respond to different forms of such work. Some are saved through the public proclamation of God’s truth, some by in-person contact, by house to house, or to house visitation, etc. Thank God for all these modes of evangelism!

Books and tract evangelistic endeavor should not be overlooked and practiced. It is well known that the giving or loaning of a good book has resulted in the salvation of many a preacher. We who use to keep an assortment of very choice religious books on a table in front of the pulpit to loan to the people.

And also that a tract is for all Christians to engage in tract evangelism. Here none can plead inability. But oh how prevalent are our "Occidional Inclinations!" With some it may be more than mere thoughtlessness, and when their attention is directed to the matter, they engage in the work more or less ardently. Here indeed, is a wide and perpetual field for labor. None can be too old, or hardly too young, to engage in it. How easily one can always carry with him a number of tracts for distribution as opportunities afford. The power of the printed page, whether book or tract, sometimes transcends that of a sermon or private appeal. Prayer should always accompany this kind.

That eminent man of God, the Rev. George Mueller, of most successful orphan home work, once said, after forty years he had sought the blessing of God on his book and tract distribution, and it is known that many persons were brought to Christ through his tracts and books.

Some years ago I read of a man who looks for the obituary notices in the daily papers, and sends to the bereaved families tracts adapted to the circumstances. What a blessed ministry this is!

And what a noble example worthy of imitation, especially by persons of more or less leisure, who may be able to do the same thing. Follow. Would such an estimate be more precious in the sight of God than the lavish floral offerings at many funerals? Verily both the flowers and the flowers of the earth ought to be promoted more freely. Of course the Bible, or at least certain portions of it, should be among the books. But well-selected tracts should be used in behalf of saint and sinner, by giving them to all classes of visitors or mere callers, whether they be friends of persons in the mission or not. These tracts are for doing good are of more or less constant occurrence. Carrying these little Gospel leaves in a pocket or purse, and distribute them as opportunities may offer.

A certain person hands a tract to children on the sidewalk with the remark, "Please give it to your friends." A certain person has often done good, both to the saved and unconverted.

There is Bible warrant for the kind of work. The well-known consensus is that the Independent Foreign Missionary Society that does house-to-house distribution of tracts suitable to leads souls to Jesus Christ, and conversions are often reported. Yes, God’s Word authorizes and even commands the scattering of the Gospel seed. "Cast thy bread upon the waters for thou shalt follow it with many fishes." "In the morning sow ye seed, and in the evening withhold not thine hand," etc. The Word speaks of the Gospel tract as "a thing without blame" be able to rejoice in seeing souls gathered for the Lord. Success will follow in proportion to our sincerity, our perseverance, and our prayer. God give all of us the requisite qualifications.

The Evolution-Articles.

Andrew Johnson.

We intended to continue our articles on "Evolution Outlawed by Science," but the busy summer camp meeting season and the hectic pace of "concerned all our time and prevented us from finishing the subject. We have greatly enjoyed the privilege of giving the readers of THE HERALD the opportunity to learn about the invidious and unscriptural and unscientific theory of evolution.

But we have been requested to put these articles in book form, and we have decided to comply with this request. We will rearrange, enlarge, revise and follow the articles and put them out in permanent book form and follow with two other books on the subject. We are determined to "shale the monkey out of the coconu tree" and to do God and His power and glory all manner of justifications of the biological baboon boosters.

The Fundamentalist Association which was organized at Wilmore, Ky., last winter is gaining momentum with success throughout the country. We are planning to hold a big Fundamentalist Convention at Lexington, Ky., in December, the exact date to be announced later. Let all who believe in the great fundamental doctrines of Christianity keep this in mind and prepare to attend. Some vital questions will be discussed by prominent fundamentalists of the different denominations.

We wish to state that we are still sticking to our static work and holding revival meetings right along against Darwinism and "Ape to man" evolution are only thrown in for good measure and be disregarded. We have held ten meetings since the first of the year and have seen a number of souls swept into the Kingdom. We intend to go straight ahead with this work, and may God give us the power to help all in all the world. There is nothing like an old-fashioned, soul-saving revival of Holy Ghost religion. So, let it be distinctly understood that we are primarily secondary to the main line work of intense, soul-saving evangelism to which we have been called and in which we expect to do most of our service.

Our next revival will be held on Terrill’s Creek, the old community of our boyhood days. We solicit the prayers of the saints for this meeting.
REPORTS FROM SOUL WINNERS.

SCOTTVILLE CAMP.
The Scottville camp at Shiloh, Ky., is now his
tory and will never be forgotten by those who
tended. Three camp meetings, an Evangelistic in the
Holiness Movement, Rev. J. E. Hervey of Indiana
lis, Ind., Rev. O. H. Callis, of Wilmore, Ky., and M.
Lewis, all preachers of the Gospel, had a large congre-
dion in harmony, in hope, glory, and grace. There were
three men. They were truly at their best and pre-
ished to faith and union, and the results, etern-
ally alone will be able.
Bro. Bro. Lewis did wonderful work with the choir and
his solos. “Amazing Grace” was much enjoyed.
Alvin Lewis, who has been saved and called to
godly work, was at the front. He is very
can sing and the people rejoiced as they sang. Other

AN EFFECTIVE EVANGELIST.
Rev. T. W. Beebe, Conference Evangelist of Ken-
tucky Conference.
Rev. T. W. Beebe, Wilmore, Ky., has been engag-
ing in tent meetings during the summer and has had
wonderful success in winning souls to Christ. He
held a tent at Cov. Ky., that was evidence of the
usual demonstrations of the divine presence.
people fell under the convicting power of the Spirit
and were saved from sin. Brother Beebe,
appointed people fell under the
the fire and
were saved.
We thank God for
the great work that has been done.
Bro. Reid’s services
are much appreciated. The
work in the
South is very difficult.
He is fearless and
cheerful in his
work and has had
success in
saving souls.
Mr. and Mrs. H. C. Morrison.

GREENING.
I left Florida July 6, for Spring Lake, Tex., where
I preached to a hungry people. I built this church
thirteen years before, being forty miles from the rail-
road, but a prosperous country. I preached in a tab-
crease out on the plains of Texas, with not a grove
for fifty miles. Trees are a very scarce article here.
I went west to Dodsonville, Texas, a Nazerene
camp, where I met Bud Robinson for the first time
ten years ago. This is a great old camp; people
come for fifty miles in Ford cars to attend this camp
meeting; others came from New Mexico for two hundred miles, and went home smiling and
shouting.
Brother Dickey and his co-laborers
in this work, worked
under the
Digital
Gospel, and
in several
years after,
their
lives. They
are sugar-cured Hams.
We opened fire on the enemy and the altar was filled
with a host of old-time
preachers and
men of
the old school.
But God must have 
He was a
true Gospel
man, with a
heart for
souls. He
sent out
a
call to his
students and
replied its
mission of
missions.
Camp of Praise is one of the most spiritual camps
in the country, and the leaders are the greatest
people I have seen. They all call
the Lord and
were saved.
Brother Beebe is one of the greatest preachers of the
Gospel in America, especially among the holiness
people, and it is in great demand.
Mrs. Beebe is an excel-
ent Christian worker and
teacher. I believe Brother
Beebe is second to none
as a song leader, and as lecturer and preacher on
Foreign Missions, cannot be excelled. He has made
the mission field a study for twenty years, also
visited the
Holy Land, Africa, South America and the
West Indies. I trust Asbury College, Taylor University,
and Hendrix College will take a
interest in his
kindred work, and encourage him to
press on.
The place where Dr. John Paul and Rev.
Charles Dunaway, Dr. Paul had never been at
Pentiel, but he quickly won the hearts of his listeners
by his kindliness, deep, helpful mes-
ges. This was Rev. O. H. Callis’s second visit at
this camp and he has been saved
since. He preached the true Gospel
and his people were
encouraged to press on.
Bro. Lewis and Rev. John Paul
and Peniel Camp, Pa. We were not of any
gracious time together. Souls were saved and saved.
and God was exalted in the work, and every soul was
out on the
altar and
co-labor with us in the
work of salvation.
We have been on the
altar and
in the presence of God for
the past three
minutes.

PENIEL CAMP.
Once more camp meeting time has come and gone
and now the Peniel workers are planning and excel-
A great time of
souls, and many
were saved.
Bro. Lewis and Rev. John Paul and
Peniel Camp, Pa. We were not of any
gracious time together. Souls were saved and saved.
and God was exalted in the work, and every soul was
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Monthly Sermon.

The Resurrection.

Text: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Those familiar with the Scripture texts recognize at once that the words of Christ in the text are all those spoken to Martha just before the resurrection of Lazarus.

Our Lord could have made no higher claim to his power than that he could bring back to life the dead frozen corpse of Lazarus. The crowning glory, the climax, the consummation of his power was this. It was the greatest of all demonstrations of his deity. It is the one great demonstration of the fact that he was God. He had his origin in the invisible world. He was made visible in the form of man. He was the firstborn of many brethren. He was God manifest in the flesh. He was made visible to bring us salvation. He was the great demonstration of God to the world.

The Resignation.

Jesus knew of and permitted the sickness of Lazarus for a great purpose. He remained away from the sorrowing sisters for four days until they supposed decomposition had taken place and that there was no hope or help. With intention he permitted the obstacles to accumulate that he might sweep them away and demonstrate his power and Lordship beyond question, for all time to come.

Men might question and quibble about other miracles; they might condemn and condemn their doubts by saying those healed of deafness were not deaf, those whose eyes were restored to sight were not blind; that the people were deceived about his walking on the water and multiplying the loaves and fishes, but here in a dead man who has been for four days, been amputated and the tomb closed. Now comes this quiet young man of the carpenter's bench of Nazareth, this young preacher walking from village to village with a group of sun-burned, fisherman about him, proclaiming himself to be the promised and long-looked for Messiah of the Jews, the Son of God and the resurrection of men and stands at the mouth of the tomb over his dead friend. Now he will strike unbelief a blow that will send it staggering and stumbling through all time and control the abyss of oblivion to all eternity. He will put the glory of health into the pitiful cheek of a corpse; he will change festering corruption into pure red blood, he will make a decaying heart to leap into action with perfect health, he will raise the dead, send a thrill of joy through heaven, a glow of delight throughout all the world, and place a solid foundation beneath the feet of the faithful for all time to come.

Jesus performed other miracles that lifted him entirely above and beyond the mere human, which gave him full right to all of the claims he so carefully established for himself. This was not the only time he raised the dead, but with all of its surrounding, this raising of Lazarus was the climax of his ministry, not only for the resurrection of one of the greatest demonstrations of his power and Godhead.

On one occasion he was accosted with a palsy who was brought to him, and the first thing Jesus did was forgive his sins. He then was raised with reference to his power and authority to forgive sins, he proved his power by healing the man's body. He gave them this demonstration of his power over sin. Jesus here makes a claim that no man dare make—I am the resurrection, and the life: he that believeth in me though he were dead, yet shall he live. He then gives the positive proof of his right to so high a claim by calling his dead friend from the sepulcher.

Jesus did not raise Lazarus from the dead simply because he and Lazarus were friends; he did it because he is the friend of all men. He was demonstrating his love for all; the pagan race and his power over sin and death. He was giving a demonstration that would justify our restful faith in him.

The record tells us that Jesus walked to the sepulcher to raise Lazarus from the dead, he went. Some of the Jews seeing his tears, said, "Behold how he loved him!" and sus did love this little family of a brother and two sisters. My imagination can draw no more beautiful picture than that of Jesus after a day of travel, refuse with a cool bath of face and hands, and feet washed from grime and dust, and the four of them sitting at the table. The table had not been elaborately set, but it is simple, nutritious, food, carefully prepared. There is no loud talk nor boisterous laughter, but simply a low, sweet music of fellowship. His holiness fills the place; there pure love abounds and overflows. Ah, my heart longs and burns without to see the third little heaven on earth—this fellowship with the Builder of the universe, and Redeemer of men. Now Lazarus is dead and "Jesus wept." O, Son of God, how wonderful thou art! How full and complete and sufficient in all things! He did not weep over Lazarus but for all the sick, suffering, sinful, dying world. We would not have known Jesus as he should be known, if he had not wept at the grave of Lazarus, and then, thank God, he raised him from the dead. When I see a God great enough to build a universe, weeping at the grave of his dead friend, I fully expect a resurrection to take place. There are tears in his eyes and resurrection power in his voice. I am not afraid that if Jesus is my dead friend, no grave can hold me. He will walk the spot where my body rests until that great and glorious day when he shall bid it rise from the dead.

But there is more in the text. Hear this: Whosoever liveth and believeth in me shall never die. This is a most remarkable statement. The salvation of man is not a matter of "evermore" or "everlasting." You are mistaken when you suppose you see the man when you look upon a mere body. That is not the man; it is the house he lives in. You may amputate the limbs of the body and the mind becomes more brilliant. You may bow the body with severe disease and decay, and the soul rises with renewed power and aspiration. You may watch the bosom in its last breathing and the immortal spirit leaps out with rapture, and leads the soul to a place of peace and rest and rest and rest in the arms of infinite and eternal love. The house in which the believer dwells has fallen into decay, but the man of God who temporarily dwelt within the house has risen into the place of rest and peace. He has come to a place prepared for him; he has found a new world; he has risen to dwell in a house not made with hands, eternal in the heavens. He has taken the body of sin from its cage of captivity, and the entrance upon a higher life and larger place of activities and blessedness.

How blessed it was for Jesus to have a perfect Savior: how much more perfect was the man who triumphed over death and the grave, to know that you shall never die, that you have found in Christ one mighty to save from sin and death; that in his power and power and bountiful power over sin and death, you shall have the rest that is in Christ.
Pruning Needful For Fruitage

MRS. H. C. MORRISON.

A gentleman had many rosebushes in his garden and the gardener came with his shears to cut off some of the dead wood. He explained that the pruning was necessary because the bush was old, and that if anything was not cut away, it would make the whole bush look bad.

"And how many do you expect this summer," the man replied, "about four thousand." He then took his knife and cut away some of the dead branches. He explained that some of the branches were no good and should be cut away.

There is a lesson in this as Christians; we would do well to heed and practice it. We admit that the pruning is unpleasant and, for the time being, disfigures the beautiful bush which stands out in all its magnificent foliage, but foliage is not what we are after as Christians. The fig tree was beautiful to behold, but the Master said, "Cut it down." There was a significance in the fact that he found those places—only show.

There are many Christians who are perfectly willing to be adorned by the religion of Jesus Christ who are not willing to adorn it. It is not in their line to submit to the pruning that is necessary to bring out the full capacity of their spiritual being; they gow in outward show and thrive apparently, but when it comes to the fruit season, we search in vain for the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, kindness, goodness, faithfulness, self-control.

It seems sometimes that the gardener will almost tear the bush up by its roots to get rid of the dead branches, but as he understands his business and knows just how much limb to have in order to produce the most and best fruit. So we, as Christians, may feel at times that the Divine Gardener is trimming an object closely and is severing from us what seems at the time, necessary, but it is necessary, and being so, he understands his business and will only take away from you that which will hinder your highest development.

If we are not willing to be subjected to him, he will trim us up in suit himself.

It is true that, while we are going through the pruning process, we may not be shutting our eyes to it, but appear as beautiful as before, when times are good, but when the little boy begins to peep forth, and later the beautiful fruit begins to appear, we shall know and understand that it is a time of growth.

We must not argue about his plans, nor lose any time over what the old leaves indicate, because in this way only shall we be safe for the life that now is, and that which is to come.

"God will not change; the restless years may bring—Sunlight and shade—the glories of the spring.

Wednesday, September 29, 1926.

THE PENTECOSTAL HERALD.
Dear Aunt Bettie: Will you and the cousins move down just a bit and let me have a seat in the State house at this end. My friend Bradfield has moved to the Pentecostal Herald as long as I can remember. I have always been a very welcome visitor at our home, and I love to read the articles written in the paper, while my mother and I live in the old country. I desire to do this in this way. My favorite page is in the middle of the Herald, located. I am from the State of Delaware and never lived anywhere else. My father was born and raised on the farm on which we now live. Also, I think you cousins under stand me, and in a few years, I may live in a much like home. Those of you who live in the country will live in Delaware for a change, as Delaware has been my home, while you are spending the holidays. We have a house out there, and I wish you were here to see us and enjoy it. I have a few cousins in the area who are going to see us. I hope you can come.

Dear Aunt Bettie: This is a letter written by Sarah while she was in Castor, Louisiana. She writes about her family, friends, and school. She mentions going to school in Castor and experiencing interesting events. She also talks about her family's life in Florida, including her mother's birthday, her father's work as a preacher, and the arrival of the Pentecostal Pub. Stationery and address.

Dear Aunt Bettie: Please open the door and let in the little Louisiana girl. You may see my happy face and enjoy the beautiful blue eyes, yellow hair and fair complexion. I go to school every Sunday and we attend Sunday School every Sunday. I can speak English and have ten years of education. My mother is a preacher, and my father is a member of the Church of God. I wish you could come and see them. I want you to talk to them about the dear old Church, and I wish you could see the little girls who are writing letters. Mr. W. B. in the back yard counting them, I wish you could see them here too. I believe you would like them.

Dear Aunt Bettie: We have both described ourselves in the letters, but now there is no need of telling you that over again, only that you are a beautiful, white girl about eighteen years of age, and that your size is five feet four inches. We would both like to hear from you, and don't forget the boys and girls. We hope some of the cousins that we wrote to you have heard from you. I hope you are at home when the paper arrives.

Dear Aunt Bettie: I have been a very happy boy for many years. I am a born-again Christian, and I believe I am a child of God. I enjoy reading the Bible and listening to the preachers. I go to church every Sunday, and I try to be a good boy. I have four brothers and one sister.

Dear Aunt Bettie: This is my first letter. I am a Canadian, and my home is in Alberta, Canada. I am five feet five inches tall, with brown hair, and my eyes are green. I enjoy reading and playing basketball. I am a member of the Church of God. I enjoy going to church to hear the preachers. I would like to hear from you and your family. I am eighteen years old.

Dear Aunt Bettie: Gospel Tents are available at Smith Manufacturing Company, Dalton, GA. They are 200 sheets, 100 envelopes, and come in a box. The price is $100, with envelope sizes of 5x7 inches. The tents are printed in gothic type with a black and white design.

Dear Aunt Bettie: This is my first letter. I am a Pentecostal girl. I have been writing to the Pentecostal Herald and I think you will enjoy reading it. I am the daughter of a country home. I was born in a house that was built in 1870. My family has lived in the same house for over sixty years. We have a farm with four sisters and one brother. Our home is located in the fifth grade at school.

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AWTON, OKLAHOMA.
Rev. J. O. Himes, Asbury College, came to this meeting. The Brothers Brookes and Mrs. Brookes, who moved in the other direction, have been justly criticized by some. They led the group in prayer, and in the morning a large crowd filled the dining hall. Miss Himes spoke briefly, and the service was concluded with a hymn.

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My Letter to the Editor
By CHARLES L. SPURGEON
A selection from Outlines of Discourses Delivered by Mr. Spurgeon covering the entire period of his ministry. Vol. 1. Genesis to Proverbs. Vol. 2. Ecclesiastes to Malachi. Vol. 3. Isaiah to Daniel. Vol. 4. Romans to Revelation. These volumes are $1.50 each, or the entire set will be sent postpaid, bound and labeled at the special price of $4.00.

Do you offer to be without them?
PENTECOSTAL PUBLISHING CO.,
Louisville, Ky.

The Unpardonable Sin and Other Sermons
By EVANGELIST GEORGE W. HARRISON, B.D.
Published by The Pentecostal Publishing Company, Louisville, Ky.

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Eleven Sermons on the theme of the Unpardonable Sin and other ethical subjects. The first sermon, "The Unpardonable Sin," was delivered at the Southern Home Mission Convention. The other sermons were delivered in various places, including a meeting at the University of Kentucky.

FALLEN ASLEEP

Some day.
The door of the cage will be opened some day.

In the beginning, the air was good and the birds flew against the wind. The sun shone brightly, and the birds sang their songs. The trees swayed in the gentle breeze, and the leaves rustled as the wind blew through them. The birds chirped and twittered, and the bees buzzed about.

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EVANGELISTIC AND PERSONAL.

Rev. John E. Hewson, one of our splendid evangelists, has an open date after October 3. We wish to commend Brother Hewson to any one desiring an excellent evangelist. He is a witness to the gospel of the Nazarene. Address him 127 N. Chester Ave., Indianapolis, Ind.

Rev. Frank E. Kinsey is planning to enter the evangelistic field after October 3. Those desiring his services address him 1220 Tecumseh Ave., Indianapolis, Ind.

George Beirnes: "We are closing up two months' home missionary campaign in Toronto, Canada, under the auspices of the Trinway Gospel Team. After Oct. 1, we shall be open for evangelistic work, and may be reached at Kingswood, Ky."

Bluffon, Ind., has some time he can give the Lord, and hopes to be a full-time evangelist. He will go wherever the Lord may direct.

Evangelist J. L. Glasscock has just completed another successful year in Pentecostal Evangelism and is now making plans for his fall and winter campaign, but has some dates not taken. Persons desiring to correspond with Brother Glasscock or have his open dates should address him 1550 Grace Ave., Cincinnati, Ohio.

Rev. W. W. Corb: "After a few days at home in Sale City, Ga., I am back in 24 miles of our recent Portage Camp. Rev. J. C. Walker is pastor of the Nazarene church here, whom it was my pleasure to meet during the camp meeting. He called me by wire, and we had a revival meeting in which seven young souls went up to God. Brother Walker is doing a great work here. Uncle Buddie and Brother Messer were here last week for a few hours. Let all pray for a Holy Ghost revival in Toledo, O."

Rev. E. W. W. recently held revivals at Alberene and Richmond, Va. He preached the gospel in demonstration of the Spirit's power to overflowing crowds.

Rev. Frank Hopkins, 417 N. St., Norman, Okla., is a member of the West Oklahoma Conference. He has open dates after Oct. 20, which he would be glad to give pastors needing an evangelistic helper. He believes and preaches the Wesleyan doctrines.

Rev. R. H. Williams: "Rev. Gene Phillips, a graduate of Asbury College, is going out into evangelistic work this Fall. I have had him to help me in revivals in meetings upon four occasions and heartily recommend Brother Phillips to any Pastor who desires a young man "filled with the Spirit," a splendid preacher, a man of prayer and a gentleman of highest caliber in all his evangelistic relationships. He has been a great help to me and blessed his efforts with us in the saving and sanctifying of many souls. For the past eight months Brother Phillips has been with the Asbury College Gospel Team. You may reach him at Tinway, Ohio, E. F. D."

Walter Holcomb, one of our General Evangelists, has moved to Atlanta, Ga., and located at 915 Rosedale Road, N. E. Mr. Holcomb has held several revival meetings in Atlanta, and his many friends welcome him to the Cap- tains of Georgia. After his recent vacation at Lake Junaluska, N. C., the evangelist opened his fall campaign in Stanford, Ky., with great success, where all the churches and pastors are cooperating. Press reports from Stanford indicate a great revival in progress. Mr. G. C. Comer has charge of the music.

Wm. S. Raney: "The annual meeting of the Harvest Field will be held on the Tri-County Camp grounds, Rand Park, Kechek, Ind., Aug. 4, 1926. We have written a good letter giving suggestions for the coming year and are sure and remember us at the throne of Grace. We hope to pray that God will open the way to pull out into the field in a more aggressive way, the Lord willing. Our prayer list has been quite large until every nation is now upon our prayer book, and much better evangelists been done during the year. Our endorsement fund is growing steadily. The ten years that we took for experimental work and testing the field will close February 20, 1927, and at that time to test to out and try out some of the plans, we will have to give us. We have been settled this month that a quarterly plan has been started of the Pentecostal Tractlet. It will be for evangelists, missionaries and Christian workers, the world over. According to plan, it will probably be called The Harvest Field's Quarterly."

F. P. Bowers: "The passing of the Indiana district Assembly marked the close of another year for me in the Master's service, and truly I can say that this year has been the best of my life. The pleasant association and blessed fellowship which have been mine have hallowed the name of the good and great pastors, workers, and people with whom it has been my privilege to labor. In the face of God I have been busy continually and have had to decline a number of calls which I have traveled about eight thousand miles, preached 320 times, and have seen several hundred souls at the altar. After passing a moment to recount the victories, I give God the glory, and to resume the responsibility for our failures, with renewed determination and hope, we have begun the activities of another year with faith in God for a still better and more fruitful year."

FIFTY-SECOND CONVENTION OF W. C. T. U.

In the belief that the next presiden- tial campaign will be fought out more than ever along the lines of long ago, and that it will make me a candidate for the presidency, I have made up my mind to lead the movement prepared to make up a plan to carry on the fight against the propaganda of the Act or nullification of the 18th Amendment.

"Despite the announcement of the Representative Committee of the Convention and other political managers now in pro- cess that "prohibition has no part in American politics," I am prepared to stand up on one side or the other of the prohibition question and all major political strategy is directed toward that division. The next congress will be dead if every voter votes on election day as he did after that the Amendment Against the Prohibition Amendment will reorganize for a final assault on the 18th Amendment. This time the convention agrees to hold the constitution of the United States and assist law enforcement in the community."

Pat Neff, ex-governor of Texas, will address the convention Sunday night, September 25. Secretary Ernestino Alvarez de Mexio, president of the Mexican W. C. T. U., will speak on World's Work. Miss Anna Beck, secretary to the president of the American W. C. T. U., Mrs. Margaret C. Munro, world's treasurer and Dr. Valeria H. Munro, secretary to the National Council of Women, will also speak.

"Canada's Experiments in Liquor Control will be the subject of another address by Dr. W. W. Peck, educational secretary of the Prohibition Federation of Canada."

Mrs. Mary Harris Armor, the Georgia cyclone, Captain Richmond Pearson Hossen, Mrs. Eva G. Wheel- er, chairman of the W. C. T. U. of the Southern California, F. W. Richard- son, Governor of California, George W. Geyer, Mayor of Los Angeles and leaders of National and California Women's organizations and clubs, will address sessions of the convention.

A CORRECTION.

The report in recent Pentecostal Herald concerning tent meeting held in Watertown recently, should read that行情 was charged by Rev. E. W. Bush and Mr. S. D. Sister Bush having charge of the singing the last week of the month.

I AM THE LORD'S AND HE IS MINE.

I thank Thee, Lord, for so much.
I thank Thee for my joy and pain.
I thank Thee for the tempter's snares.
I thank Thee for my answered prayers.
O praise the Lord, he saves my soul.
I thank Thee for my salvation and makes me over to Thee.
He leads me up the sunshine path Which brighter grows till perfect day
I thank Him and His only Son.
I live by faith from hour to hour.
In thankfulness for God his Son hat given.
Who opened up the way to heaven,
And every one that enters in shall be justified of all his sins.
O Love Divine, how sweet to sing a song Of Thee that is so near and dear to me;
How precious to my trusting heart.
My life, my all to Thee I give.
Help me, Lord, to trust Thee every hour.
Where is all joy and peace and love.
Help me to ever be ready, for Thou dost come and call for me.

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CONCERNS OF THE TIME

J. E. Godby, D. D.

When I hear a sermon or read an article in our Church papers which ar
rays of light upon the common and deplorable
situation which prevails in all the
spheres of our common life, with the growing worldliness of the Church, the
demoralization of the people with especial
regard to the works of the devil, as
when the tide is swayed by a flood of water,
I think I am listening to the wails of a
discouraged and helpless man, who is not
prepared to comfort or strengthen
any one, but only discourages fellow
travelers in the way of salvation.
It is impossible to think of such an
one as a leader on the battle line, or
as a helper even in the hospital. He
is only a pole with which to hold a fun-
nel on the highway.
Granting that conditions are bad, at
times, not only in society generally
but in the Church as well, we shall get
nowhere by waiting and trying to
slow whose fault it is.

A man is constantly talked to
his patient about unfavorable
symptoms the man would die out of mere
respect for the opinions of the doctor.

This might allow loyal souls to grow
discouraged at times; and our Christ-
ian people will always hear the re-
proof of conscience, “Where is
now your God?” But from
their pastors they should find encourag-
ment,—“a cake broken on the coals
and a cup of water.” Our fathers
called “learnleness of soul” may come
from underfeeding and overwork.
We have heard much of “driving” in
the past seven years. Some of our
people who have not done a great deal
of growing have given a little nervous
shock to the body of the Church.

That is not helped by the doings of the evil-
material gathered from the news-
papers, about which the people know as much as the
preachers, and of which they are very
tired. It suggests that the preacher
read the papers and then went to his
Bible, and that he is suffering from shell
shock, and instead of being a clear-
headed and true soul, is only asking in bewilderment,
“Where are we?”

I urge the preacher, using more big
words than he understood, held up
his hands and said, “Bredan, der am but
two roads; one leads to hell and de
other to paradise.” One of his bearers
explained: “Huh! if dat am no dis rig-
ght goin take to de woods.”

Our people take to the woods if, in
stead of quiet confident leadership they hear the constant cry of alarm
and are pointed to a clear path on
which to go forward.

Spiritual life is not manifested by
ferocious and excitement. Emotional
exaggeration is the downfall of religious
matters. Whatever emotion there may be in the firm
faith that “God helps to the one that
leaves to God,” is li-
miting enough. But spiritual life
deeps from firm faith in spiritual real-
ization that the way of God is not
likely to come from a scare; but the
man who reasons of tempests, frightfulness and judgment, will be
heard in quiet more than the cry of
his rule in among fools.”

Plainly speaking, my opinion is that

we can afford to drop the excitements of the times, and its confusing prob-
lities, and take up the themes of the
death, the overwhelming care of
God, the safety and assurance of the believer who has made God his refuge,
and his life will be in simple obedience
to him who said “He that heareth
these sayings of mine and doeth them
will I liken unto a wise man who
builds his house upon a rock, and the
rain descended, and the rains came,
and the winds blew and beat upon that
house, and it fell not, for it was
deeply embedded in a rock.”

Many connect themselves with the
Church as a great institution, which
is called “the Church of God, and the
work of God. They are not to be
reproached if they have not the ex-
perience of spiritual fellowship with
Christians who strive to lead them into
that fellowship is the most sacred duty
of the pastor and of those in the
Church who are spiritual.

This work is not done in any snap
movement. Once the act of joining the
Methodist Church was taken to be
an act of profession and regeneration. It is not so now. One is invited to
join the Church by nice church people.
They join and enter the social life of
the Church. They pay their dues and join the societies. So the Church grows in
numbers and wealth. But earnest Christians
would rise up to tell us that the great
problem on our hands is the spiritual-
ity of the Church.

I think that something can be done.
The preachers will make no mistake if
they deal more with the foundations of
our personal salvation, yea, that would
be the prevalent character of the ser-
mons heard from our pulpits, the at-
mosphere of the Church would be more
spiritual, though, possibly, less social.

Great sermons do not deal with spe-
cific sins, save as the heart is search-
ed as the preacher shows the nature
of all sin; they do not present specific
duties, save as such duties present
themselves to one who is urged to con-
secrate all to Christ.

I used to hear such sermons from
Brother Wilson. His sermons dealt
only with the great truths which are
the ground of our faith and strength,
and they strengthened in me every el-
ment of spiritual power. He was
God’s angel, who brought the cake
and the cruse of water, and I went in the
strength of that meat magically.

Do not think that I disparage or
undervalue the great practical forward
movements of the Church.

That was the whole Prot-
estant Church of America, when the war
cloud was over us, instead of defensive
struggle to weather the storm, sound-
ed an advance upon all lines, and such
an advance as dated an era of redoub-
table effort to be maintained in the
future, is the most glorious thing in
the Church’s history.

William Carey’s motto was “Un-
dertake great things for God, expect
great things of God.” There is no
fault to be found with the Church for
accepting that motto. The Church is
upon us to make these times, by our
faith in God and our consecration,
“Years of the right hand of the Lord High.”

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William Jennings Bryan, in his last
speech for the evereal cause of God, is
likely not to come from a scare; but the
man who reasons of tempests, frightfulness and judgment, will be
heard in quiet more than the cry of
his rule in among fools.”

Plainly speaking, my opinion is that

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