

THE PENTECOSTAL HOLINESS ADVOCATE

Official Organ of The Pentecostal Holiness Church

Entered as second-class matter April 30, 1923, at the post office at Franklin Springs, Ga., under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1102, Act of Oct. 3, 1917, authorized April 30, 1923.

Vol. 10. No. 40.

FRANKLIN SPRINGS, GA., THURSDAY, FEBRUARY 10, 1927.

Serial No. 509.

EDITORIAL

SELECTIONS BY THE EDITOR.

THE more we study the last prayer of our Lord for His disciples, the more marvelous seems the depth and scope of it. It has in it not only the evidences of salvation, but the purpose of salvation. Besides many other gracious and blessed thoughts in it He reveals four well defined steps in the Christian life which culminates in the purpose for which He died—to save this world. The first is that we are saved to be kept, for He prays "Keep through thine own name those whom Thou has given Me." Evidently it was our Lord's purpose that all His disciples should be kept, for there is no provision for backsliding in this prayer. The second step is, kept to be sanctified. This experience was needed to keep them from backsliding from the first experience, for the Scriptures are very plain in their teaching that justification is only a step to sanctification. Jesus saw that this experience was to make sure the third step, and that is, we are sanctified to be unified. There can be unity upon no other basis than purity—having the same nature we will desire the same thing. This, Jesus saw was to bring about the end and aim of His mission to men, and that was the unity of believers to convince the world that He was the Son of God."—From *Apples of Gold* by Rev. Robert Pierce.

of the world have failed to satisfy the human soul, pure, holy love will still remain as attractive as ever. Paul the servant of the Lord says: "Now the end of the commandment is charity out of a pure heart and of a good conscience, and of faith unfeigned." "We conclude this to mean there is nothing greater, nothing higher, nothing deeper, nothing sweeter, nothing brighter, and nothing more important than burning active charity, or love. Teach it, live it, spread it, do it today, tomorrow, yea all the time and every where."—Ibid.

August 24, 1707 there was born to the Earl of Ferrors, one of the nobility of England, a little girl, who was given the name of Selina Shirley. She was born four years and three months after the birth of John Wesley, and they both died in the year 1891. She was destined to walk in paths parallel to Wesley but not altogether identical with those in which he walked. She was a child of extraordinary natural gifts, tendencies and propensities. She had a sympathy for eternity, and "things invisible" found an affinity in her mind. She was constitutionally serious, and her thoughts in childhood traveled beyond the visible to "that mysterious realm" where they lingered in silent musings. She grew to womanhood with all the charm, grace and accomplishments of the elevated rank of society to which she belonged—"the nobility of the kingdom"—but its follies, foibles, vanities and pol-

She was married to Theophilus, Earl of Huntington, in the year 1728. Thus a daughter of an Earl she married an Earl, and by such connections she moved freely in that high English society that was an adjunct to the Royal court. The Earl of Huntington was a man of exemplary character and not a Christian yet he was in sympathy with the religious taste, aspirations, purposes and experiences of his wife, the Countess. She became the Lady of Huntington the wife of the peer of the realm and is known to the day of her death as Lady Huntington.

Before the death of her husband she accepted the distinguishing truth and doctrines of the flaming ambassadors of the cross—the despised Methodist—whose gospel was stirring England from the deadly sleep of a century. She was soundly converted and became a wholehearted advocate of the truth preached by Whitefield, Romaine, Ingham, Berridge, Verm, Doddridge, Wesley, Fletcher, Harris, Benson, and Grimshaw. She was never fully identified with the Wesleyan wing of Methodism but was associated with it to a certain extent.

Earl Huntington died about the time their first children came to manhood and womanhood. Lady Huntington became heir of all his vast estate, or at least was put in control of it; and with great zeal and devotion she consecrated herself and all, to the spread of the gospel as proclaimed by Whitefield and his associates. Her lordly home becomes a chapel where the persecuted ministers preached the saving gospel clothed with power from heaven. She becomes, as a countess, the patron of the full and free gospel of grace to the masses of mankind. She become one

CONTRIBUTIONS

NAAMAN.

In the fifth chapter of Second Kings, we are introduced to one of the leading men of his day and generation, the commander-in-chief of the armies of Syria, General Naaman.

"He was a great man with his master and honorable because by him the Lord had given deliverance to Syria."

The reigning powers in the East had already begun their campaigns; already a wave of invasion had rolled over the ancient city of Damascus, for the Assyrians had pushed their conquests thus far east and brought Benhadad, king of Syria under subjection. Only a few years, however, for the Syrians revolted; and it is probable that in this war, Naaman distinguished himself and advanced to the height of his fame, to positions of trust and influence. "He was a mighty man in valor." This, indeed, gives us the keynote of his life and reveals the foundation of his greatness, an idol of his army, the glory of his country, and a favorite of his King. It speaks of his possessing wisdom, courage, ingenuity, and energy; wise as well as brave, cautious as well as energetic. Having thus risen to a place of honor, fame and success, and surrounded by an admiring king and a host of soldiers, who, at any moment would be ready to sacrifice their lives for their master, what is there to hinder Naaman from being the happiest and most satisfied man on the face of the earth?

"But he was a leper."

Possessed with this loathsome disease! Incurable and without hope in himself; knowing well that the dark shadow under which he walks will never lift, but grow deeper and deeper. What a frail plant is earthly happiness, a flower with a worm at its root.

In Naaman, we have a splendid type of an individual before and after his conversion; a sinner converted and a saint of God.

A sinner may have a lofty position, be honored and exalted in the eyes of the world; he may have fame and riches

the curse and the load of SIN; for in Matthew 6:26, we read, "What benefit will it be to a man if he gains the whole world but forfeits his life" (Weymouth.) Like Naaman, a sinner may be exalted to fame and have honor of men, but these things do not satisfy, these things do not bring happiness and contentment, for there is that guilt of sin like a nightmare, eating at the very heart of man.

Naaman realized that by natural means, his disease was incurable; in himself he was helpless, unable to find in all Damascus a doctor, magician, or a priest who could cure him. So we read in Jeremiah 17:9 (original) "The heart is desperately sick and incurable." And Naaman, with all his good qualities—great, honorable, and mighty—was nevertheless, a leper, miserable, discontented and doomed.

But there came a day when Naaman through his Jewish maid, heard of one who was able to heal him of his leprosy, the God-man, the prophet Elisha living in Samaria. And so we read, "And they departed and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel." Loaded with silver and gold and costly raiment, he set out for Samaria to obtain his deliverance; a letter in his hand to command his cure; money in his purse to buy his cure; and a splendid display of pomp to patronize the cure.

Here, we have a picture of the natural man in all his splendor; man's will, man's purse and man's pride. These are man's resources, the means man devises to obtain salvation. The natural man is forever persistent in doing something for his SALVATION. He wants to show God his deeds and his goodness, and thereby obtain his deliverance. This is entirely wrong, for Isaiah 64:6 tells us that "all our righteousness are as filthy rags." Man's gifts may, indeed, in themselves, be actually as good as Naaman's gifts of silver and gold; but a sinner cannot pre-

of God; deliverance from sin is bestowed by Him as a free gift. "For whosoever believeth on Him HATH everlasting life." (John 3:16.)

"And Naaman came to the King of Israel."

Instead of coming to the prophet Elisha, Naaman sought help of the king; knocking at the wrong door, and calling on the seemingly more powerful king. Jesus said, "I am the DOOR, I am the WAY, the TRUTH, and the LIFE." Man may seek for deliverance from some other source and by means which are contrary to God's plan of SALVATION; he may deny the efficacy of the shed BLOOD on CALVARY, but Christ says that all such are as thieves entering through some other way than the DOOR.

"When Elisha heard of Naaman he said, 'Let him come now to me and he shall know, that there is a prophet in Israel.'"

After Naaman had seen and been taught the uselessness of Benhadad's letter; after he had wasted time and energy at king Joram's palace and had come to his wit's end, then, he finally comes to the one, who is able to deliver him. But he comes in a wrong attitude, having a program all planned for himself. As a soldier, he dashes up to Elisha's door and halts, thinking perhaps that the prophet would smite the leprosy and cause it to disappear in a moment; but the prophet gives him this meager message, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." The command was clear and simple, "Go and wash;" the promise is short and absolutely certain, "Thou shalt be clean." Naaman thought he was fooled. It was too much for him. His angry heart stirs furiously within him; he had received the message of hope from the little Syrian maid and believed it; he had undertaken such a long journey and met the only man on earth, who had power to heal him, and then to receive such a command as that. Wash in the Jordan! "What is Jordan that I should wash there? Are not Abana and Pharpar rivers of Damascus, better than the waters of Israel?" May I not have my own way and wash in

a leper.

There are many today who follow in the footsteps of Naaman. They will not come to Christ as sinners, miserable helpless and absolutely dependent on His grace. They would like to have God modify His plan of SALVATION for their special benefit, thinking that because they are educated, refined, polite, and wealthy, God should accept them without any repentance, and without any confession of their sins; but there is **ONLY ONE WAY** and **ONLY ONE DOOR** for **SINNERS** of every class—rich or poor, polite or vulgar, wise or foolish, learned or ignorant—to enter, and that is to accept Christ by faith, believing His Word as our assurance.

Naaman returning to his home, was advised by his servant to do as the prophet had commanded. "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he said to thee, "Wash and be clean." Naaman had gone down to the prophet because of his need, and came back uncured because of his pride, considering himself a great man. He might have been willing to sacrifice silver and gold in abundance, and give all his costly garments for the cure of his leprosy, but it was harder to fall in with God's plan and "Believe and live, wash and be clean." Had he been asked to do any great penance he might have done it; it was too simple, it was out of his order and his program that he had planned.

"And he went down and dipped himself seven times in Jordan according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean." What a wonderful result in Naaman! Entering those waters of the Jordan with the old body of self unclean, unclothed and exposed, leaving behind him chariots and horses, soldiers and swords, gold and silver and costly raiment, he acts upon the word of the prophet. He actually dips himself seven times in the waters and his flesh becomes as a little child and he is a **NEW** man. This was not because the waters of the Jordan were powerful, or had any special virtue, but because Naaman acted in obedience to the

Jordan as the appointed fountain for his cure.

Like Naaman, every sinner has a fountain appointed where he may wash his sins away, and that fountain is **CALVARY**. "The **BLOOD** of Jesus Christ God's Son, cleanseth us from all sin" (1 John 1:7.) "I will give unto him that is athirst of the fountain of water of **LIFE** freely." (Rev. 21:6.) But like Naaman, everything that this world has to offer must be left behind, and renouncing all, trust ourselves in the arms of Jesus receiving God's free **GIFT**.

"Nothing in my hands I bring,
Simply to thy **CROSS** I cling."

It must also be a complete washing before man becomes "whiter than snow." Seven times, even as David cried, "Wash me thoroughly from mine iniquity."

Thus it was with Naaman. He rejoiced in the new life God had bestowed upon him, and he became humbler, grateful, and conscientious and worshipped God, knowing that there was no God but the God of Israel. He

had tested and seen that the Lord was *gracious, and mighty to deliver.*

WILLIAM SJOBERG.

MY ELDER BROTHER.

By MRS. J. B. DOUGHERTY.

I've a friend that's nearer
Than all the world beside,
He is my Elder Brother—
For me He bled and died.

It was for me He suffered
Such agony and pain,
It was for me He purchased
The life I am to gain.

The heart-aches may be many,
And sorrows hard to bear,
Death's midnight dark and gloomy
When there's no one to cheer.

My Friend and Elder Brother,
The Saviour kind and true,
Robs death of sting and terror
And giveth life anew.

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WITH THE SUNDAY SCHOOL CLASS

BY R. HARVEY LEE & BYON A. JONES

LESSON FOR FEBRUARY 20, 1927.

SERVING IN AND THROUGH THE CHURCH.

Matthew 5:13-16; Acts 2:42-47.

Golden Text: We are labourers together with God. I Cor. 3:9.

Central Thought: The Church and Its Importance in the world.

INTRODUCTION.

Many wonderful lessons are drawn from the Sermon on the Mount, and the Lesson Committee in preparing the course of lessons for this quarter under the topic of "Studies in the Christian Life" have drawn passages from this Sermon. It is the object of the Committee to furnish the Scriptural basis for the student to build a knowledge of how to live a Christian in our day. The student should remember the object in view, and seek to make personal applications of the lessons learned from the Scriptures.

In the first selection of Scripture today we are taught what is expected of the Christian, or follower of Jesus; in the second selection we see what they were in the days of the early church.

COMMENTS.

The Salt of the earth. Vs. 13. Jesus said that His disciples were the salt of the earth. Salt is the saving element in food, and it is also necessary to make the food palatable, without which one would slowly fall in health and finally die. Salt is also an antiseptic which destroys germs and heals wounds. The true church is the saving element in the world, and works as a purifying element. Every true follower of Jesus has an influence for good in the world; and his presence often acts as a restraining force against evil. His presence should destroy evil thoughts and words, and cause those who come in contact with him to feel a condemnation of their evil ways and desires.

The life of the Christian should be given up to the saving of society. If we have salt in our lives we will patiently help those that are in need, sick and sorrowful, speak an encouraging word to the despondent, lend a helping hand to those who are striving to climb upward, contribute our support to every move for the betterment of society, and in so doing we will be following the example set by Jesus.

But if the salt have lost his saviour, Jesus teaches that it is possible to lose that which makes the Christian a help to the world. When the church has lost sight of its duty to the world and ceases to be a soul-saving station then it is that there is no further need for it in the world. It is good for nothing, and is a hindrance rather than a help. Salt that has lost its saltiness is the most worthless thing imaginable. It must be cast out to be trodden under the foot

renders the land useless for production. A backslider is worthless in the church as a help to save souls; his presence is a stumbling block to the sinner, standing in the door, so to speak, of the church keeping out others that would enter. When a church member mixes the things of the world into his Christian experience he adulterates his character and influence. The true follower of Jesus must not fellowship the spirit of the world, or the unfruitful works of darkness, but rather reprove them.

Ye are the light of the world. Vs. 14. Jesus also compared the Christian as a light. Christ is the Great Light from which His followers draw their light, and as the Christian walks in the light as his Master is in the light, the light of Jesus is reflected in him. So it is the light of Jesus shining through us after all. Light scatters darkness and shadows, and reveals all things, and by which we see the beauty of nature, the face of our friends and foes, the path for our feet, and in fact the whole broad world in which we live and work. Just so the Christian should be a light in the midst of the darkness of sin and degradation in the world, and his influence such as will drive out the shadows of darkness bringing in the true light of the Saviour of the world. Purity, peace, cheerfulness and joy should beam from the life of the follower of Jesus. Wherever he goes the world should be brighter by his presence.

It is a fact that even some Pentecostal Holiness professors carry with them a gloomy, depressed fault-finding spirit, and from their conversation and conduct they bring darkness instead of light to those with whom they come in contact. Jesus said a city on a hill could not be hid. If we have the real light shining through us it will not be hid from those around us.

Under a bushel. Vs. 15, 16. It would be foolish to light a candle and put it under a covering, it would soon be extinguished, but it should be put on the stand, that all in the house may be benefited. The church must be that which furnishes light to the world, and for it to do this it must not be overcovered with the bushel of worldliness. To the extent that worldliness pervades the church to that extent will it be helpless and hindered in saving sinners. **Let your light shine.** We are not told to make our light shine, but let it shine. Not that men may see the things that we do in order to praise us, but through our good works they may glorify our Father in heaven. Jesus said we must feel that we are unprofitable servants after we have done all that lies in our power in His service. There is no praise due us for any good work that we do. The honor and praise belongs to Him who has redeemed us and washed us in the blood of the Lamb.

And they continued steadfastly. Acts 2:42. We come to the New Testament church in operation. One of the vital essentials for success was the continuance in the doctrine of the Apostles and their fellowship. They had been taught by Jesus, and were eyewitnesses to His many works and miracles.

they believed Jesus to be the Messiah, the Saviour of the world, that He had come and died, been resurrected and ascended to the Father. Every one that was willing to separate himself from the world by this confession of faith in Jesus enjoyed the fellowship of the disciples, in the breaking of bread and prayer.

Many wonders and signs. Vs. 43. Steadfastness in doctrine and sincerity in purpose so effected the outsiders, that great fear fell upon them. A living faith in a living Christ brings a transformation in the life of a man, and those around him will take note of the wonderful power of such a Saviour, and the way is opened for spreading of this gospel by the working of signs and wonders through the believers.

Christian fellowship. Vs. 44-47. The foundation of Christian fellowship is not in organization, but it is in experience and spirit. There can be no greater fellowship than that of faith, hope and love. The early Christians were as one family; they all had common needs, and what they had was used to supply these needs. They sold possessions and created a common fund from which was drawn support for those who were in need. One great characteristic of the Pentecostal outpouring of the Spirit was the great liberality of those who received the experience. An outpouring of the Spirit is always accompanied with the spirit of Christian giving. It takes finances to carry on the work of the Lord, and as the church departs from the Pentecostal experience of grace it will tighten on the strings of the money bag, and the work of the church will suffer therefrom.

The common treasury plan was not forced on the believers, but all acted according to their own convictions in the matter.

The disciples went to the temple to worship daily. Their fellowship was great, they were brethren united in one common cause, bearing one another's burdens, and winning souls for Christ. A quarrelsome and an unbrotherly church can not be a true church. Church quarrels never tend to the salvation of lost souls. One member can destroy the peace of the local church, and one preacher can destroy the peace of a Conference by his contentious spirit. It is no credit for a preacher to report a great number of church "rows" he has had, instead of the number that have been saved under his ministry. When he has the "rows" to report he is usually unable to report any who were saved, sanctified or baptized with the Holy Spirit.

The result of the brotherly love and fellowship, and their continual daily worship brought them into favor with the people. The Apostles did not do all the praying and working, for the entire church or congregation were at work seeking others. And the result of their work was the adding to the church in one day three thousand souls. The Lord added daily to the church such as were saved.

QUESTIONS AND ANSWERS.

1. Why are Christians like salt?
Because they are the saving element in the world.
2. Is salt good for anything when it has lost its savor?
It is good for nothing, not even fertilizer.
3. What hindrance to the church is a backslider?

than?

A light. The Christian is the light of the world.

5. What of the city on the hill?

It cannot be hid.

6. If a Christian becomes ashamed of the light of Jesus within him and seeks to hide his light what will he do?

He will put out his light by trying to cover it, the Christian must take a bold stand for the Saviour.

7. What will we do if we let our light shine? Others about us will be led to the light of the Saviour.

8. Should we be honored for any good that we may do?

Our Father in heaven through Jesus Christ alone must receive all glory and honor.

9. What was the distinguishing doctrine of the members of the early church?

That that made them different from other Jews was their belief that Jesus was the Messiah, that He died for their sins and had ascended to heaven and sent the Holy Spirit as their Comforter.

10. What is the basis for Christian fellowship?

Experience, faith and love, and not church organization.

11. What always follows an outpouring of the Holy Spirit?

Great liberality in giving of our means to the support of the Lord's work.

12. What plan did the early church have to supply every one's needs?

They had the common treasury plan.

13. Was every one forced to sell all their possessions and put the proceeds in the treasury?

It seems to have been left to the individual conscience.

14. What was done daily?

They went daily to the temple worship, and were all of one accord.

15. What resulted from their oneness of purpose?

They had favor with the people, and many souls were added to them daily by the Lord.

QUESTIONS FOR DISCUSSION.

1. How many times is the word "church" used in the New Testament?

2. How can a Christian life help those who have been spoiled by sin?

3. Why have Christians not followed the practice of holding all things in common?

4. What opportunities does church membership offer all believers?

R. H. L.

THE LESSON IN LIFE.

We are laborers together with God. (Golden Text) A man once came to Dr. Stephen H. Tyng, a New York Episcopal minister, and desired to join his church.

"Very well, we will be glad to have you. Into what department of the church work will you come?"

"Oh I don't care to come into any department of work, I just want to join your church."

"Well, now we have all our members divided into different departments. There is the Sunday School work, the parish work, visiting the sick and poor. We all enter some of these branches and go to work."

"But I just want to join the church, and do not care particularly about joining any

You should go around the corner to the other street, and join the Church of the Heavenly Rest."—Tarbell's Teacher's Guide

Let your light shine. In a village where only a few central squares were lighted, three children were on their way to the post office after dark. James could walk easily by means of a flash light which he kept shining down before him, but it gave almost no light to the two younger children.

"James," called his sister after falling several times, "I think you ought to hold the light so that we can see too! You are using it all for yourself."

"This is my flashlight. Father gave it to me on my last birthday. Didn't you hear him tell me to take along my flashlight?"

"Yes," said the sister, "it is your flashlight, but I am sure father meant for you to light the path for all of us. It would still be your flashlight if you held it so we could all see even better if you would make it shine ahead instead of right down on your own feet."

James turned the light ahead, and found it made better walking for himself. So they went to the post office and returned in comfort and safety because the brother had let his light shine so others might see.—Tarbell's Teacher's Guide.

What church services do for us. "Why should I go to church?" a young girl asked her grandfather. The grandfather was silent for a moment, and then said: "Tell me, child, has the piano-tuner been here yet? You said the piano needed tuning." "No, I am still waiting for him, the piano needs tuning badly. I tried to play last evening, but my playing was a dismal failure."

"Now see my child, our souls are like a musical instrument", said the grandfather. "The strings become slack and out of tune very quickly, they must be tuned up from time to time."

"What do you mean grandfather?"

"All strings—goodness, faith, courage, generosity, reverence, love—all grow less vibrant in us, without our knowing it even. But when we hear the gospel proclaimed at church we see how we have lost tune. We are tuned up once more to the true pitch of righteousness. But the tuning does not last. And so one must go regularly to church to have one's soul tuned aright."

And they continued steadfastly in the apostles doctrine. A potter was busy working at his wheel, and an onlooker remarked, "The leg you use must grow very tired." "No," was the reply, "It's the leg that does nothing that gets tired." It's the people who do most who are least tired in the Lord's work.—Quoted in S. S. World.

Ye are the light of the world. During a voyage to India a man sat one dark evening in his cabin feeling thoroughly unwell. Suddenly the cry of "man overboard!" made him spring to his feet. He heard a tramping overhead, but resolved not to go on deck, lest he should interfere with the crew in their efforts to save the man. "What can I do?" he asked himself, and instantly unhooking his lamp, he held it near the top of the cabin and close to the bull-eye window, that its light might shine on the sea. In half a minutes time he heard the joyful cry, "It's all right, he's safe!" The next day he was told that his little lamp was the sole means of saving the man's life; it was only by the timely light which shone upon him, that the rope could be thrown so as to reach him."

Working in the church. When Beecher was on his dying-bed, a brother said to him, "Dr. Beecher, you know a great deal; tell us what is the greatest of all things." He replied, "It is not theology, it is not controversy—it is to save souls."

B. A. J.

YOUNG PEOPLE'S DEPARTMENT

Edited by ARTHUR M. TAYLOR

Devoted to the Interest of the Young People of the P. H. Church

NOTE—The following is a talk delivered in the chapel exercise of Frankling Springs Institute and written for The Advocate. We asked Bro. Jones to do this for us, thinking that it would be enjoyed by you.

A. M. T.

IS ONE OLD-FASHIONED WHO BELIEVES THE BIBLE.

BYON A. JONES.

"I love them that love me and those that seek me early shall find me." Prov. 8:17.

Here wisdom is personified as a woman speaking in such a way as to indicate that we may neglect to seek her until it is too late. There is a true wis-

dom and is ever in conflict with worldly wisdom. We should seek wisdom early that we may be ready to answer the worldly wise and give a reason for the hope that is in us.

You have excellent opportunities here to seek wisdom and so arm yourself with the Word of God that when you leave this school and go to some college or university, you will be able to stand squarely on the eternal verities of true wisdom; you will be unashamed when some up-to-date doubter attempts to ridicule your belief.

May I say that I am expecting all of you to go to some college when you have finished here. You have no excuse whatever if you have no one dependent upon you for support. My college expenses per year were \$455.00. I paid every

\$25.00 besides. You can do it if you want to. Let me advise you by all means to keep marriage out of your mind until you have finished going to school.

Now, I say it is possible to neglect these opportunities you have here from day to day and then regret it when it is too late. Let me give you an example:

A young man entered Oglethorpe University the year I did, who was from a sanctified home. He knew the way of truth, but he had not sought wisdom. In a short time he had practically renounced the faith of mother and father, and claimed to accept the theory of Evolution instead. All went well for a while, but one night he was run down by an automobile as he walked with a friend out Peachtree Road near the campus. He was brought to realize that he was soon to face the God he had renounced. He asked for prayer and begged mercy. He confessed that he had almost become an infidel in only two short years after leaving his godly home. God had mercy and saved him, but he sought wisdom too late. If you do not seek wisdom early, it is easier to join in with those who laugh and ridicule than it is to remain steadfast in your faith.

Does one have to give up belief in certain parts of the Bible to become scholarly? I tell you NO.

In the excavations in the last ten years, and in all time for that matter, in Egypt, Babylonia, Persia, Assyria, and Palestine there has been abundant proof produced of the trustworthiness of many parts of the Old Testament which some intellectuals used to laugh at. There has not been one bit of evidence unearthed to disprove the Bible, but all to prove that it is the infallible Book.

Dr. Robert Dick Wilson made this statement in Chicago several years ago, "I defy any man on the face of the earth to disprove the historicity of the Old Testament and give me an opportunity to cross-question him on his evidence." That challenge has never been accepted. Why?

Prof. Wilson is one of earth's greatest scholars. He is Professor of semitic languages at Princeton. He is undoubtedly the greatest language scholar in the world, he has mastered 45 lan-

30 years studying languages, and has spent many years travelling and studying in every Bible land, and he has mastered every language which had any connection with the Old Testament. Prof. Wilson has just published the results of his many years of study in a scholarly book, which is a complete vindication of the Old Testament. The critics must cease to laugh till they answer this book.*

It is a fact that many of our scientists who once laughed at our old-fashioned religion have ceased to laugh and are becoming more serious as one after the other of their number makes notable utterances in favor of Bible truth.

Only recently there was a notable paper ** read before the Victoria Institute, an assemblage of great English scientists in which it was clearly shown that scientists are slowly finding their way back to God, and too, against their will. This paper goes on to show that a great number of those who were once advocates of the theory that everything is essentially material, barring all supernaturalness, are today advocating the entirely opposite theory that everything is essentially spirit and that the material only serves the spiritual.

In order to show you what you will have to face and also to show you that you may successfully meet it if you seek wisdom early, I will tell you of an experience I had at Oglethorpe—I related this sometime ago in The Advocate.

A young man came to my room one night and said, "Mr. Jones, I understand that you are a minister."

I said, "Yes."

He continued, "of what church are you a member?"

I said, "I am a member of the Pentecostal Holiness Church."

He enquired, "What do you believe? What is the difference in your belief and that of the Methodist, of Baptists or of the Presbyterians?"

I told him what I believed explaining the difference in our belief and that of those mentioned. I told him that we believed in a literal interpretation of the Bible.

"Well," said he, "I disagree with you. Religion is a relic of the past, it belongs

is taking the place of the old-fashioned religion. I believe that man has made God in his own image."

He expected me to challenge this, and I did, but here is what I said, "yes, that is so."

He wasn't expecting such a reply, so I had him where I could explain what I meant, and before he left my room he admitted that if one accepts any part of the Bible as infallible, he must logically accept all of it, for how can one know the true from the false?

He bade me good-night saying that he had enjoyed the evening and would call again.

May these words encourage you to seek wisdom early, even today, that you may have ability and courage to stand for truth and right wherever you go.

*"A scientific Investigation of the Old Testament"—Dr. Robert Dick Wilson. Price \$2.00 plus 15 cents postage. Order of Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa.

**"Science and Religion," a paper read by Dr. Alfred T. Schofield before the Victoria Institute, London, Eng.

MINISTERING.

BY MAVIS LEE OAKLEY.

"And the King shall answer and say unto them, Verily I say unto you, in as much as ye have done it unto the least of these brethren, ye have done it unto me."—Matt. 24: 40.

Getting salvation does not consist of doing good works but in repentance and faith in Jesus as our Saviour. But when one has been saved and has begun this journey from earth to Glory many opportunities present themselves to minister unto others. These opportunities may be so hidden at times that we may have to look for them as we would a golden treasure hidden in a chest. But if there is a spirit of willingness to do the little things and a prayerful heart that we might not fail God in the least. He will show us the things. On the other hand many opportunities stare us in the face that we let slip by for ever.

The Christmas season is one in which the needy class of people perhaps are remembered more than any other time of the year. I hope we as young people

time, but ever keep our eyes and ears open unto the need of others. Those of us who have never experienced the joy of giving to those who are in need have lost a great deal of joy in this life.

Though the Pentecostal Young People's Society of Greenville is not large in number we hope for it to be a place where our young people will find Christ and the joy of serving Him. During the Christmas season our Young People's Society made up some money and used that which we had in the treasury to give to some whom we thought needed it. We bought some things we thought were needed and some fruit and carried it to a home where the father had been unable to do work for quite a while. These people are being cared for by any one whom God directs to minister to their needs. Could you have seen the faces of those children light up as they got the fruit and heard the words of thanks from the mother and father, you would have realized to a certain degree what Christ meant when He said, "It is more blessed to give than to receive." Surely it brought real joy to our hearts to see them. Before we left a portion of the Scripture was read and we prayed. "In as much as ye have done it unto the least of these my brethren, ye have done it unto me."

Then on Thursday afternoon, the evening on which the ladies of our church have prayer meeting in the homes, some of the ladies and three representatives of our Society went out to the County Home. We had a service in the dining room with those who were able to get there. Some of the inmates testified as to haying Jesus and their faith in Him. At the close of this service we gave each one a small sack of fruit. Then there were some who could not come to the dining room so we went to their rooms and read the Scriptures and prayed with them. Glory to Jesus. It gives me real joy to see others made happy. If your Society is not doing some things of this kind you are failing to get much joy that might be yours. Pray about this and ask God to show you something He would have you do. "The fields are white."

I want our Young People's Societies to be places where young people get acquainted with Jesus and receive help to make them real soldiers of the Cross.

Upon the young people of today rest the responsibility of the church of tomorrow. Will we shirk this responsibility or by the grace and help of God do what He has for us to do now that we may be prepared to resume the responsibility when it falls upon us?

"In as much as ye have done it unto the least of these my brethren ye have done it unto me."

Tallahassee, Fla.

To the Young People's Department of The Advocate:

Please pardon our negligence in sending you a message from our P. Y. P. S. from Tallahassee.

We will give you a short review of the organization and working of our Society which we feel has made a very satisfactory and commendable progress.

About two years ago Brother J. A. Killebrew was impressed by the number of young people in our congregation and church. He encouraged us to organize a Society, assisting us in getting it in working order.

One thing we feel makes our work a little unusual, was the fact that our society was organized before this branch of work was recognized by the General Conference. When we organized we were considering a name and fell upon Pentecostal Young People's Society, (P. Y. P. S.)

We met on Sunday afternoon for quite a while but have now changed it to Friday evening that gives us the Sabbath afternoon for visiting and etc. Our meetings have been seasons of refreshing from the presence of the Lord. The presence and power of the Lord being very real, many of our services have been spent in praising and shouting, and many effectual prayers have been prayed, which we feel have brought blessings to the evening services.

Our Society has made several trips to the convict camp and visiting the sick, singing and praying with them. The

Brother S. E. Franklin who has gone to other churches, organizing societies and by his zeal and encouraging personality, has other young people interested in this branch of church work.

We feel that our Society has suffered an unusual misfortune in the loss of one of our very dear members, Willie Guss Maige, who left us for heaven on November 21st, last. She had worked earnestly in our Society while it was in its infancy. While we miss her sweet songs and earnest prayers, we bow to the dealing of our Father, and expect to meet her and "Understand it better by and by."

We are hoping to grow in grace, knowledge and usefulness in the new year and solicit your prayers that we may fill our place in the upbuilding of our Lord's cause and kingdom.

ESTHER MAIGE, Sec. & Treas.

P. Y. P. S. PROGRAM.

FEBRUARY 20, 1927.

Subject—What Does Jesus Mean By Cross-bearing?

Matthew 16:21-28; John 10:11-16.

Matt. 16:21-28. *Christ was marching toward the Cross.* Jesus had been talking with His disciples at Caesarea Philippi. The Cross was near at hand and He had been telling them concerning the things that He must suffer. Jesus did not shun the Cross, neither did He try to avoid it, for having "loved His own He loved them unto the end."

Peter wanted Him to shun the Cross. Peter took Jesus and began to rebuke Him saying, "Be it far from Thee, Lord; this shall not be unto Thee." Christ said unto Peter, "Get thee behind Me, Satan, thou art an offence unto Me."

Following by the Cross. This is necessary to true discipleship. "If any man will come after Me, let him deny himself and take up his cross and follow Me." The Apostle Peter counted it a privilege to follow his Lord, for in after years, he, who at the first, had shunned the cross, willingly died upon the cross. If we seek to save our life, we lose it; but if we lose our lives for His sake, we shall find it.

THE PENTECOSTAL HOLINESS ADVOCATE

Official Organ of the Pentecostal
Holiness Church

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Published Weekly

SUBSCRIPTION RATES:

One year, in advance\$1.50
Six months, in advance75
Club Rate: 10 or more copies to
one address, one year each copy 1.00

Canadian and foreign subscriptions will add
50 cents per year extra for postage.

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EDITORIAL

(Continued from page 1.)

of the most saintly characters that ever adorned the glorious name of Christ the Redeemer; and as one of the "noble" of earth she is enrolled in the Aristocracy of heaven. From the death of her husband to the day of her death she throws her entire life, wealth and influence into the eighteenth century revival movement, one of the greatest in the world and did her utmost to bring the gospel to the lords and ladies, dukes and dutchesses, rich and poor, high and

palatial homes became the center of spiritual worship from whence flowed streams of living water to famished multitudes through that gospel that shook the world. By her wealth chapels were erected over the land and chaplains were appointed to minister to the salvation of the lost. She become responsible for their financial support. Yea she would make tours through the land, having several of her chaplains with her as Romaine, Verm, and Whitefield. She invited the nobles of the realm to hear the full gospel proclaimed by these flaming heralds of the cross. Several times did she secure the attention of Lord Chesterfield—the lord of English Etiquette—the most polished social hypocrite and sarcastic skeptical reviler of sacred truth in the world, to hear George Whitefield preach the gospel, also lord Balingbroke the polished but vile hater of truth was, by her, influenced to hear the gospel at his mouth. By such means the nobility of England was brought to hear the gospel by the greatest evangelists and field preachers of the world. They were charmed, held spellbound, and made to weep under the burning eloquence of Whitefield, but only a few surrendered to Christ. This man, whom the nobility admired but did not accept, out on Kennington Common, near London, would draw as many as fifty thousand people and he, by his zeal, pathos, unparalleled earnestness, eloquence and power held them spellbound as he proclaimed the full gospel. Thousands accepted it, on the whole, but the nobility, save a few, only heard to despise. Lady Huntington was excelled by only one person in spreading this glorious gospel—John Wesley, the appointed leader of a world wide revival movement whose influence was destined to reach to the coming of the Christ to earth.

MEDICAL JOURNAL ATTACKS PRESENT-DAY PROPAGANDA ABOUT DISEASE.

Past Assurances to Legislature that

cous.

"If doctors and others who do know how to live better, happier and longer fail to apply that knowledge to their own advantage and that of society, may we expect promising returns from the smattering of health information—and misinformation—now being so aggressively and expensively distributed and popularized?" is the question raised by California and Western Medicine, the official medical journal of the California, Nevada and Utah Medical Associations, in its issue July, 1926.

"The more or less astute promotion of dangerous propaganda, personal puffery, dogmatic solution of controversial subjects, emotional appeal, erratic values placed upon this or that by so and so, and other useless or dangerous doctrines, is bewildering in the extreme to people who are lacking in fundamental knowledge of the needs of the body in health and disease and who are furthermore inhibited by powerful traditions, folklore and superstitions," says California and Western Medicine.

The Journal of the Indiana Medical Association, August, 1926, also makes the observation that "At a medical meeting in Wisconsin, following a discussion on periodical examination of apparently healthy persons, it was asked how many physicians present had been examined within the past year. Three of the Seventy present raised their hands." The Journal of the Indiana Medical Association adds that "It does not look well for medical men to urge periodic examinations of the apparently healthy when they themselves do not follow the advice given."

Attention is here directed to the attacks appearing in medical journals upon the attempts to popularize medical advice about diseases because of its bearing upon the use of public funds.

Public officials will naturally be more cautious about squandering public funds for the exploitation of questionable medical theories and practices when leading medical authorities direct attention to its apparent worthlessness.

Following is a complete copy of the

cine, July, 1926, p. 77.

"RAISING THE LEVEL OF HEALTH KNOWLEDGE.

It is logical to assume that increasing knowledge of the laws of hygiene, the causes, cures and methods of avoiding disease would be productive of longer, happier and more useful lives. If our reasoning is sound, doctors, nurses and other large groups of citizens who have this information should reflect its value in comparative morbidity and mortality statistics. Such statistics as are available are not particularly encouraging.

"The American Medical Association for years has kept careful mortality statistics among the some 150,000 physicians of the country. Examination of these records shows—with certain irrelevant exclusions—that doctors live about as long, suffer from similar complaints and die from the same general causes as do other people. Records of 'periodical health examinations, of groups of doctors show about the same number and variety of defects and infirmities as are found in similar groups of citizens less well informed in matters pertaining to health.

"Such evidence indicates that if doctors and others who do know how to live better, happier and longer fail to apply that knowledge to their own advantage and that of society; may we expect promising returns from the smattering of health information—and misinformation—now being so aggressively and expensively distributed and popularized? Many thinking physicians and other leaders in health betterment hope and try to believe that we are on the right track, but some of them are not satisfied that we are intelligently meeting the problem in the quantity, quality or methods of "health education."

"A little learning may be a more dangerous factor in health betterment than in any other endeavor. It would be as logical to try to demonstrate Einstein's theory of relativity to individuals of average education as to make many of the intricate problems underlying health clear to the man of similar education through popular literature, slogans and clown shows. Most people who use

and they call for expert service when in doubt.

"Many doctors believe that Mr. Average Citizen's health education also should consist of a few rules about what not to do and what to do, the chief one of which is to call the 'service man' when in doubt. However, the majority of people, including many doctors, are committed, at the moment, to the policy of giving all the health information—of many varieties—possibilities to all people from childhood to old age, with the hope that the more people know—or think they do about how to live, the better and longer they will live. This movement has been gaining headway for half a generation with some encouraging and some discouraging consequences.

"It is encouraging to believe that mankind in the mass is acquiring more health information, so that at least he has not the excuse of ignorance for not living his daily life to the best advantage.

"There is no encouragement in the misinformation and propaganda that is being aggressively promoted and substituted for truth. The fact that patent medicine vendors last year reaped the largest harvest, (\$275,000,000) in history; that there are many more quack healers of more kinds than ever before, is discouraging and, in the opinion of some, is a logical consequence of the little learning that may be more dangerous than ignorance. And such learning!

"Examination for a brief period of 'news clippings,' current periodical literature, books appearing so frequently about health, and the rise and fall of uplift organizations, is not conducive to enthusiasm for the popularization of health and medical knowledge.

"The more or less astute promotion of dangerous propaganda, personal puffery, dogmatic solution of controversial subjects, emotional appeal, erratic values placed upon this or that by so and so, and other useless or dangerous doctrines, is bewildering in the extreme to people who are lacking in fundamental knowledge of the needs of the body in health and disease and who are furthermore inhibited by powerful traditions, folklore and superstitions.

for which they are so frequently criticized. All of them who are worth while regret the popular ignorance of man about man. Even the selfish ones know that the more intelligent the people, the greater the call for medical services and advice. They better than others realize that grains are rare in the mountains of chaff which constitute current popular 'health education,' and they fail to see much hope for improvement until the chaff blows away, when the valuable seed-bearing grain can be transplanted and nurtured unto the harvest.

"The three H's are as essential to intelligent health promotion as are the proverbial three R's to general knowledge."

Misleading Propaganda About Compulsory Vaccination.

Vaccination kills boy. Scranton, Pa., Sept. 27.—Lockjaw that developed from a small-pox vaccination several days ago this morning resulted in the death of Robert Sweeney, six years old, of this city."—*From the Johnstown, Pa. Tribune Sept 27, 1926.*

Every year just after the opening of school there is the usual story of one child after another having passed away as a result of being vaccinated against small-pox, and each year there is the same misleading propaganda going out about compulsory vaccination—that vaccination is harmless and that "vaccination, and vaccination alone, is the one sure preventive" against small-pox. Also there is the same juggling of statistics and the same readiness to take advantage of the lack of information about health board statistics by the public to draw misleading conclusions from the statistics furnished. For example, the statement is given wide circulation that—

"Small-pox is now on the increase throughout England and Wales, 3,765 cases having been reported for 1924 with 3 deaths, and the people have the anti-vaccinationists to thank for this new visitation of their old-time plague. Their country serves as an illustration of what happens when secondary defenses are substituted for universal vaccination and revaccination, properly carried out."

When the above statement is repro-

a case of taking advantage of the lack of information by the public generally about vital statistics.

A record of only 3 fatalities and 3,765 cases, practically all of which were so mild that they did not know they had even been ill, is really a very remarkable record for a country that was the home of compulsory vaccination and which has since repudiated it.

Medical Society Disapproves "Health Demonstration."

At a meeting, September 7, at Olean, the Cattaraugus County Medical Society discussed the activities of the health demonstration being conducted in that county by the Milbank Fund. The majority of physicians in the county feel, it is reported, that the work as conducted is in competition with them and borders on state medicine. Individual members of the medical society at this meeting are said to have stated that (1) school children were being examined by nurses instead of regular physicians; (2) nurses were prescribing for people in many cases; (3) many well-to-do people attend free chest and eye clinics; (4) doctors were not consulted regarding the proposed programs of the fund; (5) in the program for administration of toxin-antitoxin the doctors were left out, and toxin-antitoxin was administered free at clinics regardless of the circumstances of the people."—*From Journal of the American Medical Association, October 2, 1926, p. 1135.*

YOUNG PEOPLES DEPARTMENT

(Continued from page 7.)

herd dies for His sheep. Our Lord Jesus is described as the Shepherd who gives His life for the sheep. This Good Shepherd knows His sheep by name, and leadeth them forth. He brings them into the fold. That His sheep may be sustained and kept through life to the end, He lays down His life. The sheep who are shepherded by the Good Shepherd will have no fear of their untimely security. Jesus Christ says, "They shall never perish neither shall any pluck them out of My hand." This great Shepherd rose again in our behalf. He

of eternal glory, where they shall be forever with the Lord.

An hireling flees from the sheep. He is not a true shepherd, for when he seeth the wolf coming, then he becomes afraid and cares not for the sheep and runs. The saddest words of Scripture on this subject in the Bible are found in Ezekiel 34: 1-10, which describes God's displeasure at the false shepherds. These false shepherds drive away the sheep, leave His sheep to the ravages of disease and wolves that destroy them.

Bringing in the sheep. But some day, from every part of this old world, the sheep will be brought Home. What a day of rejoicing that will be! Until then, we can endure the little trials, testings, the hard things of life, for what are they compared with the glory that shall be revealed unto the sheep at the end of life's journey.

What should all kinds of trials and testings mean to the Christian? First, they are to humble us; to help us to see our own short-comings and our own weakness, and to realize our dependence upon Jesus for His grace. For of ourselves, we can do nothing; but with Christ living in us, we can have that love that bears the harsh word; the unkind remark that was not meant for our ears to hear. This is a cross, oftentimes hard to bear. Then, there are sorrows, anxieties, troubles that weigh upon the human heart. We can not bear these things alone, but Jesus has promised to help us. He wants us to ask His help, and to believe Him when He tells us that He will help us.

God permits these things to come into our lives to prove us. After we have passed through some of these trials, we can look back and see that in our faith and spiritual strength we are getting stronger, because we have trusted Jesus to help us to overcome the flesh. It is at such times in our lives we discover that we are growing. God likes to watch us grow. It pleases His heart to see us grow. Every temptation we overcome, makes us stronger to overcome the next one. So, dear young people, let us patiently bear the different trials that God permits to come to our lives, for we know that He will

in white raiment, and his name shall not be blotted out of the Book of Life. See Rev. 3: 5.

All this may mean a life of separation from friends. It must mean a separation from the world. Let Jesus lead you in everything in life. He can show you what you can give up for Him, and you will never miss it, for He gives more than He asks.

I ASKED THE LORD THAT I MIGHT GROW.

I asked the Lord that I might grow
In faith and love and every grace;
Might more of His salvation know,
And seek more earnestly His face.

'Twas He who taught me thus to pray,
And He, I trust, has answered
prayer;

But it has been in such a way
As almost drove me to despair.

I hoped that in some favored hour
At once He'd answer my request,
And by His love's constraining power
Subdue my sins and give me rest.

Instead of this He made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.

Yes, more: with His own hand he
seemed

Intent to aggravate my woe,
Crossed all the fair designs I schemed,
Blasted my grounds and laid them
low.

"Lord why is this" I trembling cried:
"Wilt thou pursue thy worm to
death?"

"Tis in this way," the Lord replied.
"I answered prayer for grace and
faith.

"These inward trials I employ
From self and pride to set thee free,
And break thy schemes of earthly joy
That thou mayest set thine all in
Me."

BIBLE READING.

Daily Bible Reading.	Memory Verse.
Monday, Isa. 45.	17.
Tuesday, Isa. 46.	9.
Wednesday, Isa. 47.	4.
Thursday, Isa. 48.	18.
Friday, Isa. 49.	16.
Saturday, Isa. 50.	5.
Sunday, Isa. 51.	11.

QUESTIONS.

1. For whom did God call and anoint Cyrus?
2. Find two verses in our lesson that proves there is but one God.
3. Who shall be saved with an everlasting salvation?
4. Which writer quoted Isa. 45:23 in New Testament?
5. Does God know all that shall ever be?
6. What two things will come upon Babylon in one day?
7. How may our place be full as a river?
8. Do those who disobey God have any peace of heart at all?
9. Who did the prophet mean should be a light to the Gentiles?
10. Can a mother forget her child?
11. What is gravened or written upon the palms of the Lord's hands?
12. Where is the smiting of and spitting upon Christ foretold?
13. What shall wax old as a garment? Is that true now?
14. Will there ever be a time on this earth when there shall be no sorrow?
15. May one be drunken upon other things than strong drink?

QUESTIONS FOR THOUGHT.

1. What is meant in Isa. 45:18 by the earth being created not in vain?
2. Is there a reference to China in our lesson?
3. Is it possible for the nature about us to literally praise God?

ANSWERS FOR ISA. 24-30.

1. To the last of the olives and the gleaning grapes.
2. Yes, there will be a great commotion in the earth in the "Day of the Lord."
3. The moon shall be confounded and the sun shall be ashamed.
4. The Jews will so exclaim when Jesus comes.
5. Yes, if our minds are staid on Him.
6. He did. Isa. 26:19.
7. God ever cares for His vineyard. Isa. 27:2-6.
8. It is a fading flower.
9. With stammering lips and another tongue.
10. Isa. 28:20.
11. Isa. 28:22 refers to the curse pronounced by Moses in Deuteronomy.
12. Jerusalem, where David dwelt.
13. Paul, Rom. 9:20.
14. A piece of a pot.
15. One thousand.
16. Read Isa. 30:17.

ANSWERS TO QUESTIONS FOR THOUGHT.

1. Isa. 26:20, 21.
2. We do not know, but probably the whale is meant.
3. Isa. 27:6. I think the blossoming and budding in this prophecy is taking place now and soon the fruit will fill the face of the earth.

Missionary Department

Edited by MRS. NINA C. HOLMES

FROM BROTHER AND SISTER
TURNER IN CHINA.

(Continued from last issue.)

In Yamchow one leaves when there is a boat out and that may be almost any time. So we were expecting to leave any moment for several days, the reason being that we decided to await for the small motor boat to return rather than take a Chinese junk since the former was much faster. After the motor boat had come the North winds blew up and they were afraid to undertake to cross the bay, therefore the journey was put off from one day to another until finally the wind changed. Truly this waiting is a trial to foreigners for

ly the time came to depart and though very much worn out because of hard work and the strain of the disturbed conditions and sickness, we nevertheless regretted to leave our brethren and sisters who had been so kind to us and the friends, though not yet Christians, yet taking much interest in the work of the mission. After much trouble a small boat was secured to take us down the river to Lai T'au Tsui where the motor boat awaited us. Our things were put in and after prayer with our brethren we went down to the river and after many words of farewell and parting words we were ready and our big boatman pushed off from the bank and we started down stream. How little we knew of the danger ahead of us, but

our boatman had to stop work and smoke opium. Oh, the curse this stuff is to this land, and none but God knows how much it hinders the work of the Lord in these parts. After he had smoked his opium we had supper, it now being about five o'clock and getting dark, and soon it began to rain and we had to have the tops put up and so on we went. Then the boatman stopped again for some fixture and we again had to urge him to get on since we wished to reach the boat before so late and also before so many people reached the boat that no room would be left for us to find a place to lie down.

Finally we went so slow that the tide went out and we soon found ourselves grounded on the sand. After much work and endless cursing on the part of the boatman we finally refloated and started on, but alas not for far, for we grounded one time after another and lost much valuable time. Finally the boatman said he would anchor until the tide came up and then proceed, but we strongly objected to this course, because first, it would delay us for hours and once the tide returns it is difficult to get down the river, I have spent more than one night on this river lying on the bottom of a sampan and I know what a trying experience it is. Second, I knew it was dangerous for us to stop here and as we now know we knew not the danger we were really in. After some arguments between us the boatman decided to try to get on and by the help of the Lord we got on thereafter with but two more groundings for which we greatly praise the Lord. At eleven o'clock P. M. we reached the motorboat and the crew knowing us were very kind and arranged with other passengers to allow us to occupy the same luxurious platform we had used going up. This was indeed much appreciated. At daylight the following day we started for Pakhoi and reached here without incident, except trouble in landing which I will mention later.

Here it is in order to mention our danger while coming down the river in the sampan. It appears that some bandits knew of our plans to come down river and had laid a trap for us, intend-

Government soldiers learned of the presence of bandits in the district and surprised them and dispersed them, we understand killing some and arresting others. So much we gather from a letter from Mr. Tang who wrote us after leaving there. Details are wanting because he could not write clearly and in detail because a close censorship is on. But we are all rejoicing and praising God that He protected us during this narrow escape and delivered us from the hands of these wicked, and heartless men. Praise the Lord.

However when we arrived here we were surprised to find that not a single small *sampan* would come out to take off the passengers. What could be up? To find out one of the crew swam ashore and found out. We gathered that the people in Pakhoi were in revolt against their head official and had demanded that he resign. He had refused upon which the whole port had laid down tools and refused to either buy or sell, or do any work of any nature until he resigned and left the town. The strike was completed and it looked for a while like we were doomed to remain on our motorboat but finally one man came out and when he had returned to the shore he was arrested by the pickets sent out by the Labor Unions and fined and his boat taken. Finally I saw a small boat going ashore to buy *sung* from one of the big-junks in the harbor and called to him to take us ashore. He appeared to be quite happy to do so and came alongside our motor boat where we put our things in and started for the shore. We were not to succeed however, for when the pickets on the shore saw us they cried out great threats against the poor boatman who was very much frightened and put back to the motorboat and urged us to go aboard which we did. Later however the boatwomen, that is the *sampan* women overcame the objections of the pickets and came out but they were all fined for their trouble and their money, received for fares taken from them by their unions, for all had agreed not to work until the official resigned. However, our troubles were not over. No sooner had we left our boat that the

strongly objected to going ashore there because of the fact that there was almost a hundred coolies waiting there to carry ones baggage and it is a trying ordeal to get into the hands of a crowd like this all of whom are trying to get hold of an article or so to carry in order to make a few cents. One pities the coolies for they are in need, but one's baggage may be either lost or pulled to pieces by those fighting to get a piece. There was a real danger however and that was that they would sink our frail craft which was loaded down to the rail. You see these coolies, both men and women come out in the water up to their arms in order to be sure to get something to carry and oftentimes surround one's boat and in their pulling and fussing over who is to carry this and that may sink your boat. Not long ago I had a very narrow escape when these coolies came near sinking my boat and with ladies and children I cared not to go through the same experience.

However we had to go out to be inspected but by standing on the prow of the boat I managed to keep off the crowd. After inspection we went on to the East end of the town where men carried the ladies and myself ashore, there being no wharf and finally selected three men to help our own mission coolie to carry our baggage up to the house, it being rather heavy, thus we escaped the trying ordeal of troubling with forty or fifty noisy coolies.

During my illness we trusted the Lord and as usual He did not fail us, praise His name. I fear that I got fever from the water in Yamchow, for most of the water is taken from the river although we made arrangements that ours should come from a well near by which probably is no better. Yamchow is one of the dirtiest places I have ever seen, the green stagnant water standing in the streets, there being practically no drainage. Where our water is carried from near the mission, a drain empties into the river, that is a sewerage, and the filthy black sewerage drains into the river, but notwithstanding this fact the people from the town go right down to the mouth of this sewerage and carries

into which all the refuse of the place is dumped, this being above the spot in question. Also the spot where the water is carried from is also the place for dumping refuse but the people never seem to stop to think that if they drink such water they are bound to suffer from it. It is no wonder that we get fevers and the people die by the hundreds from plague. I have seen people dressing fowls and dogs for food in this same place but all the same the people come here to carry water for their houses.

Our work in Southern Kwongtung is not yet strong and especially has the anti-Christian movement worked hard against all Christian work in Pakhoi and still are making our work and efforts much harder, but we hold on and work and pray knowing that in the end the kingdom of God will prevail.

We have had much sickness in our home, in particular Mrs. Turner, this year but we just want to take this opportunity to praise God for His goodness and deliverance. She of course is not as strong as before but she is better in every way than last year when we despaired of her recovering in this climate and requested to be allowed to return for a short time to the States. But that was not possible then and now that she is better we are delighted to stay on, in fact it is our desire to do so. There being only one man on the field now I would not be willing to leave the work unless it was a case of life and death to some of us. When others have come to take over our responsibilities and are well into the work then we will be glad to have a short period once more in our own homeland so as to be able to present the cause of missions in China to our people at home, but not before.

We will return to Hongkong before Christmas in order to be there to help out through the busy season and will later hold revivals in all the missions there and again in the Spring return to Pakhoi for meetings again. Please pray for us for we are sincerely and truly and freely giving our very best to China and we are truly building the walls in troublesome times.

Yours for China.

China. We will be glad to hear from you.

"THE CONFESSIONS OF A BACKSLIDER."

This is the title of a book, the contents of which gives the terrible and yet thrilling experience of a man whose name is now buried beneath prison walls, that is, he is in some state prison and his number is his only identification. He was once saved but backslid and sank to the lowest depths of sin and moral degradation. He moved in the sphere of lawlessness and criminality after he had become an avowed skeptic through the influence of an education that was anti-Biblical. He committed all manner of crimes, it seems, and after many years he finally lands behind prison walls, to spend the remaining days of his life, or at least a long sentence of punishment. Here he is saved and becomes an earnest Christian. He seems to have sought the experience of sanctification after being reclaimed, but of this we are not sure.

It is one of the most thrilling books we ever read in life. When we began we could not stop till the end was reached. We have secured permission to run it through the columns of The Advocate for the benefit of our readers. Rev. H. C. Morrison puts the book out, but of course it is not his own personal experience. It is issued by the Pentecostal Pub. Co., Louisville, Ky., and may be purchased from them.

J. H. KING.

CHAPTER III.

BEGINS A FAST LIFE.

When I finally returned home from college, without graduation, but somewhat disgusted with myself and yet without the shame and reproach that I ought to have felt because of my repeated failures, my father was very anxious for me to go into business with him, but, knowing his serious views of life and intending to be free from the restraint which I felt he would place upon me, I accepted a position as bookkeeper in a large livery and sale stable in the city. Here, you may be sure, I came in contact with a class of men who were of no moral advantage to me. I had become passionately fond of baseball and spent much of my time reading the sporting newspapers and indulging in loud conversations and heated disputes over this, that, and the other champion—losing not a little of my salary betting on my idols.

The first thing that I stole was the time that belonged to my employer.

race track, or pool room. Frequently he spoke to me about my negligence and I made promises and many good resolutions but did not have in me the power to keep them. The wasting of one's time, which has been paid for by one's employer, is the beginning of dishonesty that will deaden the conscience and lead by and by, at least in many instances, to the appropriation of money.

I spent almost two years on my first job and then secured employment as a commercial traveler. I succeeded very well in this business and got a good salary, but wasted my money in fine clothing and high living. Occasionally I visited my father who was growing old rapidly. He was what is called a "hen-pecked" man. He had resigned himself to the situation and had become a deeply pious man and spent much of his time reading his Bible and I have no doubt, lived a life of true devotion. When I would visit him, he showed the tenderest concern for me and frequently tried to talk to me about my wild ways. I could see that he was full of anxiety and fear for my future, and while I treated him with courtesy, I felt perfectly safe and independent of all his counsel and warnings; thus the time went by, my heart growing harder and I drifted further and further from the path of righteousness.

My brother John became a Christian when but a boy and always looked on the serious side of life. He was not a melancholy man, but a sober man. He was a fine student and graduated from college with honors. While in school he commenced preaching and directly after his graduation entered actively upon his life work of preaching the gospel. John followed me with many letters, good books, and prayers. I neglected his letters, read but few of the books he sent me, and felt a sort of pity for him that he should be so dull as to imagine his prayers were of any account to me.

After about a year on the road, I learned to play cards successfully. I played at first for small sums of money to make the games exciting, and finally, as I became more expert, I bet to win money and was sometimes quite flush never winning large sums but frequent-

thought quite well of myself and was beginning to believe that I was quite an expert with brilliant possibilities ahead of me at games of chance; but frequently I was so badly beaten at cards and horse races that betting, for a time, lost its influence over me, and I gave myself more diligently to my business and, for a few months, saved up my money with careful economy, only to risk it again and lose; while I did not give up my employment, I spent many a night at cards.

There is no more exciting and dissipating life than that of gambling. Games of chance stir the blood, excite the mind, affect the nervous system, break down the morals, assassinate the conscience, and degrade a man as few things practiced among men. Constantly on the road, spending almost every night in some pool room or gambling den or theater, I became passionately fond of excitement and gave almost no time to the companionship of religious friends or the reading of books of any kind except the most exciting works of fiction.

All the time I had great faith in, and a great love for my brother John and would frequently visit him; his influence calmed me. I delighted to take long walks with him and talk over our early life and the happy days we had spent together. He was pastor of a large church in one of our northern cities, which had been builded for middle-class people in a thickly settled residential part of the city. Most of his people were poor, at least in moderate circumstances. In his church there was a widow who kept a small millinery establishment and did quite a prosperous little business. Her daughter, a tall graceful, beautiful girl, sang in John's choir. This widow and daughter took the greatest possible interest in all the meetings held at the church, both of a religious and social character. On visiting the place, I was strongly impressed that they had designs on John and gave him a word of warning. He spoke very earnestly of their sincerity and devotion as Christians and their deep devotion to the church, but felt that I was mistaken in their feeling any selfish interest in their pastor and I saw in the course of the conversation on the subject, that John was quite fond of them.

later when I received an invitation to attend the marriage of John to the pretty daughter of the milliner. Somehow, I had learned that the girl was the discarded sweetheart of a medical student and felt that she was not the girl for John to marry, but attended their wedding and hoped in my heart that she would make the wife that so true a man deserved.

Directly after his marriage John was moved to another city and to quite a prominent church which paid him a very respectable salary. At once the mother of his wife closed up her establishment, went out of business, and went to live with John and his wife, and I noticed how readily they assumed considerable superiority, put on all manner of high-toned airs and sought the association of the most wealthy and cultured people, not only of John's congregation, but of the wealthy class living in the neighborhood of his church.

I shall not forget how angry I became on visiting John sometime after he had moved to this new field of labor when, at the table, his mother-in-law absorbed most of the conversation with a dissertation on the kind of husband a man ought to be; how he ought to provide for his wife, how he should treat her, and how he should shield her from hardship and how patient he should be with her in her various nervous states; in fact an eloquent lecture on the duties of a husband, with many remarks on what a woman's needs were, how impossible it was for a pastor's wife to meet her social and church obligations without certain servants and various equipments. She talked as if John were receiving a salary of four or five thousand dollars per year instead of fifteen hundred. John bowed his head in meekness, was deeply in love with his wife, and had learned that when his mother-in-law proposed to give a lecture it was best to remain silent. I spoke to him about it afterward. He admitted that the situation was unfortunate but could see no way out of it and was quite disposed to go forward making the best of the circumstances.

John's wife soon purchased a fine

inclined to become a fashionable invalid and spent no little time at the telephone calling up the drug store and asking for advice from a handsome, young, infidel doctor, whom she had selected as her family physician and whom, I learned afterward, had been an intimate friend of hers while attending medical college in the town where her mother kept the millinery store. From some friends I learned that this young doctor was quite a reprobate, and suggested to John that it would be wise to secure an older and more experienced man for his family physician. He said it would suit him to have some one else, but that this man was an old friend of his wife's and she preferred him to all others.

Having had quite a little experience with the world and its wicked people, I had a very uncomfortable feeling over the drift of things in my brother's home and although far from what I should be, I loved John devotedly, and was jealous for his happiness and usefulness.

The doctor suggested that my sister-in-law attend a certain watering place through the summer. Her mother went with her, John paying the bills for both of them. I made it convenient to drop into the place about ten days after they went up and was not surprised to find that the young physician was spending his summer vacation at the same watering place and he and my invalid sister-in-law were having rather a gay time together. I left the place without any of them knowing that I had been there or had observed their movements, but with a spirit of vengeance burning in me, making up my mind to say nothing to John but that if I was fully convinced of infidelity I would take the matter into my own hands.

TESTIMONIES

Bethel, N. C.

Dear Advocate:

I praise the Lord for being saved, sanctified and baptized with the Holy

Ghost. ~ I am a little girl 12 years old.

I received the Holy Ghost at Tarboro, N. C., my mother received the Holy Ghost at camp meeting.

ETTA PADGETT.

Okemah, Okla.

Dear Advocate:

Find enclosed \$1.00 for which send me The Advocate for one year as per new offer.

I can hardly get along without The Advocate and Faith papers. I hardly ever get to church and they are food to my soul.

I ask the saints to pray that I will be steadfast in the grace of God. Pray for my unsaved husband and children.

Your sister in Christ,

MRS. EULA SUTTON.

Dear Advocate:

I have heard a call to many places like unto the Macedonian cry to Paul "Come over and help us." A number of these places have no church or building of any kind that we can secure to preach holiness.

So the Lord has laid it on my heart to secure a tent, that I may evangelize these places. I am asking all who will who reads this to ask God if He would have them to send me anything toward paying for a tent. If He tells you to give one dollar, five, ten or more, do so, and if He tells you not to give anything obey Him in that respect.

I am a young preacher and have trusted God for four years. I am still holding on to my integrity with God. I feel if people will help me secure a tent it will not be misplaced.

I am a member of the Lower S. C. Conference in good standing with the P. H. Church. I expect to preach holiness till God calls me home.

Anything you may give whether little or much will be highly appreciated. May God bless His people is my prayer.

R. E. POWERS.

East Rockingham, N. C.

RADIO BROADCASTING

somewhere and why not have it in Greenville at the Holmes Bible and Missionary Institute? Name it the H. B. M. I., Greenville, S. C.

We have good stations in almost all parts of the U. S. and Canada, except in the Piedmont section. Let's establish one at the earliest possible moment. We will get some of the best singing and preaching in the world. Its only going to be a short while till almost every house will have a radio. There are four on the street where I live, and others are considering purchasing one right away. My suggestion is for some good young man like Mr. Montgomery to take the proposition in hand and let's push it fast. I am sure we could get daily programs from H. B. M. I. that would be indeed worthy of listening to. My idea is the main station should be put in the Holmes Memorial Church, Greenville, S. C., then have a telephone system from the chapel in the girls' dormitory, then we could get all the "listening in" we would need from H. B. M. I. I get all kinds of programs every evening but will only mention the Christian programs at this time.

I want to thank W. H. T., the Chicago Gospel Tabernacle, K. D. K. A. East Pittsburgh, the United Presbyterian Church services, W. B. S. Atlanta, Ga., for the Sunday lectures; also for the good preaching Dr. Geo. Truitt gives us from Dallas, Tex.; and the great singing and preaching that we listen to from the colored Tabernacle in Fort Worth, Tex.; the great zealous preaching we get from the Holiness church in Laurensburg, Tenn. We also get fine services from the Baptist and Presbyterian churches in Charlotte. We listen to all these and more that we can not call to mind, but we want to listen to H. B. M. I., Greenville, S. C.

Some one else write about this and get some hustling young fellow hold of it quick.

W. C. McABEE.

REQUEST FOR PRAYER.

Please pray for my healing of tuberculosis.

GLEANINGS

By the Associate Editor

WISDOM FROM LINCOLN.

We cannot escape history.

Let none falter who thinks he is right.

It is no pleasure for me to triumph over any one.

I do not impugn the motives of any one opposed to me.

Come what will, I will keep my faith with friend and foe.

I have not willingly planted a thorn in any man's bosom.

All that I am, all that I hope to be, I owe to my angel mother.

Suspicion and jealousy never did help any man in any situation.

God must like common people or He would not have made so many of them.

For thirty years I have been a temperance man, and I am too old to change.

Gold is good in its place, but living, brave and patriotic men are better than gold.

This government must be preserved in spite of the acts of any man or set of men.

Stand with anybody that stands right. Stand with him when he is right, and part with him when he is wrong.

PROVERBS FROM SPURGEON.

Buy not silk when you owe for milk.

Better do than dream; better be than seem.

She who buys "bargains" is often "sold."

Avoid what makes in thy pocket a void.

Sellers need tongues; buyers need eyes.

Desired things may not be desirable. Fear of failure is the father of failure.

Why kill nettles if you grow thistles? Pegging away will win the day.

Maybes are no honey bees. Add pence to pence, for wealth comes

To be loved, be lovable.

It's risky riding, when the devil is driving.

Lessons learned in the cradle last to the grave.

Be hardy, but be not hard.

The good wife's face lights up the place.

Don't get a helpmeet till you've got meat to help.

Better be one-sided than two-faced.

If you can't be clever you can be clean.

To avoid a second quarrel avoid the first.

Better single still than wedded ill.

Father's fraud drives sons abroad.

Play not with fire nor idlesire.

WESLEY'S OWN DEFINITIONS.

We propose to state, in briefest manner, Wesley's definitions of holiness or entire sanctification, and in the chronological order in which they occur.

Mr. Wesley says that his first conception of holiness was, "to have the mind which was in Christ Jesus, and to walk as He walked." This means to have been a favorite definition through all his ministry: "The mind which was in Christ Jesus."

We extend these definitions over a period of fifty-seven years, from 1733 and 1790, giving only the terms:

1733.—Mr. Wesley defines entire sanctification as being "cleansed from all sin, from all filthiness of the flesh and spirit, and endured with those virtues which were in Christ Jesus." "Cleansed from all inbred pollution." "Salvation from all sin, and loving God with all the heart."

—1739.—"Renewal of the heart after the image of God." "The mind that was in Christ."

1741.—"Deliverance from inward and outward sin." "The evil nature, the body of sin destroyed." "Saved from all unrighteousness."

1742.—"Perfected in love, the servant as his Lord."

1744.—"A clean heart." "Perfect love." "A full renewal in the image of God."

1749.—"All the devil's work destroyed."

"Second gift."

1757.—"Having received the first fruits of the Spirit, patiently and earnestly waiting for the great change whereby every root of bitterness may be torn up."

1758.—"A heart entirely pure."
"Perfected in love and saved from all sin."

1759.—"Loving God with all the heart, mind, soul, and strength implying that no wrong temper remains in the soul, but all the thoughts, words, and actions are governed by pure love."

1760.—"Wholly renewed, saved from all sins."

1761.—"Delivered from the root of bitterness." "A total change, cleansed from all unrighteousness." "After being convinced of inbred sin, in a moment, they feel all faith and love, no pride, selfwill, or anger."

1762.—"A full renewal in the image of God." "An instantaneous deliverance from all sin," including "an instantaneous power then given, always to cleave to God." "Cleansed from sin, meaning from all sinful tempers."

1763.—"The second blessing." "Destruction to the root of sin in one moment." "Pure love."

1763.—"Full salvation from all sin," "Perfect love." "Love excluding sin and filling the heart." "Love taking up the whole heart and filling it with all holiness." "Sin destroyed in a moment."

1765.—"The mind that was in Christ enabling us to walk as Christ walked." "The perfection I have taught these forty years; I mean loving God with all the heart, and our neighbor as ourselves. I pin down all opposers to this definition; no evasion; no shifting the question."—The Way of Faith.

WHOSOEVER AND WHATSOEVER.

"These two words are often used by Christ. 'Whosoever' is on the outside of the gate, and lets in all who choose; 'whatsoever' is on the inside, and gives those who enter the free range of all the

CHANGE OF ADDRESS.

Rev. E. D. Reeves wishes to announce that he has moved from 718 Marshall Ave., S. W. Roanoke, Va., to 183 Rushton Road, Toronto, Canada. When writing him please note the change.

IMPORTANT NOTICE.

Rev. P. F. Beacham, 115 Briggs Ave., Greenville, S. C., is General Treasurer of the P. H. Church, and all money for Missions, the debt on all of the Franklin Springs property and tithes to the General Treasury should be sent to him.

All money for The Advocate and the Publishing House should be sent to R. H. Lee, Associate Editor and Business Manager, Franklin Springs, Ga.

Money in payment for tuition and board in Franklin Springs Institute should be sent to Prof. A. M. Taylor, Franklin Springs, Ga.

Do not send money to J. H. King, Editor for any purpose except that which is intended for his own use.

SONG BOOKS.

We are agents for all of R. E. Winsett's Song Books. These books are the best sellers among our people. They are hard to beat for all occasions, and especially for the revival meeting. Send us your order for any book found in the list below, and the order will be given prompt attention. Send cash with order. We pay the postage. Special prices to agents.

Pentecostal Revival Songs, 20 cents each, \$2.00 per doz., \$17.00 per hundred.

25 Cents Each, \$2.75 per Dozen.
Christ Exalted In Song.
Waves of Glory.
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Songs of Old Time Power.
Songs of Pentecostal Power.
Songs of Revival Power and Glory.
His Voice In Song.

The Advocate, and we sell the books as cheap as any one else.

Order from

The Publishing House,
Franklin Springs, Ga.

MUSIC TEACHER WANTED.

Wanted at King's College, Checotah, Oklahoma, a consecrated Spirit-filled instructor in piano music. Anyone who is competent and feels led to this work may correspond with the writer.

DAN W. EVANS,

Pres. Ed. Board.

1208 W. 4th St., Checotah, Okla.

NOTICE TO THE FLORIDA CONFERENCE.

The Second round of Quarterly Conferences will be held as follows:

Eastern District, February 19-20 at Ocloeknee Church. Business session Sat. 6:30 P. M. Devotional services Sunday at 11 o'clock.

Northern District, March 12-13, at Jacksonville Church. Business session 2:30 P. M. Devotional services there Sunday.

Please report in your respective Districts and pastors see that something is sent from each church for Conference expenses. Lets all pray and expect a revival in the Conference this year.

Yours in Jesus,

L. J. OLIVER, Supt.

Bristol, Fla.

NOTICE TO THE VIRGINIA CONFERENCE.

Radford, Va.

The Second Round of Quarterly Conferences will be held at the following places:

Pulaski District to meet with the church at Radford on Friday February 18th. Business session Saturday the 19th at 7:30 P. M.

Cripple Creek District to meet with the church at Liberty Hill Friday February 25th. Business session Saturday 2 P. M.

Roanoke District will meet with the church at Merrimac Mines on Friday March 4th. Business session Saturday 10 A. M.

Rockbridge District will meet with the church at Beuna Vista, Friday March 11th. business session Saturday, 10 A. M.

J. T. BAKER Con. Supt.

CLOTH BOUND DISCIPLINES.

We have a supply of cloth bound disciplines, and in order to clear our stock by the next General Conference we are offering them at a reduction. The old price was 50 cents, but we will send to you post paid a copy for 35 cents. We will permit the Superintendents of the