

PENTECOSTAL HERALD

AND WAY OF FAITH

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MOTHERS' DAY.

By The Editor.

IT is quite the proper thing to have a Mothers' Day; to pause to remember with reverential gratitude and love the Mother who gave us birth, nursed us in helpless babyhood, and followed us with deathless love all along life's pathway.

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It is claimed, and is doubtless true, that there is no love like that of a Mother. Her discerning eye can see our virtues and be blinded to our faults, as no other eye. She will cling to her offspring with a patience and tenacity of faith and hope where all others fail.

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A Mother's love can, and will, forgive our sins, when all other human beings condemn and cast us off. She will cling to us, pray and trust for us when our case seems hopeless to all but herself. She will not despair, however far we wander into the distant country of the prodigal, or however deep we may fall into the pits of sin and shame.

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The memory of a good Mother is one of the strong stays in the tempests that sweep over one's life. To think of Mother, loving, forgiving, and true to all that is best, is a powerful anchorage. It helps us to trust in her God, to believe her Bible, and to seek and find her Savior.

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Give any nation good, virtuous, godly Mothers who are building happy Christian homes, and that nation is safe. Such Mothers are salt and light, and their influence will permeate, purify and preserve society. Their light will illuminate the pathway of truth and righteousness, up which the people march to all that is highest and best.

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How cruel and wicked the son or daughter who tramples upon a Mother's love, whose disobedience and wickedness break a Mother's heart. Such children are facing toward certain deepest sorrow, perhaps, eternal ruin. It is difficult to understand such perverse natures, such strange forgetfulness and cruelty, as that which will neglect, abuse, or forget a Mother's love and longing for a disobedient and profligate son or daughter.

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Give us good women and our nation is secure. Godly homes mean more than almost all things else. Out of the right sort of homes flow the streams of life that make up the spiritual church and the righteous state. If our Mothers become immodest, extravagant, pleasure-seeking, frivolous, godless women there is no hope or help. All things else must fail, and civilization will collapse, and the world is lost. God save the Motherhood of our land!

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Son, daughter, write to your Mother if God has spared her to you. Send her a little token of your love. Tell her how you appreciate her love and care. It will mean much to her, and be as ointment poured forth. All that

A CRYSTAL WINDOW.

A Poem for Mothers' Day.

("Oh, Mother, when I think of thee,
'Tis but a step to Calvary.")

A crystal window framed with shining gold
Is Motherhood, through which we richly see
The heart of God, his mercies manifold,
His sacrifice and his fidelity;
A Mother shows to us what God must be.

A tenderness, a kindness and a care
In her, like a sweet constellation, shine;
A constellation glorious and fair,
Its starry music sounding all divine:
Of God's great love is Mother love the sign.

'Twas by immense maternal agony
That we our breathing, body life obtain.
God suffered for us on the awful Tree,
Life for our souls eternally to gain.
Oh mighty love! Oh, sacrificial pain!

The constancy of Mother love I sing,
Whose golden banners ever are unfurled,
O'er fear and sorrow ever triumphing;
Thou art the precious jewel of the world
And, of the faithfulness of God impeared.

L'Envoi.

Mine own dear Mother, on this Mothers' Day
No joyful present can I make to thee;
For thou dost hear upon this morn of May
The sounding of celestial minstrelsy.
And yet accept this little song from me,
Thou who in Heaven's immortal bliss above
Shalt sing forever to God of love.

—Rev. E. Wayne Stahl.

you can possibly do will not repay her one millionth part for all that she has suffered and borne for you. God bless our Mothers!

"AND SOME, EVANGELISTS."

No. II.

TWO things have militated against the office and activity of evangelists in Methodism. I have in mind, especially, the two larger sister churches. The modern liberalist, in the nature of things, is opposed to revivals of religion. Of course, it is necessary for him to build up the membership of his church, but he has found that comparatively easy without the assistance of an evangelist. He doesn't need to have a revival. He can get on with that work without conviction for sin, an altar of prayer, regeneration, or the witness of the Spirit.

The modernist, full-fledged, can carry forward his work without the Bible, the atoning Christ, or the Holy Spirit. He has no need of either; in fact, there is nothing that would be more in his way, destructive to his teaching, and a hindrance to the carrying on of his program, than an inspired Bible, a crucified and risen Christ, the manifested presence and power of the Holy Ghost. He does not want, or need, anything supernatural in the methods he uses in the prosecution of the work of his ministry. He is a Humanist. He feels that man has within himself everything necessary to develop and carry on

whatever may concern his welfare here, and hereafter—if there should chance to be a hereafter. The modern liberalist knows that a great revival, with a demonstration and power of some unseen force, of which he knows nothing, and for which his philosophy has no accounting, would entirely eliminate him from church activities and he would be compelled to eat his bread in the sweat of his own brow.

Modernism has spread far more extensively in Methodism than many suppose. There are a number of pastors who are not "third-degree" modernists, but they have gone far enough to object to weeping, confessing and shouts of joy about the altars of the church; nothing could be more embarrassing to them, nor to their bridge-playing women and stock-gambling members. They are too highly cultivated. The reader will remember that, when Jesus came riding into Jerusalem with the rejoicing, shouting people, the priests who had no more faith in him, or reverence for him, than your modernistic pastors, were outraged and insisted that Jesus should put a stop to such improper behavior in the temple of God, to which Jesus answered, "If they should cease, the rocks would cry out."

There is one thing that can be truly said for the evangelist: He believes in the Bible; he accepts it as an inspired Book, without hesitation. He believes in a virgin-born, miracle-working, crucified, risen, ascended, glorified Christ, who is able to mightily save the lost. He does not believe in the modern liberalist, and he says so repeatedly and with emphasis. He warns the people against those men who would seduce them from the faith, who would tear the Bible into tatters; who would offer them a mere human Christ, whose crucifixion was unnecessary, whose deity is questionable, and who never arose from the dead. Your modernist and your evangelist can have no more agreement than Christ and Belial.

Another thing that has seriously crippled the influence of the evangelist has been the financial feature. There is no question but what several, otherwise, very useful evangelists have majored on money. They have been most skilful manipulators of the financial feature of their evangelism. Some of them have carried financial agents, and while they attracted and pleased large congregations with their very interesting discourses, a mixture of wit and wisdom that fascinated and pleased the people, and a per cent of gospel truth that proved a blessing to many, and brought goodly numbers into the church, they had their financial agent moving shrewdly among the people and bringing about large collections that were out of proportion with the work done, the benefit received, and the high and holy office of an evangelist called and sent of God to win lost men to Christ. This sort of thing had a kind of Judas Iscariot flavor to it that disgusted large numbers of laymen who were led to participate in it.

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AFRICAN GOSPEL TRAILS AND TALES.

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

I.



I have visited and evangelized in most of the mission fields of the world, but I have had experiences in Africa totally unlike anything experienced upon the other fields; and I am writing this up in the high grass region of the Congo and right in the midst of the rawest heathenism to be seen anywhere on earth. I have read of the savage tribes of the African interior, their chiefs, warriors, wars, cannibalism, massacres, etc., and here I am right up in the midst of a black people hardly a generation removed from cannibalism. Yesterday, I met the wife of a black evangelist who, years ago, lost two of her babies through the cannibalism of a savage chief who took a delight in making babies a special item on his menu card. His cruelty to women was unspeakable, and the torture he dealt out to his captives and slaves was terrible; his reign was one of unspeakable terror all over this section. His grandson is of different type. We slept in his house one night and had preaching services at his headquarters. He speaks French fluently and English a little; his last word to me was to send him an English-French grammar. I will try to do this and accompany the grammar with a French Testament. The effects of government education and the Gospel works wonders in this land in a generation and those early gospel toilers like Grenfell, Cox, Taylor, Huntingdon, etc., may not have seen much fruitage themselves, but they were laying the foundations of a great reformation and regeneration.

"Say not, 'twas all in vain,
The anguish, and the darkness and the strife;
Love thrown upon the waters comes again
In quenchless yearnings for a nobler life."

II.

Preaching the Gospel and healing the sick always go together. It was in the commission Christ gave the apostles—and I have no doubt that if we lived up to apostolic privilege and power every preacher of the gospel could have the gift of healing as well as prayer and preaching.

It is a fine thing to have Doctors of Medicine on the mission fields; the M. E. Mission has four doctors among the various stations. In this evangelistic journey among the villages for the first week of the journey we had two cars; our company was made up of Dr. Sheffey and his wife, a trained nurse, Rev. Wm. DeRuiter, Rev. A. J. Reid and his wife, and the writer. At every village Dr. and Mrs. Sheffey would hold a clinic and minister to the sick and suffering in all shapes and forms. Oh, what sights one beholds out here! What suffering in silence! In those crowds were many lepers and many suffering from diseases brought on by their own vileness, as well as ignorance. Here was a little child with heart trouble, with its little body cut in places "to let the pain out." Poor things! Here was an old chief worn and haggard and sick through disease brought on by his excesses. Here was a poor boy with foot partly eaten away. Here was a man with elephantiasis. Here was a poor woman with a bad case of rheumatism. Here were children covered with sores brought on by dirt. Here were some poor victims of witch doctors who had tortured them with the idea of driving out the evil spirit, and all around they were clamoring for medicine. We all had our hands full during these clinics, the subjects were so many. Some cases were in such condition that it was impossible for the doctor to han-

dle them on the field, he urged them to go down to his hospital at Wembo Nyama. All these scenes make me think of an old hymn that we used to sing in my boyhood days in Canadian Methodism:

"At even ere the sun was set,
The sick, O Lord, around thee lay;
Oh, in what divers pains they met,
Oh, with what joy they went away.
"O Savior Christ, our woes dispel!
For some are sick and some are sad;
And some have never loved thee well,
And some have lost the love they had."

III.

In one of the large villages where we had put up for two days preaching, a rather exciting thing occurred; the son of the chief was given some shotgun shells by the missionary to go out and kill some birds for our table; instead of killing a bird, he shot a leopard on the edge of the village; the animal was up a tree and ready to leap upon some animal that might be passing. The keen eyes of those native hunters are wonderful, and this fellow saw his leopard in good time to get a good shot at it. The beast got its death wound but managed to escape to the forest; but a hunt soon got started and the leopard was found dead; then ensued some thrilling things in the life of that village because the killing of a leopard is regarded as a most remarkable event and the hunter is lauded as a great one. The natives made the bringing in of the leopard an event almost equal to a triumphal march. Here they come—the whole village, the big chief at the head, two old fellows bringing the leopard suspended by its legs to a long pole; then the drummers—what drums they make in Africa! They were all booming at this time; then the women waving to and fro and singing, the men and the children all joining in the strange choruses and ejaculations. The chief, his son, the hunter, and his family all had some white substance dashed over their faces to indicate high honors and all joined in praising the hunter who killed the leopard. They directed the procession to the Rest House where we were located and we had the benefit of the performance to the full. The disposition of the animal was in this wise: The leopard skin went to the missionary because his shot killed the leopard; the teeth and the claws were distributed with great care as they are regarded of great value; the meat was given to the chief who gave portions to his chosen ones. The natives think much of this kind of flesh and they have a tradition that whoso eats of leopard flesh will partake of the leopard's strength.

Now after all this excitement it was a question as to how the attendance at the preaching service would come on. The drums beat again calling the people to church. Within a very short while the big church had a crowd of about 600 people in it to whom we preached the gospel, and during the entire service there was quiet and devotion and I feel sure the Holy Spirit blessed that meeting to many souls.

IV.

The natives have a fashion of calling the Gospel "God's Palaver." It means much to them. They have their Palaver house where the chief comes and sits on the "Buli Matadi" representing the State. There they talk things out and relieve their minds and await decisions. Sometimes in the meetings they want to talk out also. I have seen, when the altar call was made, hand after hand go up and then all over the church there will be a breaking out of talk; they will say they all want this new heart, etc. Of course discernment has to be made in these matters, but the evangelists nearly all know who among the crowd is serious, sincere and really wants to know the way of God; but on all hands, we

see as we travel in Africa the people are calling for God, for light, for deliverance from their sins and the great need is Jesus. Their inarticulate longing may be expressed in these lines:

"Oh where is he that trod the sea?
Oh where is he that spake.
And demons from their victims flee—
The dead their slumber break?
The palsied rise in freedom strong,
The dumb men talk and sing;
And from blind eyes, benighted long,
Bright beams of morning spring."

V.

I have preached at the Bible School in Wemba where over forty evangelists are in training under Rev. Wm. DeRuiter. The word evangelist is used to mean preachers and pastors for the villages. I like the word evangelist. It will remind them of their chief work and calling to do the work of an evangelist (2 Tim. 4:5). These young men come from the villages; most of them are married. They are given a two-years' training and during vacations are employed among the villages in gospel work. They are able to read and write; text-books they have little of. The Bible is translated only in part, so they are limited in this respect. The work of these evangelists is very important; they preach and carry on schools with the assistance of some boys who know how to read. The missionaries here want those evangelistic students to go out well schooled in the things of God, so that they may do effective work. Some of them are bright. As I listened to one of them pray I said, "He will make a preacher." He had good voice, had unction in prayer. One of the students is very young but he knows French and English, as well as his own tongue. He picked it up. I preached to them today on Acts 1:8, and held before them Sammy Morris as an example.

VI.

Weather in the African Congo is very agreeable. I came here in what was supposed to be the wet season but we have had the most unusual weather—clear and bright—very few wet days. Sometimes thunder and lightning and rains, but all over in a few hours. Travelling is not at all unpleasant. Mosquitoes and flies are not nearly so bad as I have experienced in New Jersey; the heat has not at all compared to heat I have experienced when preaching in Tennessee and Louisiana. In fact, I have not experienced in China, India, or Africa any heat that, for the time being, I experienced in the hot summer time in some of the Southern States. In travelling, we always carry water with us that has been boiled but when thirsty and hungry sometimes we have stopped at a village, asked for pineapple and in a few minutes a native would appear with a pineapple weighing, perhaps, six or eight pounds, luscious and cool, which we bought for about three cents, and which furnished us both food and drink. Bananas are a plenty, and all we care to eat can be bought for a few cents. Africa is certainly a land flowing with riches in fruit and forest and mines and rivers. The other day we crossed a big river in which the hippopotamus sometimes sports. The natives are very fond of this kind of meat. A few years ago a missionary was crossing an African river in a canoe with a lot of natives and the hippopotamuses were bad and troublesome; one of them appeared on the surface and the missionary fired at him; he went down and came up again, as the missionary supposed. This happened eight times; the end of it all was the missionary had shot eight of them; he was firing all the time, as he supposed, at the same beast. There was great feasting and rejoicing along that river for some days when they cut up those eight great monsters.

A TRIBUTE TO MOTHERS.

Rev. A. H. M. Zahniser.

THE SACREDNESS OF THE NAME MOTHER.

PERHAPS, next to those applied to the Holy Trinity, to one of the three Persons in the Godhead,—there is no name so near and dear to the heart of mankind as that of Mother. How tender, sacred and meaningful is the name Mother! What a response in our hearts the word receives! What memories it arouses; what thoughts it produces! Especially is this true of those who are grown to young manhood or womanhood, or who are past middle life and have aged mothers living many miles distant from them, or sainted mothers who have gone to their rewards.

Mother, Home and Heaven have long been closely associated and used together. It is a natural and reasonable connection. It brings to our minds a trinity of values. Something tangible and of intrinsic worth is represented by each term so used.

The right kind of a Mother will be interested in trying to provide a proper home for her children, a home that is more than a mere dwelling-place. A place that is not simply an enclosure of walls within which to eat and sleep, but one that is a social and moral shelter from the destructive storms that rage in the outside world; a haven of rest and protection; a place where the true spirit of family life breathes; and where the rare virtues of modesty, simplicity, kindness, and unselfishness are inculcated and cultivated; an association and environment that will engender feelings never to be forgotten. A home that will make such an impression as will cause the members of the family, when absent, to feel, to truthfully express the sentiment voiced by John Howard Payne in his beautiful poem and song—

"Home, home, sweet, sweet home;
Be it ever so humble there's no place like home."

MOTHER SHOULD SET AN EXAMPLE OF PIETY.

Then, too, Mother should be one of the very first to teach the child about Jesus and to impress upon the young child's mind the priceless worth of the Bible. She should impart such lessons of truth as will influence the child to early accept and follow the Savior. Such impressions as will aid in the ways of grace later on, should be made while the mind is plastic and the will pliable. The sure way to follow in the path of righteousness is to start that way so soon as we reach the age of accountability. Just so quickly as we know right from wrong, we should be taught to choose the right. The period of life is too brief for any part of it to be wasted in sin. Thus the start toward heaven may be more largely due to a good, pious mother's influence than any other human agency. Outside the love of God, himself, there is no quality or force more potent to induce youthful piety than that a godly Mother may possess and exert. It is worth something to be taught to pray at mother's knee, or around a family altar.

In a test of one hundred and twenty ministers of the gospel it was found that one hundred of the number credited their religious experiences more to their mothers than to any other contributing cause. Great respect should doubtless be paid to our mothers. How many times those advanced in years feel something as Elizabeth Akers Allen expressed herself, in her poem: "Rock Me to Sleep."

"Backward, turn backward, O Time in your flight,
Make me a child again just for tonight,
Mother, come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead, the furrows of care,
Smoothe the few silver threads out of my hair,

Over my slumbers your loving watch keep;—
Rock me to sleep, Mother, rock me to sleep.

"Tired of the hollow, the base, the untrue,
Mother, O Mother! My heart calls for you!
Many a summer the grass has grown green,
Blossomed and faded, our faces between;
Yet with strong yearning and passionate pain,

Long I tonight for your presence again.
Come from the silence so long and so deep;
Rock me to sleep, Mother, rock me to sleep!"

OUR MOTHERS ARE DESERVING OF ALL THE HONOR WE GIVE THEM.

Yes, they are deserving of all the honor we give them and perhaps much more. Abraham Lincoln is quoted as saying, "All that I am or hope to be, I owe to my angel mother." But those who are about to take upon them the responsibility of motherhood, and those who have that responsibility thrust upon them, should also receive some admonitions and advice, and be made to realize something of their great privileges and opportunities. Without this realization motherhood will be a great care and heavy burden, without due compensation and reward.

Heaven is represented to us as a house not made with hands; and also as a place of many mansions. It is presented as an eternal home of holiness and happiness, where love rules and reigns. Should not our earthly homes be types (even though at the best the figure is very imperfect) of this everlasting home prepared for the redeemed and the blood-washed? So then, there is a fitness in the hallowed association of *Mother, Home and Heaven!*

Surely the destination of those who fail to make heaven their home will be one where they know not the comforts of a Mother's love and care, and where the hallowed associations and sacred blessings of home are forever unknown. Herrick Johnson says, "If I were an impenitent child of godly parents, and should die so, I would rather go into eternity facing a legion of devils than my mother's prayers."

HANNAH AND ELIZABETH.

Without consulting authorities, or seeing what others had said or written upon the subject I felt impressed to call attention for a little time to two mothers of Bible times. One an Old Testament character; the other a New Testament woman—Hannah and Elizabeth. They may not seem to you to be the most outstanding mothers of Holy Writ, and you may readily wonder why I chose Elizabeth, Mother of John the Baptist, rather than Virgin Mary, Mother of Jesus. The blessed Virgin is surely worthy of our consideration and admiration. But because of the idolatry and false claims and superstitious worship that has grown up with her name, and obtains so largely in a certain great ecclesiasticism, I prefer on this Mothers' Day—a Protestant Church day—so far as it may be called a church day—to speak more especially of others, but with no desire or inclination to detract from Mary any honor rightfully due her.

THE FITNESS OF THE OBSERVANCE OF THIS DAY.

It has only been a few short years since Miss Anna Jarvis, of Philadelphia, Pa., in memory of a Mother's love, originated the idea of a Mother's day celebration by the churches and communities. It has spread with inspiring rapidity. It is a worthy undertaking and procedure, if not commercialized and abused. Let no young man or young woman imagine they can fully atone for abuse of a kind Mother by making a splurge on one day of the year, or that he or she can make up for long and continued neglect, by buying a costly box of candy and wearing a beautiful flower in her memory on Mothers'

Day. Let kind words and helpful deeds live on after these celebrations are passed.

THE MEANING OF HANNAH.

The word Hannah means *gracious*. And what word other than that of the Savior is more gracious than that of a real Mother? Along with the soldier and the martyr she occupies a position of trust and suffering, and does a work that is vicarious. She goes down into the valley and jaws of death to give life to her offspring, and sustains them from her own person. She performs a service that is at once both precarious and vicarious. Who can express, or even conceive the strength and energy exerted, the nerve force expended and the tears shed by our Mothers! The story is told that Napoleon was once asked, "What is France's greatest need?" One would expect Napoleon to reply that brave and well trained soldiers was her need. But his answer was, "Mothers!" He realized that if she had the right kind of Mothers she would soon have the right kind of soldiers. Give us the right kind of Mothers and homes, and we will be sure to develop statesmen and leaders that are wise, capable and safe. Humanity can render no higher service than that rendered by the Mothers of pure daughters and noble sons. "The hand that rocks the cradle, rules the world," says an adage. A similar statement is, "The destiny of the child is always with the Mother." While these statements may not be absolutely and universally true, they convey the truth of the tremendous power and influence of good Mothers.

JESUS THOUGHT OF HIS MOTHER.

Our divine Lord showed his affectionate regard for his Mother, as he hung on the Cross of Calvary. He fixes his eyes in love and sympathy upon his Mother and says, "Behold thy Son!" Then he looks to the tender, warm-hearted disciple whom he loved, St. John, and says, "Behold thy Mother!" Thus in the throes of the terrible death of crucifixion, with all its agonies, he has a sympathetic thought and loving concern for his Mother, and gives her into the guardian care and protection of the beloved disciple.

Hannah, the Mother of Samuel, her first-born, had vowed before his birth that he should be given to the Lord all the days of his life and that he should be a Nazarite. Samuel was a child of promise. After the child came his Mother did not go back on her word nor break her vow to Jehovah. But she stayed at home and carefully nursed and nurtured the child till he was old enough to wean, and to be separated from his parents, and then she took him up to the house of the Lord, offered a sacrifice to God, dedicated the young son to him and his service; and said to the aged priest, Eli, "Oh my lord, as my soul liveth, my lord, I am the woman that stood by thee here praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him; therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there." (1 Sam. 1:26-28). Then immediately follows Hannah's prayer of gratitude and thanksgiving and exultation.

No wonder Samuel became a great prophet and Judge in Israel! As well as a faithful advisor to many, and the anointer of kings; for he it was who anointed both Saul and David as kings over Israel. You will recall too, the excellent testimony he was able to bear before Israel as he neared the end, declaring his own integrity and faithfulness. Samuel not only testified, but he exhorted, and urged the people to fear the Lord and serve him in truth, and with all the heart. After his death all Israel gathered together

(Continued on page 6)

THE HERALD PULPIT

MOTHER O' MINE.

Rev. W. B. Hinson.

"And he gave him to his mother." Luke 7:15.

Iwonder if just as a background to the mother I might say a few words about the father. He is in the rear today. You have a white flower—that is for your mother. And you have a colored flower, and that is for your mother. So your father does not seem to be prominent in any conspicuous way. And I would not detract for one moment from the eulogy of your mother, but I sometimes wonder whether you can properly and adequately think about your mother if you quite forget your father. Of course that he is in the rear is not to be wondered at. In the formative periods of life the mother has the child. And propinquity does a great deal towards establishing relationship. And when the mother has the boy all the day long and the father only sees him intermittently, there is some explanation of the fact that the mind instinctively turns to the mother as it does not to the father. And then very often the functioning of the father is of such a nature that the young mind and the young heart do not turn to him as to the mother.

Are any of you wise enough to know what the word "bogy" means? Oh, not many of you are, because you are not a very wise lot of people. But if you had been born in the old countries of Europe you would know what it means. My mother used to tell me if I was not careful the bogy man would get me. Well, the father is regarded quite often as a sort of bogy man. You mothers know how you make use of that fact, for you say, "Now look here, young man, you behave yourself or I'll tell your father. When he comes home he will tend to you." And so the boy sort of regards his father as a policeman, and that fact does not tend to make his heart go out in any loving relation to the father. And when the mother and the father together, come related to the boy there is considerable difficulty still. If he has to take some sort of medicine he does not like, the mother gives him a bit of candy after he swallows it, and the father pinches his nose and makes him swallow it, and even that constitutes a difference in the attitude of the boy towards the mother and the father.

And the father's philosophy of life is so different from the mother's that unless there is great caution, there will actually be a conflict between the two philosophies. If the boy fails to play his part in dealing with his comrades, if he shows the white feather, the mother takes him to her heart and cuddles him and pats him and gives him to understand he has been grossly mistreated and is the finest boy in the world. Maybe she thinks so, but nobody else shares that opinion. But the father says, "Look here, young fellow, you play the coward's part once more and I will minister to you when I come home." It may be the coddling of the mother is of importance to that boy, but the sterner part of the father is equally important, for where there is lacking either, there is a sort of one-sidedness. But the coddling evokes the young boy's affection more than does the scolding. Then sometimes the mother is not as wise as she might be, and when the father has given the boy a bit of worldly philosophy that will help him in his work, or his business association with the world—for oh mothers, I wish I could give you to understand that it is a

rough, wild world in which men have to work—I say when the father undertakes to help that boy prepare for this strange fighting life, which you have got to engage in whether you like it or not—after the father has given his stern strong counsel, the unwise mother takes the boy in her arms again and tells him father was tired and cross. But I hold a brief for the father for a moment, the firm, strong, quiet, almost silent man, who never says much, but it may be, he thinks more than he speaks. But he is dependable, and he keeps the house going. He is the husband, the house home-band. Just a word I say of recognition of him, for under his sternness there exists a tenderness that can only accompany strength. And while he may labor along lines unknown to the mother, and perhaps unappreciated by her when she does know them, yet that man has the boy's welfare at heart as certainly as has the mother.

There was a man once, a quiet man, filling the niche God gave him to fill, doing his duty; and the neighbors said about the only sentence he ever addressed to his boy was, "Well, take care of yourself, Jim." And the war broke out and Jim came home to say he had enlisted and he was going away. And the mother said a great deal, as a mother would at a time like that, and I am not disparaging what she said. But the old man took the hand of the young man, and looking into his eyes he said, "Good-bye, Jim, take care of yourself." That was all. And the boy came home to die. And the old father hung around doing what he could, clumsily doing it. And they came to tell him the boy was dying. And he went in and bent over the boy, and he said again, "Good-bye, Jim, take care of yourself." At the funeral he displayed no emotion at all, so they said. He just stood and looked away somewhere or other. And some one nudged him and intimated the service was over and they were going home. And he went a couple of paces nearer to that gash in the earth, and said, "Well, Good-bye, Jim, take care of yourself." You know that old man was like Meribah Rock that Moses struck. There were great waters there, but nobody complimented him, and some spoke in his dispraise. So now as we turn to the mother, I am willing that you should use these few words I have said as the sort of frame in which we now put the picture. But do not despise your father, and do not disparage him. And do not overlook him. He has had his dreams about you, and God help him, if he has found out that they are nothing but dreams, for then disappointment will ache even at his heart. And perhaps he has retired into a sort of philosophy that says, "It cannot be helped so I will take it as it comes, and do my bit and live my life and be glad when I go." Oh, he has his compensations, and one of them is he knows if the boy does as the father has done, he will not make shipwreck of his life. And he has the quiet consciousness that he owes that boy nothing he has not paid. And sometimes God gives him to know that some day that boy will recognize what that father has been. But here is the pity of it—when the boy recognizes it, it will be too late, and the father will have gotten inside the shell of the kind of philosophy I have delineated, into which he had to go if he lived out his life. And he will not be able to get out of that shell. That is the tragedy of the too late recognition. So just that word about Dad. Honestly I do not

think he is appreciated by the majority as he ought to be. And it is a good thing very often that he is a quiet strong man, or else he would wilt and break.

Some few words about your mother. What a wonderful word that word "Mother" is! Listen; Mother! What did you see? Ah I cannot tell, nor can you. Mother! Your mood has changed, whether you know it or not, since I talked about your father; now I mention your mother. The mood of your soul has changed. Now I wondered a great deal last week what I was going to say to you about your mother, and finally I came to this conclusion that in just a simple conversational heart-to-heart way I would say a few words about my own mother, and then once in a while I would touch your experience, because you know all true good mothers are alike.

The first thing I remember about my mother is this: I was wearing frocks—I was going to a child's party, and my mother called me to her and she said, "Now Walter, you be sure and say 'please' and 'thank you,' and do not take a second helping of anything." Well, I said "please" and I said "thank you," and when the good woman offered me another piece of cake—we did not have it more than once a year in my home—I declined it. And I have been sorry that I did ever since! My mother put a perpetual regret in my life the very first thing I remember her doing along the line of cautions and advice.

The next thing I remember is one about which you will be more at home. In the Spring somewhere about this time or a little before, it did not matter about the condition of my health, she gave me some medicine—sulphur and molasses. What's the matter? Did you ever taste it? Now I sometimes think as I recall that experience, that the spoon my mother used was as big as the spade I use in my garden! I do not know how she ever got it inside my mouth. I have a small mouth as everyone knows! And it would have been smaller but for that Spring dose of medicine! My, how I hated it! But I had to endure it; because if I did not take it with a considerable amount of cheerfulness, she threatened me with father—and father—well he'd be worse than sulphur and molasses!

Mother made real pies. They had an under crust as well as an upper crust, and something between the two crusts. Very often now the pies that are made consist of only the top crust and nothing underneath! I was always hungry! When mother made a pie—well, it was no use my saying that morning, "Lead us not into temptation," because I knew very well I was in it! You know all these women cut the pieces of pie in a triangular shape. You have observed that. Well, it was an easy thing to enlarge the triangle an inch if mother was out when I got home from school! But I remember one day I went home and I was hungry, and I knew there was a pie, and I can remember yet the kind of jam—pardon me, preserves—mother had in it. It was plum. There was the pie in all its entirety, and I did not dare cut it. So I picked it up and fondled it a bit and had not sense enough to put it down and go out; but I still looked, and ever as I looked it got closer and closer to my mouth, but I dared not put a knife to it! So I had a happy thought, a kind of inspiration. I put the pie down on the table, and then I put my hand

on top of it and squeezed it, and the jam came out—I can see it yet—all around. I do not believe in Darwinism, but I licked up that jam the way a cat licks up milk. I could not get the top up. That worried me quite a bit. But I had to leave it as it was. Oh, I can yet see my mother's face when she got hold of that pie and surveyed it! I guess she knew. And that is the best pie I have ever had acquaintance with in my life. It makes me happy to think of the way I got the jam out of it! Did you ever do anything like that? Well, you did if you made good use of your opportunities!

We men have a foreboding when Easter comes now, have we not? In addition to the new hats that the women have gotten during the year they have to have another one for Easter! My mother never had one new bonnet in her life that I remember, but the one I got for her. She wore the flower on the right side one year, then changed it to the left the next, then the next year she wore it on the back of the hat, then a year in front, then left it off altogether for the next year, then put it on and began over again! Poor old Mother! One day I went home from school, and the miserable cat became a temptation to me, lying there, no lessons to learn, no discipline, no anything. And I caught hold of it and dressed it up in mother's bonnet, but the agile thing gave me the slip before I was ready. It ran around the room and got mixed up in the spars and legs of the chair, and mother's bonnet was in twenty pieces. The cat went out and I went out too! Mother is up in heaven, has been there a great many years, but perhaps the Lord has told her about what happened to her bonnet. I never did! But I am glad that happened, because it gave me the chance to give mother the only new bonnet she ever had in her life.

Do you men wear patches on your clothes now? Did you wear patches when you were boys? I did. I had patch on patch. I had so many that sometimes you could not tell what the original color or texture of the garment was. But then that is scriptural, for did not Joseph have a coat of many colors? And often mother said, "Walter, you just go on to bed and I will patch your clothes." Boys used to make fun of me when I went out with a new patch, especially if it was too glaring a contrast to the original stuff, and I have punished many a boy for that. And you know as I analyze those experiences, I punched him just as much for the disrespect to my mother who put on that patch, as I did for the indignity he had meted out to me. How are you getting along? Have I touched your mother yet in any way?

Mother and I used to go for long walks. And I observed with a good deal of sad interest that her walk was slow, a good deal slower it seemed to me than a month before. I remember one day when we came to a gentle ascent I put my hand on my mother's back and helped her up the hill. Now I have all the money I want, all the house I want, and every blessed thing I want in the world. And yet yesterday when I recalled that one scene of helping mother up the hill, I honestly thought I would let the whole thing go for the opportunity of pushing mother up the hill again. But she went. She went. She sleeps, so far as her body is concerned, under English thyme and daisies, and over her the nightingale sings; and on one side the body of my father sleeps, and on the other the body of my brother, and I shall never be there. Queer how we get scattered and divided! What a blessing that there is a meeting place, a common meeting place, where one from the North and one from the South, and a third from the East, and a fourth from the West will come along their separate trails and all meet in the Home.

Now I am going to tell you what I never told any one in my life, because I do want to say some helpful thing before I stop. When I go to heaven, as by Christ's good grace, I shall find my Mother. And I will tell you

what I often thought I would do the first thing. I would go down on my knees to that woman, and I would beg her forgiveness for any ache I ever caused her in this world. That is only part of what I said I never told any one else. There is no one in the world knows this yet, but you will know it in a few seconds. I kept my Mother for some years. I preached for fifty dollars a month and my board—good board it was too—and fifty dollars was a lot compared to what it is now. I wished I might get married before I did, but I could not, for I had to keep my Mother. And I have longed for books that I read about in the paper, with oh what a longing! But I could not buy them, for I kept my Mother. And so I ministered to my mother till she died, and I am very glad I did. She said I had always been a good son to her. She thought that. But I can look back and see lots of things I wanted to do for her that I did not do. And I can look back and see some things I did that I should have left undone, and I would have been a happier man if I had not done them.

"As one whom his mother comforteth, so will I comfort you, saith the Lord." That is a wonderful God. Will comfort like a mother comforts! Some of you women need comforting. You know how your mother would do it. Some of you men need comforting. Oh, I know we do not wear the heart on the sleeve. We all need comfort! Why do you not come to God and get it? He loves you with a love greater than any one else ever had for you or ever will. And there is a constancy about his love that will last when the mountains are lifted from their sockets and the seas go dry. And you need not wait to get better, and you need not wait to get a bit more of what you call feeling. You can just come to God the way you are and he will comfort you as a "mother comforteth her children."

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Asbury College Commencement May 28-June 6.
Lockhart, S. C., Rev. C. O. Dorn pastor, June 12-26.
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WITH OUR YOUNG PEOPLE

REV. ROBERT G. WITTY.

GOD, YOUTH, AND THE WORLD.

I. THE CHALLENGE OF GOD.

Scripture: Acts 16:6-10; also Isaiah 6:6.

Approach to Subject. (For Leader's Talk).



Whether the world is growing better or getting worse is a debatable question. That the world is in desperate need, spiritual and social, is a fact which is, at the same time, a plea for help. Mankind has missed the high-road of right and prosperous living and now rides a rut which takes them into war, ignorance, waste, sin, and

sorrow. No other age has so great an opportunity to serve as Youth has. Either resignation to this fate, or blighting discouragement to all attempts at betterment, has seized every other age except the fresh strength of young people. Victory must come by youth! God has called young people in other ages: Samuel, David, Josiah, John the Baptist, John the Apostle. As a nation challenges its youth in war so God challenges youth for his tasks on earth. Perhaps he is calling us.

Development of Subject. (For League's Discussion).

God speaks to many in more than one voice!

a. Sometimes the call or challenge of God to our lives is expressed through the need of some other human. Where others suffer for that which we could supply, is not God challenging us to give? One night Paul saw a vision of human need: a Macedonian stood, beseeching him, and saying, "Come over into Macedonia, and help us." Paul concluded that God had called him.

When you see humanity in need and seeking for help, that is a challenge from God for you to help. Consider some examples: do you know some young person who does not know Jesus, but who would like to find peace of soul? Then, there is a call of God for you to help. Are there such evil forces in your town as card parties, public dances, whiskey or dope peddlers to youth, degrading parties, "respectable" gambling circles? Then, there is a challenge of God for you to save your friends from these evils by your earnest opposition of them. Are there such spiritually killing forces in your college as agnosticism, scepticism, and plain unbelief upon the part of the teachers toward the Bible, the Christian experience, and God? Then, there is the challenge from God for you to be steadfast in your faith, to pray God to show these men the truth, and to assist your weaker fellow-students in their problems. Are there such sins in your nation as social injustice and oppression, race prejudice, and war? Then, are not these challenges from God for you to bring righteousness by overcoming evil with good? (Note: for fuller discussion of this section let each one of these problems be treated separately by a different person).

b. Sometimes the need of our own lives is the call of God. The felt need of the rich young ruler, of the Christ-denying Peter, was a call of God. Your ears may be stopped, your eyes may be blind, your soul may be self-centered; if so, God is calling you by this need; he is calling you to a Christian life,—a life of Christian awakeness. What are some of the causes for these conditions in our lives?

c. Sometimes God speaks directly to the souls of men in order that he may challenge them. Substantiate this statement by the call to Samuel and Isaiah and by the conversation of St. Paul. That this is not abandoned

by God as a method of calling men in modern times is clearly proven by the testimony of many ministers today. Can you not offer an example from your own experience?

The voice of God is rarely, if ever, audible to the physical ear. So when a man feels he hears the voice of God, he should test the reality of that call in order that he may be sure. Two tests are worth using: the test of insistence,—the call is continued when we are agreeable to it, as it was in the case of Samuel; the test of intensity,—the call is a demand of life-and-death importance to us.

Conclusions from the Subject.

Write a definition of the phrase, "the challenge of God." Consider these questions:

What human needs challenge us in our community? in our church?

What methods does God use to challenge young people today?

What is the greatest challenge of God and of human need to young people today?

What is the greatest challenge of God and of human need to young people, as a whole? To me as an individual?

How did this challenge come?

Set a quest before each young person that during the week, they shall try to answer the question of next week's topic: How shall the answer of youth be made?

EARS TO HEAR.

Each day I put a bit of clay

Into my ears.

Each day another voice I stay

From out my ears.

And now the stifled sob of man,

And now the heaven's sure command,

Disturb my pleasant cell no more.

My ears are closed, and the voice's door.

Today I saw two lips of clay

Speak to my ears.

Today I saw two eyes,—but stay,

I saw through tears.

And now the stifled sob of man,

And now the heaven's sure command

I hear! A hermit sleeps no more

Behind his senses' tight-closed door.

"Be opened," said the lips to me,

From selfish cowardice be free!

And now above the dirge of sorrow

I sing the song of God's tomorrow!

MEDITATION.

A TRUTH WORTH TESTING IS—

"And they bring unto him one that was deaf. . . . and he sighed, and saith unto him, . . . Be opened."—Mark's Gospel.

Here is a man who, living in the sin of earth's cry of need, heard nothing. Here is a man who, spoken to by God's Son, heard nothing. His ears were closed. How tragically like him are many people today.

The world is in pitiful need. It is pleading, "Young man, help me or we shall perish." The deaf young man hears nothing.

God is trying to speak to this young man and, through him, to the world. God speaks through his Son, through the Church, through the Bible, through his witnesses, through the natural world. But the deaf young man hears nothing.

What a tragedy to have a deaf soul!

Young man, *live not in the cowardly hermitage of self!* Be not deaf to the more excellent things. Bring your ears to Jesus in order that he may say, "Be opened." You will hear the music of the world's joy; you will hear the sob of the world's sorrow; you will hear the call of God's voice. Perhaps you are the one God could use to answer the need of this age.

PRAYER.

Almighty God, we have ears that hear

not, but which thou canst open for us. No longer would we live to ourselves. No longer would we be deaf men in a world of voices. Make us to hear. And may we, having heard Thy voice in faith, be made useful servants, through Jesus Christ. Amen.

A TRIBUTE TO MOTHERS.

(Continued from page 3)

and lamented him. He is referred to in the New Testament as having been one of the prophets, and his name is recorded among the faithful in that remarkable eleventh chapter of Hebrews. Remember Samuel had a good and pious mother. Hannah prayed for him. She gave him to the Lord. O, for more Mothers of Hannah's type! What Elizabeth said of Mary, and perhaps also as part of her own testimony and experience, could be said of Hannah. "Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord"

ELIZABETH AND HER INFLUENCE.

Elizabeth's devotion, attitude and conduct at the time of the dedication and circumcision of the child, whom God had given her, when he was eight days old are commendable. But before this, concerning her husband and herself, it had been expressly stated, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke 1:6).

You, of course, are familiar with the story of the life, ministry, and work of Elizabeth's son John the Baptist, how he was a burning and shining light. That he pointed out the Christ to his disciples and said, "Behold the Lamb of God that taketh away the sin of the world." And that though he felt himself unworthy to do so, he had the privilege to baptize Jesus. You remember the high encomium Jesus pronounced concerning him, declaring that among all the human prophets of the past there had been none superior to John. He, like Samuel, was a Nazarete from his birth.

ANALOGY BETWEEN THESE TWO MOTHERS AND THEIR TWO SONS.

It seems to me there is a striking analogy between these two good women, Hannah and Elizabeth, and their two godly sons, Samuel and John. Hannah and Elizabeth each had good husbands. Both women were given to prayer. Each of their sons came as a child of promise. Both boys worshipped God while very young. Samuel rebuked King Saul for his transgression and disobedience. John the Baptist reproved King Herod for his wickedness in his unlawful marriage. Samuel anointed David king over Israel. John baptized Jesus, David's greater Son, even though he felt himself unworthy to do so. Samuel, the prophet and judge, and John the preacher and baptizer, had much in common.

When we honor the prophets Samuel and John let us also honor their good praying Mothers, Hannah and Elizabeth. And when we honor the names and revere the memory of the great and good men and women of the church and the nation, let us not forget to honor their Mothers, too. An adequate reward can only be given the devoted self-sacrificing Christian Mothers of our land by God himself. If I had my way, I would have Congress appropriate sufficient funds, and empower our Chief Executive to secure competent and skilled workmen and an expert sculptor, to erect a suitable monumental statue to the memory and in honor of the Mothers of America, and place it in Washington, D. C., near those of Washington and

(Continued on page 7, col. 3)

----GLEANINGS FROM THE EVANGELISTIC FIELD----

SAVE THE BOYS.

Julia A. Shelhamer.

I was in Belfast, Ireland holding a revival. After one of the night services, I went to my room to retire, when I felt that gentle pull to prayer—for what, I did not know, but realized that God had something to say.

My window overlooked Oldpark Road, a busy street which at this late hour was deserted by pedestrians. A little after midnight there came staggering down the walk, a group of young men, singing and laughing in a coarse, loud manner.

As I looked out at them, I said, "Dear Lord, I do thank thee, our boy is not in that crowd but is preaching the gospel in England. O, Lord, do keep him holy."

Then the Heavenly Father reproved me for my selfish prayer and asked me to pray for the millions of bad boys in the world and for their heartbroken parents.

There are sixteen million young men in the United States alone and nearly all on the way to hell. One and a half million belong to some sort of a church, while eleven million never attend church anywhere. The remainder of the sixteen million attend only occasionally. The church is largely composed of women and girls, but the boys are not there. Why is it? Does the devil have a monopoly on them?

Of course, I wanted to pray but it seemed such an impossibility to touch God for so many at once. Yet, as the Holy Spirit rolled the burden on my heart, I was encouraged at least to try. I poured out my full soul in groans and insistent prayer until possibly one o'clock in the morning. Then the burden lifted and God spoke, giving me the following ideas.

May I pass them on to you? I should feel guilty of the blood of souls were I, out of false modesty, to refrain. There are just two thoughts.

The Usefulness of Decoys.

When hunting wild ducks, my father and uncles used to carry with them painted wooden ducks which they placed upon the water as decoys, working upon the principle that every living creature loves to associate with his own kind. This is especially true of boys. Satan recognizes this fact and why should not we? This leads us to the thought of organizing our saved young people as decoys to draw others to Christ.

I remember seeing in a certain city, a large band wagon or truck, loaded with handsome young men. With hat in hand they were singing to advertise the theatre, and presented a very charming appearance. The idea never left me, and I wondered if the devil had all of the talented young men. Why do not the Lord's boys do something to win others? Are Christian young men ashamed of Christ, or have they no one to organize and direct them into service? Why is it that we allow Satan to get ahead of us in aggressiveness?

Recently, while evangelizing in England, I learned that a certain city pastor placed an immense tent on a vacant lot in a near-by town. A company of six young men were sent there to hold a revival. None of them, I believe, had ever finished high school and they were not the most accomplished workers. But they went. They sang. They prayed. They tried to preach, and withal succeeded in holding the interest of from six to eight hundred people nightly, for four months! More than two thousand persons sought God in that revival—and England is much harder to move with the Gospel than is America. Since then the boys have been working like ants building a large holiness church which is now finished. Thank God.

Who among God's people has caught a vision? Who has tact, courage, aggressiveness, and Holy Ghost power to attempt something great for God? Have you? Do not plead a lack of money. A spiritual investment brings money, and a revival always loosens purse-strings. Before Mr. Post put his Postum Cereal on the market, he spent one million dollars in advertising. How does that compare with the amount we spend to put God's truth in reach of the public? The Lord has money and is only too glad to shell it out to those who will put it directly into his service.

Young Men's Conventions.

The main thought given during that night of prayer was the plan for arranging young men's conventions or revivals. At first I could not understand their value until the plan began to unfold as follows: Select a number of capable, Spirit-filled young men as workers. Let them do the singing, the praying, the preaching, and the playing (if your pianist has grace enough to allow them to take her place). Everybody should be invited. Young ladies especially will be attracted by such a gathering and the parents of these young people could hardly stay away.

The revival should be advertised weeks or months ahead—not merely announced in church, or with a few hand bills (most of which never are scattered); but in such a way that every boy and young man within the radius of five hundred miles will have an invitation. This is not far from possible provided the advertising committee arrange to use every conceivable, legitimate means to make the convention known.

The advertising should be done as thoroughly and attractively as the theatre is advertised. We must spare no pains or money to save our boys! Let us

do our best before they lie in their coffins and fill Christless graves!

Not only should the newspapers bear the news, but every religious journal should have an attractive notice of it: and all have it more than once. For ways and means of advertising, consult some professional advertiser if possible. Some one may object and say that the Holy Ghost will do the advertising. True, the blessed God does his part. But it is wrong for us to lazily fold our arms and ask the Holy Spirit to do what he longs for us to do. "How can they hear without a preacher" implies that God needs messengers to carry the news, not only of the gospel, but also of where the gospel may be found.

Unsaved young men will likely not attend such a revival unless there is a crowd present behind which they can hide. So make it thoroughly understood that everybody is invited. All young men from a distance may be offered free entertainment and urged to remain till the close of the convention. As many Christian young men as possible should be "shipped in" as decoys. This is very necessary and should be accomplished if possible, even if the church has to furnish transportation to some. All young preachers who attend should be recognized by the pastor in one way or another.

There should be a fine welcoming committee consisting of such persons as will draw the unsaved irresistibly into the vortex of Christian love. This committee should not allow anyone, men or women, to enter or leave the church without besetting him on every side with smiles, handshakes, and the warmest welcome, showering all, who are not near home, with invitations to dine. Boys are bashful when among strangers, and should be compelled by kindness to feel at home with good people. Just because they do not at first respond, do not drop them. Betwixt their natural reticence and their efforts to acquire dignity, they may seem indifferent. Recognize this fact in dealing with them, and shower courtesies upon them, even though they do not seem to appreciate it; but do not overdo things by talking too much—a boy disdains a talkative woman.

The welcoming committee should get the names and addresses of every new person who attends this convention that the pastor may add them to his mailing list, which is invaluable when he wishes to send out notices of some future meeting. To prepare for such a convention let the whole church agree to put forth every effort to make the acquaintance of each young man in the community and outside of the city. All names should be handed to the pastor. If this work is done far enough in advance, the pastor may send cards of greeting, congratulation, or condolence as the case may demand, from time to time, and thus keep in touch with the young men in a friendly way, even though he has never met them. Get the date of each boy's birth and remember him on his birthday, either by a card, a more substantial gift, or an invitation to dine. Such little things count for much, and will be especially appreciated if the lad does not know how you knew the date of his birth. There are many such little tricks which Christians may learn by prayer, fasting, and forethought. It will be difficult to secure the names of some, but this can be accomplished by conferring and praying together. Let the young people help you in this. All school boys may be added to the list. The pastor's wife may prepare a similar mailing list of the names of young women and take full charge of it herself. It will be a matter of pleasant interest to see who can secure the greater number of names. This work will take a little time and more or less postage but it will most certainly pay in every way.

Now when preparing for this great young men's revival see that each young person has a personal invitation. If by mail it will attract his attention more than if it come to him by way of a general public announcement. Let your young people's society see to the addressing of envelopes and cards and the writing of personal notes or letters which may all be signed by the pastor or in some cases by the pastor and the secretary of the young people's society. As to the age, do not neglect the "little men." Boys seek God much more readily when very young than after they consider themselves "grown up." Get them while young before the devil ruins them. Studiously avoid any methods that savor of compromise. By prevailing prayer each person may learn from God how he may individually get into friendly touch with the young men and women.

Boys who are away from their own homes may be reached by inviting them to dine with you and share the comforts of your home. One dear lady made it a rule to invite one or more such young men to her home every week for Sunday dinner, for she said the temptations to evil would be great on Sundays to boys whose only home was a cold, lonely boarding house. Students boarding in dormitories always appreciate invitations to dine out. Imagine a church, however small, putting on a plan to reach every boy in her community, think you that nothing would be achieved? Make prayer lists of these young people. Announce a weekly fast day for their salvation when all the church agrees to skip one or more meals and spend the time in prayer.

Of course the success of a convention will depend upon the amount of prevailing prayer backing it. A day of fasting should precede such an effort, in which the church unites. Nothing can take the place of real soul burden. Without it, the meeting will

fail. An all night or a half night of prayer is a great help to such an effort. If the church is not in a good spiritual condition, insist on getting her there, even if you have to precede the young men's convention with a local revival meeting. Let apologies and confessions of sin among church-members be the omen that you are ready to proceed.

We want to stress the necessity of having Spirit-filled workers. They must be of the kind that will make a stir. If they are carnal, or compromising, precise, or scholastic, nothing will be accomplished. The revival will fall flat and be a grand disappointment. If the boys are energetic, dead to self, and Spirit-filled, they will make an impression for God. They must have but one object, viz., the salvation of souls in every service, with no idea of parading learning or dignity.

Aside from the influence of young men over each other, perhaps there is no greater than that of young ladies. This is true whether for evil or for good. It was Eve who led man astray. May her daughters not try to lead him back? The sight of a pure, modestly attired Christian girl is a real sermon to a young man. For this reason it is important that the ladies, young and old, dress like true Christians in this revival. Let there be no low necks, short sleeves, jewelry, beads or artificial curling of the hair—no spike heels, flesh-colored hose or dresses which expose bold brazen legs or forms to the enquiring gaze of the unsaved. If we go to all the work and expense of inducing wicked young men to come to church let us show them angelic purity when they arrive. They can see plenty of lowdown characters elsewhere. When women who appear like fallen ones parade our platforms as Christian workers, unsaved boys detest the sight. They are keener than you think. They do not expect it of Christians. These boys may be wicked but they have some principle. It is holy modesty and purity that appeals to them.

COALTON, OHIO.

A wonderful revival meeting has just closed at Coalton, Ohio, in the M. E. Church. Dr. Andrew Johnson was the evangelist. The services began each evening at 7 o'clock, but before time to begin the church was crowded, chairs were placed in the aisles, and people stood in the vestibule. I was a visitor at this meeting. The first night I attended the services so many came at the altar call that there was no room to kneel, so we all stood up and prayed. Dr. Johnson was at his best.

At the close of the meetings, Dr. Johnson gave a prohibition lecture in the large Trinity M. E. Church, Portsmouth, where Dr. Arba Martin is pastor. He proceeded to take the "Boot off the Boot-legger," to the intense delight of all the friends of prohibition. I have known Dr. Johnson for some time and I can truly recommend him as a full-salvation preacher who gets results.

Ray C. Dotson,

Pastor M. E. Church, Otway, Ohio.

A TRIBUTE TO MOTHERS.

(Continued from page 6)

Lincoln. I would want it to embody and delineate the fine features of feminine beauty and modesty, and convey the expressions of sacrifice, love, tenderness, kindness, firmness, wisdom and saintliness. I do not believe in idolatry and I am not very favorable to monument building, but *let us have this one more*. Let it stand near our National Capitol along with the representative figures of him who has been known as the "Father of his Country," and of him who is called and remembered as the "Defender and Preserver of his Nation." Let it grace the great city of our Presidents and law-makers, not only to pay honor to whom honor is due, but for educational purposes, and as a grand expression of noble sentiment on the part of the mass of the American people!

May those who have living Mothers let them know now, before it is too late, that you love and appreciate them. Let us all unite in prayer for the protection and comfort of the good Mothers now living; and, for a purer, more saintly Motherhood in America, and, for the succor, relief and enlightenment and deliverance of the oppressed mothers and women in general in darkened lands and unchristian countries. May all of us who have had the prayers and examples of godly Mothers, who have gone on before, so give ourselves to the Savior, and dedicate ourselves to high and noble purposes, and to right and useful living that we may honor their names here, and that we may meet them in the sweet bye and bye, where we shall never say good-bye.

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(Continued from page 1)

Not long since, a very excellent pastor, with a large congregation, asked me where he could secure a good evangelist to assist him in a revival, that would bring gracious and permanent results to his church. I named a brother whom I felt sure would do him good work. His answer was, "I had that evangelist with me some years ago. He preached very well. I have no complaint against his conduct among my people, but he had not been with me three days until he began to talk to me about plans and methods for raising the offering and he kept it up, and manifested an anxiety about it that was so unseemly and unpleasant to me and my officials, that I decided I would not have him again." How unfortunate such conduct in a man of God, with equipment that makes it possible for him to be eminently useful and, at the same time, give his family comfortable support, without any sort of selfish manifestation on the subject of remuneration.

Not long since, a very excellent pastor, with a good church, told me that he wrote to an evangelist, whom he appreciated very highly, and asked him to come for a two-weeks' campaign in his church, promising him comfortable entertainment, and \$200 for his services. The evangelist refused to go. The congregation was by no means wealthy; the church budget was considerable; there were certain obligations that the people were compelled to meet, and the pastor and brethren felt that, as the traveling expenses from the home of the evangelist to the place of meeting, would have been less than \$5.00, that \$200 for two weeks would be ample remuneration. The evangelist seemed to lose sight of the fact that the revival might have resulted in the salvation of many precious souls; out of it may have come a missionary whose work would have penetrated the dark regions of heathenism; a preacher who might have won thousands to Christ. The meeting was not held, and that pastor and board will not give that brother the second call. The action of such evangelist had a tendency to prejudice pastor and board against the office, and the brethren in it. Later on, he called to his assistance a brother pastor.

I can name the church and evangelist where a two-weeks' meeting was held some time ago. It was a very good meeting, but a small ingathering. The pastor's salary in this church was quite less than \$3,000; by combing the congregation they got up \$500

for the evangelist. They entertained him nicely, and felt pleased that they were able to present him \$250 per week for his services. The evangelist was quite displeased that they did not give him more money, and gave expression which pained and disgusted pastor and people. That church will go for many years without the assistance of an evangelist.

I know an evangelist who held a meeting for a very rich church, with an excellent pastor. The collection was not taken until near the close of the meeting, and was surprisingly small. The pastor was greatly grieved; the evangelist received the small amount with kindness and courtesy, and explained to the pastor that he understood that sometimes people failed to respond and that no blame attached to him, and went on his way rejoicing. That pastor had wide influence, recommended the evangelist and was able to secure him a number of meetings which remunerated him handsomely. Through the influence of that pastor he held one meeting that was very widespread in its influence and brought him a sum surprisingly large, and led to other things for the advancement and elevation of that evangelist.

I could fill a little book with the story of hard-worked evangelists, with large families, rented homes, who have had a financial struggle through the years, and sometimes the matter of their remuneration was certainly neglected, and they had to suffer great embarrassment. I know something from personal experience of years of toil and travel, night and day, and an income so very small that it was almost impossible to pay rent, grocery and drygoods bills. I have always believed that the safest policy was to commit the financial feature of evangelism to the Lord, leave it in the hands of pastor and people, and never to express dissatisfaction with what I received. In the evangelistic field, as in every other field of religious service, good character and a clean reputation are invaluable, and is one of a man's largest assets.

(Continued)

Strange Dreams.

DREAM NO. I.

How strange are dreams! The books that undertake to explain the why and meaning of dreams are not worth the money they cost, nor the time it takes to read them. The fact is, I never read a paragraph in one of them. It is easy to account for some dreams. You are deeply interested in a matter that, to you, is quite important. You think about it, speak to your friend of it, plan to secure the end or object in which you are interested. You lie down in bed thinking about this thing in which you are so deeply interested. You fall asleep; your mind continues in some disconnection to follow along the line of thought in which you are engaged while awake, and you dream of the thing about which you have been thinking. This often occurs.

Little children dream of Santa Claus about Christmas time; they dream of fireworks just before the Fourth of July; a fire-cracker goes off in their hand, blows off a thumb or finger, the explosion and pain awaken them, and they are very glad it was a dream. When the dogwoods are in bloom small boys dream of going fishing. They hardly drop the bait into the pool before the cork disappears; they give a jerk, they hang the fish, they are excited, they pull with might and main when, to their horror, a monster appears on the surface; instead of a fish, it is an ugly dragon with great walling eyes, short, stubby legs and long claws; it starts toward them with open mouth; they scream and awake, damp with perspiration. They tell the folk next morning they had an awful dream.

You read of the students of some university going on a strike because some professor said or did something they did not think he should have said or done. They whoop up and down the campus and refuse to go to recitation until said professor apologizes, or is dismissed. You think about it; perhaps you

read a column about it in a newspaper by the electric light at the head of your bed. You doze off; the newspaper falls out of your hand; you dream that you are passing by a university. You hear a great noise, a clamor of voices, the yells of angry young people. You see hundreds of students gathered under a large tree on the campus; you draw near, wondering what is the cause of the excitement; by and by, the crowd disperses and you see one of the professors hanging there with feet bound together, hands tied behind—dead! There is a card pinned on him; you draw near and read; it simply says, "Other professors will please take notice!" You meet a student and say, "Why did you hang the professor?" He answers with disgust, "The old mossback objected to the co-eds sitting in the boys' laps at recitation, and he got what's coming to him. We don't intend to have any old back-number stuff in this university." You say aloud, "Well, I'll vow!" You say it so loudly that it awakens you. You laugh a little chuckle at the idea of such a dream; compose yourself and say, "There's no telling what we are coming to!"

(Continued)

H. C. MORRISON.

OUR MOTHERS.

MRS. H. C. MORRISON.

Hesitate to write about the above sacred, hallowed subject, for I appreciate the fact that I am unable to say what I feel in my heart, or what should be said about this army of self-sacrificing, long-suffering, patient-laboring, never-tiring specimens of humanity. No tribute one can pay to them would be extravagant, for none has ever gone to the depths of human endeavor for the sake of their loved ones, as has she whom we call "Mother!"

There has been much talk about "woman's sphere," as if she were a creature who could be circumscribed. As one has aptly put it:

"They talk about a woman's sphere as though it had a limit;

There's not a place in heaven or earth,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whispered yes or no,
There's not a life or birth

That has a feather's weight of worth,—
Without a woman in it."

Woman's sphere is any sphere she can fill, and fill well; and there is no place where woman can better perform her task than as Queen of the Home, surrounded by her God-given subjects—children. They are her bone and flesh and, naturally, she enters into their joys and sorrows as part of them. She watches over them from the time they first see the light, until they close their eyes in that last long sleep from which none ever wakes to weep.

It was to woman that God gave the honor of bearing to the world its Redeemer and King. She "kept all these things and pondered them in her heart." She followed the Son of man along the Doloroso Way, up the steep to Calvary's Hill, stood beneath the cross while he expired, and was first at the tomb on the glorious Resurrection Morn.

"Not she with traitorous kiss her Savior stung,

Not she denied him with unholy tongue.

She, while Apostles shrank, could danger brave,

Last at the cross and earliest at the grave."

Of course, as I write of this honored class of human beings, I am thinking of one who was the dearest, best Mother in all the world—to me—my Mother! I remember in my childhood days how she toiled, made over old clothes, sat up late into the night sewing that

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OUR BOYS AND GIRLS

THE DAY AFTER MOTHER'S DAY.

"We celebrated Mother's Day in the loveliest way," remarked Billy Stone, as he met Miss Fowler, his Sunday school teacher, and walked proudly along beside her. "We gave mother a present."

"How nice! I suppose you love her very much, don't you?"

"Lots."

"Well, Billy, my man," said Miss Fowler, stopping a moment at the corner where she was to turn off, "don't forget your lesson last Sunday. You know what our Bible tells us about how true love shows itself."

Yes, Billy knew. He walked on thinking of it, and presently his round face grew very sober.

"Yesterday we told mother that we gave her the present with our love. Today is only a day off, and I wouldn't get up in time for breakfast. I was late at school; I made the twins mad and I sneaked out of the back door so as not to have to go for the mail. I can't see how anybody, by looking at the way I've acted, could tell that I liked my mother at all."

It was beginning to rain when Billy reached home. He and the twins, who had been playing in the yard, all went into the shelter of the kitchen together. Mrs. Stone at work in the next room, looked out of the window with a sigh. She had so much to do, and there was liable to be trouble when the children must stay indoors. Billy thought of this, too.

The twins were hanging their caps up with a shuffle.

"I say, Robin," asked Billy, abruptly, "how much do you love mother this afternoon?"

Robin turned and stared at him. What a queer question; it was not a bit like a boy!

"Why?" he giggled. "Do you want me to write some poetry about it?"

"Poetry!" sniffed Bill. "I want to know how much—just plain how much—that isn't poetry, is it?"

"That's arithmetic," said Dora.

Dora was the eldest of them all. She was bolstered up in a big arm-chair by the fire; she had been ill for a fortnight.

"How much?" repeated Robin. "How can you tell how much you love a person?"

"In plenty of ways," said Billy, wisely. "I'll tell you one right now. I love mother a box-ful."

With that he picked up the kindling-box and marched out into the shed.

A light broke upon the twins.

"Oh-o!" cried Harry, "that's what you mean, is it? Well, I love her a painful," seizing the waterbucket and starting for the pump.

"I love her a scuttleful," said Robin, and he plunged down the cellar after coal.

Dora looked at the clock. She had looked at it five minutes before, and said:

"I do believe my darling mother is going to forget the medicine this morning. I shall not remind her, that is sure!"

"But I guess," she said now, reaching for the bottle with a wry face, "I guess at least I can love her a spoon-ful!"

There was a shout of laughter as the boys came back in time to hear her. Mrs. Stone heard and glanced anxiously at the door.

"I hope there is no mischief on foot; I'm in a hurry to get this sewing done."

Kitty Stone had roused herself from her book in the old-fashioned kitchen window-seat to listen to Billy and the rest. So far she had said nothing. But when the kindling box and the pail and scuttle were full, and the medicine-bottle a little less full, the covers of Kitty's book went together with a snap.

"Don't you think," she said, "that all of us together, if we hurried, could love mother this room full before she came in and caught us. I'll clean the stove out and blacken it."

They worked like beavers. The last tin was swung on the nail and the last chair set back to the wall when Mrs.

Stone's step was heard coming rapidly down the hall.

"Dora, children, your medicine!" she said.

"Yes'm," said Dora demurely; "I took it for pure love—to you, not to it."

Her mother looked round the tidy room, and when she saw how spick-and-span it was and when she saw the ring of smiling faces, she kissed them every one, and her own face was as bright as the brightest.

"There's no other mother in the country," said Mrs. Stone, "that has such children as mine!"

"There, now, do you see?" said Billy to Robin. "Can't you tell how much you love a person? We're going to make every day Mother's Day." —Sel.

Dear Aunt Bettie: It has been about a year since I have visited your corner, so hope you will admit me for a little talk with you and the cousins. We are always very busy in the Lord's work in this dark land. During this cool season we have had three good conventions in our tent and many attended from several villages, and many sought the Lord. Because the Moslems have been stirred up to great anger against Christians and missionaries and their work these last few weeks (on account of a few conversions among Moslems in different parts of Egypt) we cannot have any more conventions this cool season. We hope you will all pray that these feelings may die out, that we may be permitted to hold conventions next cool season, and that many may be saved, both among the Coptics and Moslems.

We have 130 children enrolled in our school this year here in Sohag. At times they seek the Lord earnestly. We teach them much Scripture and they learn Bible stories and the older ones read the Bible, besides their other lessons. They also learn many English songs. We have only three Moslem children in our school now. About the first of June we will go to the sea to spend the summer there in our orphanage of over 40 girls. It is too hot to remain in Upper Egypt in the summer. While at the sea we rest, write, sew, and have more time for prayer, Bible study and reading. Pray for all of us and the work here, and if any feel led to write we will be very glad to hear from you. Your sister in Jesus,

Beulah Bassett.
Sohag, Upper Egypt.

Dear Aunt Bettie: Will you please let a Virginia girl join your happy band of boys and girls? As this is the first time I ever wrote to *The Herald* I hope to see it in print. I like to read page ten. We don't take *The Herald* but my aunt does. My birthday is Sept. 27. Have I a twin? If so, please write to me.

Gertie B. Cave.
Rt. 2, Stanley, Va.

Dear Aunt Bettie: May a girl from Kansas join your happy band of boys and girls? This is my first letter to *The Herald*. I like to read page ten. Daddy owns a restaurant. Who can guess my middle name? It begins with M and ends with E, and has five letters in it. I have dark brown hair, blue eyes and fair complexion. I hope to hear from the cousins. I want to see my letter in print.

Phyllis M. Schoonover.
Rt. 2, Modesta, Kan.

Dear Aunt Bettie: How are you? I am glad above all things that I belong to Jesus, and I am learning to trust him more each day. The world has no attraction for me. I have just listened to my husband read a sermon of Rev. C. W. Ruth. His text was Heb. 12:14. I enjoyed it so much. Our pastor preached on this same subject last Sunday which I greatly enjoyed. We got him back to preach to us this year. His name is Rev. McDermitt. He lives at Logan, Ala. I think all the people like to hear him preach. His wife is a great Christian

worker too. Everybody enjoys her talks. Four of our settlement girls—Mattie and Zola Jackson, Agnes Stephenson and Lita May Wilkinson sing in a quartet, which we all enjoy. They are Christian girls. Lita May is also an M. E. minister. She was called to preach last summer during our revival meeting and she never hesitated. I hope Dr. Morrison got lots of subscriptions on his birthday, March 10. Nancy Auston.
Trade, Ala.

Dear Aunt Bettie: Will you let an Oklahoma girl join your happy band of boys and girls? Mother takes *The Herald* and I enjoy reading page ten. Mother was operated on in August and was in the hospital a month and three days. The doctor said he didn't think she would live, but she trusted in the Lord and he brought her out of it. I go to Sunday school every Sunday I can. Who can answer these Bible questions? What woman is mentioned in the Bible who gives her age? Who was the great physician besides Jesus? What queen saved the Jews from being destroyed? Who was the oldest man that lived? I have brown eyes, blonde hair and light complexion. I am five feet, four inches high and weigh 105 pounds. I am thirteen years old. My birthday is August 27. Have I a twin?

Ethel Hutchings.
Rt. 4, Ringwood, Okla.

Dear Aunt Bettie: May a girl from Lindale join your happy band of boys and girls? I am five feet, five inches tall. I weigh 110½ pounds. I have grayish brown eyes, black hair and light complexion. I am fifteen years old. My birthday is August 6. I go to the Church of God at South Lindale. Our pastor is Rev. J. P. Davis. I sure do like him. I do not see many letters from Lindale, so come on boys and girls let's give *The Herald* a shower of letters. We have a Y. P. E.; it sure is a great help. It keeps boys and girls out of lots of things. It stands for truth and right. Y. P. E. stands for Young People's Endeavor. I want to answer Miss Venie Taylor's questions: 1. How many chapters are there in the Bible? 1.189. How many verses? 31,173. How many words? 773,693. How many letters? 3,536,489. How did John die? He died a natural death. This is my first letter to *The Herald*, so I hope to see it in print. Boys and girls, let your letters fly to

Hazel Landress.
Rt. 1, Landale, Ga.

Dear Aunt Bettie: Will you let a little Florida girl join your happy band of boys and girls? My birthday is Oct. 19. Who can guess my middle name? It starts with M and ends with E. Mother takes *The Herald* and I would like to see this letter in print. I hope Mr. W. B. has gone to town when this letter arrives. I am in grade 3 B. Lucy Howard.
918 Glenair St., Jacksonville, Fla.

Dear Aunt Bettie: This is my first letter to *The Herald* and I hope to see it in print. My birthday is Jan. 12. I am ten years old. I am in the fourth grade. My teacher is Miss Opal Cooper. I go to Sunday school. I am in the Junior class. I have only one brother; his name is James. He is eleven years old. His birthday is Sept. 12. Annie Belle Auston.
Trade, Ala.

Dear Aunt Bettie: Will you let a little Alabama boy join your happy band of boys and girls? I am in the fifth grade. I am eleven years old. I go to Sunday school every Sunday I can. I have not gone to school very much. Father is crippled and I have to work in the field. I belong to the M. E. Church. Zola Jackson is my Sunday school teacher. I like her fine. I am in the Junior class. This is my first letter to *The Herald* and I hope to see it in print. James Auston.
Trade, Ala.

Dear Aunt Bettie: My first letter to *The Herald* being in print encouraged me to write again. In case some of you have forgotten what I look like—here goes again. I am sixteen years, have brown slightly curly hair, blue eyes, and a fair complexion. My birthday happens to be on the 4th of

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July, and this happens to be my last year of high school. I am a Christian and belong to the Pilgrim Holiness Church. It seems as if there ought to be more letters from this part of the country than there are, but anyhow I surely do love to read the letters of every one everywhere, and especially the Christian boys and girls. Now I want people to write, because I love to receive letters, and I guarantee that I'll answer every letter that I receive, no matter what color or sex you are. Now cousins, please write

Ruth Hawk.
Liberty Center, O.

Dear Aunt Bettie: I enjoy reading *The Herald*. I like to go to Sunday school. I go to school at Boydston. Can anyone guess my middle name? It starts with G and ends with A, and has seven letters. I am ten years old. This is my first letter to *The Herald*. I have three brothers. I stay with grandmother. She is very kind to me. I do as much as I can for her. I guess I'd better close. I hope to see this letter in print. Owen G. Boydston.
Edgerton, Mo.

Dear Aunt Bettie: I was encouraged to see my first letter in *The Herald*. Have received many nice letters and tracts from the cousins. My heart rejoices when I read the fine letters, especially from those who are interested in the work of the Master. I am going to answer the questions asked by Goldie Nina Witmer concerning Daniel. In three years' time the children appeared before the king healthy, strong bodies and with great wisdom and understanding. Likewise today consecrated Christians are strong in the spiritual life. Daniel and his companions agonized with God concerning the king's dream; soon Daniel told the meaning to the king; I should think that he spoke with boldness when he told the interpretation to Nebuchadnezzar. Shadrach, Meshach and Abednego were cast into the fiery furnace, but to the king's surprise the Son of God came and delivered them. Belshazzar's countenance was changed when he saw the writing on the wall. Daniel made known the meaning to the king. Then Daniel was cast into the lion's den for praying to the living God, but God protected him. These men that made up this plot about Daniel, they and their families were cast into the lion's den but were very soon destroyed. I have black hair and hazel eyes, am five feet, four inches tall. I was eighteen Feb. 18th.

Edna Brawley.
Rt. 1, Mooresville, N. C.

Dear Aunt Bettie: I wonder if you will admit a lonesome Tennessee girl into your happy band? I am sure I cannot write such interesting letters as some of you do, but anyway, I hope I'll be welcome. *The Herald* has been a welcome visitor in our home for five months, and I can hardly wait for it to come each week. I have written letters before, but would not mail them, but as I have just read the letters in this week's paper, I couldn't miss sending this one. I want to say a few words on "confidence." It is a bad thing for anyone to betray a confidence, for if we expect people to have confidence in us, we must keep promises. Before we make a promise we should stop and think whether we can keep it, and if we cannot, then

don't make the promise. If we break a promise, right there we have lost the respect of a friend, and if we should ever want to have any business transactions with that person, they would be afraid to trust us. If we want to be trusted, we must keep promises, and not make them carelessly, for to be trusted is worth more than all the riches in the world. My father passed to the great beyond, Jan. 31, 1932. Our home is sad since God took him from us. He had been in bad health for several years. We want to live so we can meet him again some sweet day, where partings can never come. I'm still blessed with mother, four sisters and one brother. One sister is married and I have one brother dead. I enjoy having a good time, but in a clean way. I respect my name and character as well as my ability for doing something worth while too much to give myself away to folly that, as a rule, ends in a slandered name with nothing gained. Guess somebody is calling me an old-fashioned girl, but I am not. I'm just in my middle twenties, live on a hundred acre farm near the village of Lois. All who wish, write to me. I'm sure no one enjoys getting letters and answering them more than I do.

Nannie Mae Evans.
Rt. 6, Winchester, Tenn.

FALLEN ASLEEP

McCARROLL.

Ruth A. McCarroll, daughter of Lindsay and Elizabeth Brown, was born January 17, 1836, in Marion County, Tenn.; died Jan. 7, 1932, aged 95 years, 11 months and 20 days. She was converted at ten years of age at Ebenezer Chapel, near Chattanooga, Tenn., and united with the Methodist Church, in which she lived a devoted member until death. She enjoyed being with Christian people, and would plan to attend the fall revival, tent and tabernacle meetings which were only held in the fall of the year. She knew Rev. H. C. Morrison, Bud Robinson and many others. During her declining years she spent much time reading the Bible and good papers, *The Herald* being her favorite, as she has taken it for thirty years, and would say she was going to take it as long as she lived, which she did, and it is still coming.

After the death of her husband, six years ago, she broke up housekeeping and lived with her daughter, Mrs. P. I. Roop, and made many friends and was a favorite among them. She leaves to mourn her loss two daughters, 12 grandchildren, 38 great-grandchildren, 26 of the fifth generation, the oldest being 19 years old. The funeral was conducted in the Second Methodist Church, of which she was a member, by the pastor, Rev. George Creswell and Rev. Richard Williams. The crowd was the largest ever seen at a funeral service in that church. She was laid to rest beside her husband in the Masonic cemetery at Concord, Tenn., to await the resurrection morn when, she with the others who died in the Lord, will rise to meet the Lord in the air, and go to dwell forever in that home where sickness, sorrow and death are unknown.

"She is gone, but not forgotten,
Never shall her memory fade;
Sweetest thoughts will ever linger
Round the grave where she is laid.

"No one knows the silent heartache,
Only those who have lost can tell
Of the grief that is borne in silence,
For the one we loved so well."

Her daughter,
Mrs. P. I. Roop.

EX-DANCING MASTER FAULKNER

says: "If I can be the means of leading one-fiftieth as many souls to Christ as I have seen led to a life of vice and crime through the influence of dancing academies with which I have been connected, I shall be more proud than I have been of any previous achievements." He gives in detail some of the awful and startling experiences of those degraded by the dance, in his book "From Ball Room to Hell," price 25c. \$2.00 per dozen. Order from Herald Office.

REQUESTS FOR PRAYER.

S. S.: "Please to pray earnestly that I may be saved. I was once a Christian, but have wandered from God. I desire to live close to the Lord as I once did."

Mrs. O. P.: "Please to remember me and my husband in prayer. I am not living the Christian life I should, so pray that God may accept me as his child, and give me grace to do what he would have me do."

A reader requests prayer for her husband and self that they may be sanctified.

Mrs. R. K. L.: "Please request the Christians of *The Herald* to pray that God may deal definitely with her husband."

THE RED LETTER FEATURE

in the Bible described on page 13 makes it especially attractive for young people, and the explanation of the different books of the Bible will prove interesting. Every young person to whom you present one of these will just love it, show it to their friends, especially the many wonderfully attractive features, and read it themselves.

READ THIS TWICE DID YOU?

Cussing is on the increase.

We have he cussers and she cussers. My tract, "Just to Old Cusses," I wrote on my knees.

In one city alone, where the meeting working force bought and gave them out, over seven hundred voluntarily said it had cured them. Doubtless many more were saved.

One man says: "Why don't every pastor buy these things by the hundred, and resell, or give them away?"

I heard a preacher say today: "Why don't somebody start a fund to put that inspired pamphlet under the eye of every man in the United States?"

Another preacher said: "That thing will come nearer being worth \$10 than 10 cents."

"Culpepper set green plank afire under every profane man at the tent last night."

Bishop Morrison says: "Just to Old Cusses," by John B. Culpepper, can but cure many of this vile habit."

Another says it might be called a guarantee to cure 80 per cent. of the victims it reaches.

One man said he would give it just twenty minutes to salivate the biggest old cuss in America.

One tough case said, Culpepper proved a cusser was a fool, no gentleman, and lower down than a heathen before I could get my gun out.

John B. Culpepper, Sr.

Price 10 cents.
Pentecostal Publishing Company.
Louisville, Kentucky.

SHALL PROHIBITION GO?

A startling new book by M. P. Hunt. Price 15c each, \$1.50 per dozen.

FACTS ABOUT PROHIBITION.

Prepared by the Kentucky Committee of 1,000 Supporting the 18th Amendment.

Outlaw Took No Wealth With Him.

Presented alone, the liquor business in 1914, the year of its largest volume of output, loomed large. It represented \$771,000,000 of investment; brewers and distillers employed 63,000 men; saloons employed 400,000

men. During the same year, however, American manufacturing industries as a whole represented an investment of \$18,428,000,000 and employed 6,615,000 wage-earners.

Liquor required only 81 employees for each million dollars invested. All other manufacturing enterprises taken together required 359 wage-earners for each million dollars invested. Many large American industries, such as boots, shoes, food, clothing,

iron, steel, lumber, printing, publishing, wool, knit goods, and foundries, employed 506 men for each million dollars invested.

National wealth in 1914 was 192 billion dollars and in 1931, despite the depression, this wealth had grown to 329.7 billion dollars. Outlawing liquor caused no loss.

(Figures supplied by U. S. Census Bureau and National Industrial Conference Board, New York).



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As We Believe in the Resurrection And the World to Come

We should remember little children whom Christ so loved that He bade them come unto Him. There are thousands of these little waifs in the coal mining regions of our country without shoes and clothing. Times have gone harder with this class of people than any other. At this season when our hearts are happy, why not make a gift to Christ through these unfortunate children?

An entire outfit for either boy or girl can be purchased for \$3.50, the making of them being also contributed. Without charity all else matters little. Make your check as generous as possible and send to

THE PENTECOSTAL HERALD
LOUISVILLE, KENTUCKY.

SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF.

Lesson VII.—May 15, 1932.

Subject.—Jacob at Bethel. Genesis 28:10-17.

Golden Text.—I am with thee, and will keep thee in all places whither thou goest. Gen. 28:15.

Time.—About B. C. 1760. All these dates are doubtful.

Places.—Beersheba and Bethel.

Introduction.—If one does not watch carefully he will become tangled in the study of these lessons. Two weeks ago we were studying about "Isaac and his Wells" in Gen. 26. One week ago we turned back into the 25th chapter, and had a lesson on "Esau Sells his Birthright." Today we are in the 28th chapter, studying "Jacob at Bethel." It is a bit confusing; but keep your wits working, and we shall come out all right in the end.

Chapter 27 is full of interest. There we have an account of the conspiracy concocted between Jacob and his mother to deceive old blind Isaac, in order to get his blessing on the wily supplanter while his beloved Esau was hunting a deer to make savory meat for his father. The trick worked, and Jacob received the blessing that was intended for his brother.

The table turned. Esau's wrath rose high; and he vowed that he would kill his brother as soon as Isaac died, and the days of mourning were ended. Again Rebekah comes to the rescue. She has a consultation with her husband, and they decide to send Jacob to the home of Laban her brother in Haran, hoping that the anger of Esau would soon subside. Of course the crafty Rebekah was cunning enough to let it be known that Jacob was gone to take a wife from among her own people; for she thought she would almost die if he should marry one of the daughters of Heth. Then Esau grew more vexed than ever, and married one of the daughters of Ishmael in addition to the wives he already had, just to spite his parents. But Jacob was gone not to return for many long years.

Family fusses are nasty things to deal with. I knew two wealthy brothers to fall out with each other about some little business matter. They lived so long that they both died of old age; but no one could ever reconcile them. Their plantations joined; but they did not speak to each other for more than twenty years. A brother and a sister became estranged about a matter for which both of them should have been ashamed; and now their heads are as white as cotton, but still they are alienated. I know of nothing that can settle such squabbles but the grace of God. Preach "hell and damnation" to such people and pray for them till they repent and get right with God, and there will be no further difficulty in getting them right with each other. Jacob settled his side of the difficulty at the brook, and Jehovah put Esau in a good humor before he met his brother.

Comments on the Lesson.

10. Jacob went out from Beersheba.—Sometime before this Isaac had moved with his tribe from the plains of Gerar to Beersheba where the fuss arose between the two brothers. Went toward Haran.—This place was in

Mesopotamia. Abraham and Lot located there for sometime after leaving Ur of the Chaldees. It was north-east of Beersheba.

11. He lighted upon a certain place.—Came to a favorable resting place. Night came on, and he lodged in the open country. If that was his first night out from home, he had made good time; for he was about 50 miles from the place of starting. I suppose he was familiar with the story of that region; for Abraham had stopped there at one time, and had built an altar there for the worship of Jehovah. There it was that Jacob spent his first night from home; for he arrived there after sunset. It is interesting to watch the lone traveller as he eats his scanty meal, and selects a stone for his pillow—pretty hard, but he was tired and sleepy, and would soon be in sweet dreamland.

12. He dreamed.—Does one ever get too tired to dream? In Jacob's case Jehovah was moving upon his soul. He saw "a ladder set up on the earth, and the top of it reached to heaven." Such ladders may be but dreams; but they stimulate the soul beyond measure. But Jacob saw more than a ladder: "The angels of God ascending and descending on it." That reminds one of what Jesus said to Nathanael in John 1:51: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." God was evidently cheering the heart of lonely Jacob.

13. But the dream grew bigger. As the sleeper lay there looking at the ladder and the angels, "behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac." Then came the divine promise: "The land whereon thou liest, to thee will I give it, and to thy seed." Sometimes I am asked if it was right for God to take Canaan from the natives and give it to the Jews. Yes, it was right and merciful. From time immemorial the Canaanites had possessed that land, but had done nothing but make it a place of degraded heathenism. They had fallen so low that redemption was no longer possible; and the best thing God could do was to clean them out of the country, and start over again with better stock. That may seem cruel to our short sight; but I am persuaded that God is still cleaning out in some parts of the earth.

14. Thy seed (descendants) shall be as the dust of the earth.—That is a hyperbole, used to express a very large, indefinite number, a numerous multitude. Who can number the Jews who have been born since the promise was given to sleeping Jacob that night at Bethel. How completely the promise has been fulfilled, for verily the Israelites have spread abroad to the four winds of the earth. The promised blessing to all the families of the earth has come, and is coming, through Jesus Christ who according to the flesh was a descendant of Jacob.

15. I am with thee.—That was safety. "If God be for us, who can be against us?" Will keep thee in all places whither thou goest.—In a very peculiar sense God's watchers would be over Jacob, because he was to be a

progenitor of Jesus Christ. You will note that God backs the promise with the statement: "For I will not leave thee, until I have done that which I have spoken to thee of." Permit me to say that God was absolutely true to every word of this promise.

16. Surely the LORD is in this place.—If you get the full import of this, you will have to turn loose your imagination, and put yourself in Jacob's place. Day is breaking; the birds are singing; the flowers are turning eastward to catch the early rays of the rising sun. Suddenly Jacob comes to himself, and begins to think of his wonderful dream. How natural it all is. "Surely God is in this place; and I knew it not." How like ourselves. Sometime ago I awakened rather abruptly in the dark hours of the night. Everything was as still as death; but I found that God was in the room. His presence was so manifest that it could be felt. My heart felt as though it would almost burst with unutterable joy; and I could do nothing but cry and worship. Such hours are very precious to weary pilgrims on life's highway. They are like oases in the desert, with bursting springs.

17. He was afraid.—How natural. The man who has no reverential fear when God moves about him and upon him, is little above a common beast. A pure soul must say Amen to Jacob's exclamation: "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Wherever God dwells is Bethel.

CHRIST'S STATEMENTS AS TO THE FACT AND ETERNITY OF FUTURE PUNISHMENT.

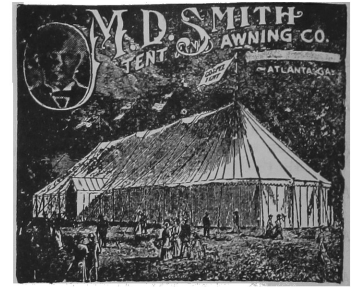
The above is the subject of a treatise by Rev. Chas. R. Crowe. In these days of liberal modernism when the Bible is being discounted in many phases of its teachings, and especially the doctrine of Future Punishment of the wicked, a discussion of this neglected subject is most opportune. Rev. C. R. Crowe, an honored member of the Louisville Conference, Methodist Episcopal Church, South, is well qualified to treat this subject from the standpoint of scholarship and technical Bible Study. I trust this booklet my have a wide circulation and be the means of reviving faith in this neglected doctrine of the Holy Scriptures.

Mrs. H. C. Morrison,
Associate Editor The Pentecostal Herald.

The booklet retails for 25 cents; 5 copies for \$1.00. Special rates to Sunday school classes, evangelists and pastors. Send to Rev. C. R. Crowe, 2725 Victor Place, Louisville, Ky., or to Pentecostal Publishing Co., Louisville, Ky.

MOTHERHOOD.

A guardian Angel drops a smile
Upon a mother and her child;
A lovely picture, fair to see
That lasts through all eternity.
We know the great Creator would
Smile down on tender Motherhood.
A scene so tender and so mild—
A mother and her first-born child;
It takes us back to old Judea
To Mary and her baby dear.
Ah, woman! could there ever be,
A higher crown than this for thee?
Search not among the wiles of fame
For titles to enrich thy name;



The Christian's Secret Place of Power

By REV. M. R. HARVEY

This is an inspiring little pamphlet on secret prayer which will stir the soul and move to a greater use of this avenue of power. Rev. Harvey is a General Evangelist of the Wesleyan Methodist Church, and a member of the North Carolina Conference. The Rev. John Clement who has read the pamphlet, says: "It is a wonderful book and I wish every Christian would read it. I have never known a preacher that prayed more in secret than the author does and you can feel it in the booklet. It is a splendid book on a great subject."

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A fame that's honored, by the good—
The titled fame of Motherhood.
Though others wear a jeweled crown,
A name, that's known the world around,
You do not know, they might possess
A care-worn life of loneliness.
They'd give it all, if now they could,
For the honored crown of Motherhood.

Nannie Belle McRae.

A RELIGION.

A religion of Love, is a religion from above,
A religion that is kind, is the religion to find,
A religion of the hand, is a religion that will stand,
A religion of the head, is a religion that is dead,
A religion of the heart, is a religion in part,
A religion of the soul, will make you fully whole,
But the religion of Jesus will surely please us.
He can satisfy. He can justify. He can sanctify.
He can hear you cry, if you will only try.
And you need not sigh, if you will only fly
Back to him he will forgive your sin. If you
Will let him in and a new life begin,
And give him your heart and never more depart.
Just give him control, he will save your soul,
He will make you whole.
Day by day you win the fight if you trust him and do right,
And praise him for his saving power He will keep you every hour.
If you don't believe, you will be deceived,
And I am here to tell, all will come out well,
If you surrender all, as on him you call,
Who hath abolished death, and brought life and immortality to light.
2 Tim. 1:10.

Rev. Sara E. Selle.
Winfield, Kan.

AN EFFECTIVE PLAN TO REACH YOUNG PEOPLE.

Churches, camp meetings, and Christian workers generally are confronted with the problem of reaching the young people of this generation. Apparently this is an increasing difficulty. The Aura Holiness Camp Meeting Association has been led by the Holy Spirit to develop a system that has shown growing success for the past six years. The Association has invited as many young people as it can provide for, to attend camp the entire ten days with board and lodging free, with the understanding that they will attend all the meetings and observe certain regulations. The age limit is from thirteen to thirty. The dean and group leaders are responsible for their protection and welfare. The result is that under the constant influence of the meetings and the Spirit these young people get saved and sanctified. An entire family has been saved by one child attending camp. These young folks are organized and hold week end conventions in the various churches throughout the year. This provides the added opportunity to develop their gifts and increase their usefulness in religious work. Thus the revival continues.

The camp is carried on in a spiritual way. Anything that partakes of the nature of a picnic is kept out of the camp. It is not desired even by the young people.

Wide advertisement is an important factor. A printed postal giving the date of the camp and explaining the plan to care for these young people is mailed to every family in the community. Friends appreciate the spirit and efforts of the Association to do this work and are very willing to

help. Farmers donate vegetables and merchants reduce their prices on meats, groceries, etc. Labor also is generously given to meet the need.

Through this movement six Camp Meeting committees are already preparing to take care of several hundred young folks, this coming summer. Aura entertained two hundred people last year. Young people are so susceptible to the truth. With a Spirit-filled evangelist under these conditions there is no power that can prevent a great meeting in the salvation of souls. We trust that no camp meeting will miss this great opportunity, but we trust that this young people's movement will sweep the country.

Is it not time to prepare the spiritual feast and go out in the highways and hedges and compel them to come? "The Spirit and the Bride say Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely."

George Q. Hammell,
President.

ANNOUNCEMENTS!

After two years as pastor of the First Nazarene Church, Portland, Me., Rev. W. G. Bennett and wife are re-entering the evangelistic field. Mrs. Bennett was formerly Miss Ruth Harris, an accomplished musician, soloist, and chorus director. Brother Bennett has felt for sometime, the call to awaken holiness people to special prayer for a world-wide revival. He has messages on prayer and evangelism which are suitable for short meetings or conventions, but will be

glad to remain for a siege meeting where it is desired. Until further notice, address Rev. W. G. Bennett, 68 Francis St., Portland, Me.

Rev. Bona Fleming is engaged to hold the camp meeting at Detroit, Kansas, May 12-22. Detroit is located on the U. S. South 40, between Junction City and Abilene, Kan. Any one traveling through this section is cordially invited to stop and attend the meeting. God's people are especially requested to pray for this meeting.

Rev. F. A. Swartwood: "To any church or mission desiring to put on an aggressive soul-winning campaign I wish to recommend Sister Rosa Warren, of Mountain View, Mo. She is an evangelist with the greatest passion for souls I have ever met. She laughs, weeps, shouts her way into the hearts of the people. Her terms are Phil. 4:19. Give her a call. I also have some time between May 15 and July 25; any one interested may address me 1017 S. Shelby St., Louisville, Ky."

THE AUTOBIOGRAPHY OF ABBIE C. MORROW BROWN.

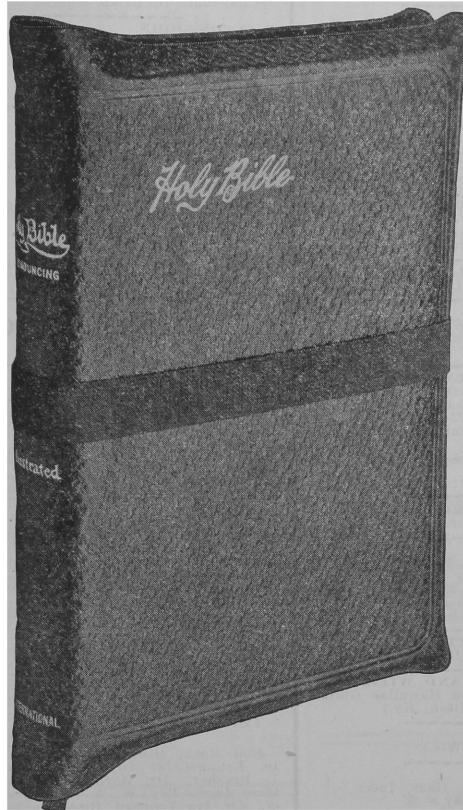
Of all the sixteen books that Abbie C. Morrow Brown has written her Autobiography is the choicest. It begins with her childhood, and is up to date.

It gives experiences in her faith, life and ministry.

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Chulavista, Calif.

BENNETT, FRED E.
(Suite 1008, Chicago Bank of Commerce.)
Santa Ana, Cal., May 15.
Santa Monica, Cal., June 5.

BLAISDELL, PHIL D.
(Preacher-Evangelist and Young People's
Worker, 129 Austin St., New Bedford,
Mass.)

BRASHER, L.
(Attalla, Alabama)
Red Rock, Minn., June 30-July 10.
Sharon Center, Ohio, July 22-31.
Eaton Rapids, Mich., August 1-7.
Romeo, Mich., Aug. 8-14.
Gaines, Mich., Aug. 26-Sept. 4.

BUDMAN, ALMA L.
(Muncie, Pa.)

BUSSEY, M. M. AND WIFE.
(224 W. Palm Ave., Monrovia, Cal.)

CALLIS, O. H.
(405 N. Lexington Ave., Wilmore, Ky.)

CANADAY, FRED
(1518 Killingsworth Ave., Portland, Ore.)

CARNES, B. G.
(200 E. Morrison St., Wilmore, Ky.)
Buchanan, Ky., April 15-May 1.
Moriarty, N. M., May 15-29.
Arlington, Tex., May 31-June 5.

CABEY, A. B.
(78 Prospect Street, Beacon, N. Y.)

CAROTHERS, J. L. AND WIFE.
(Colorado Springs, Colo.)
Richfield, Kan., Oct. 16-30.
Chardonn, Kan., April 24-May 8.

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(Campobello, S. C. Song Evangelist and
Singing Teacher).
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CLAYTON, LAWRENCE
(St. Francisville, La.)

COLLIAR, J. A.
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GARET**
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(Song Evangelist, 124 Gould Ave., Corry,
Pa.)

DICKERSON, H. N.
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Mishawaka, Ind., May 17-29.

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FAGAN, HARRY
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michaels, Pa.)

FICK, LAWRENCE W.
(Sebring, Ohio)

FLEMING, BONA
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Detroit, Kan., May 12-22.

FLEMING, JOHN
Huntington, W. Va., May 8-22.
Cincinnati, O., camp, May 27-June 5.
Ballston, Va., June 7-19.

FLEXON, R. G.
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Glassboro, N. J., May 23-30.
Mineral, Va., June 5-19.

FRIE, H. A.
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FUGETT, C. B.
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El Reno, Okla., May 16-29.
Oklahoma City, Okla., May 30-June 12.
Wichita, Kan., (General Assembly) June
13-19.

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North Branch, Mich., May 22-June 5.
Cressona, Pa., June 10-19.

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GREGORY, LOIS V.
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Rockyville, Pa., May 23-June 5.
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West Virginia)
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Eccles, W. Va., month of June tent meet-
ing.
Wharton, W. Va., July, tabernacle meet-
ing.
Fort Spring, W. Va., August, tabernacle
meeting.
Van, W. Va., Aug. 28-September.

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Minneapolis, Minn., June 9-15.
Hayward, Wis., June 23-July 3.

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March, Granite City, Ill., M. E. Church.

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Evansville, Ind., May 18-28.

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Artesia, N. M., May 22-June 5.
Wichita, Kan., General Assembly, June
9-19.

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JOHNSON, ANDREW
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Norristown, Pa., May 23-29.
Wilmore, Ky., May 30-June 2.
Spencerville, O., June 9-16.

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Fargo, N. D., May 16-20.
Barnard, S. D., May 22-June 6.
Wilmot, S. D., June 8-19.

LUDWIG, THEO. AND MINNIE
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St. Louis, Mo., May 9-22.
Wichita, Kan., June 12-24.
Richland Center, Wis., June 26-July 10.

MILLER, JAMES
(1114 King Ave., Indianapolis, Ind.)
Pueblo, Colo., April 21-May 8.
Centerville, Ia., May 12-29.
Pierston, Ia., May 29-June 19.
Wichita, Kan., June 20-25.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Washburn, N. D., June 16-26.
Mt. Lake Park, Md., June 30-July 10.

NICE, N. W.
(1335 Betting Ave., Wichita, Kan.)

OWEN, JOHN F.
(361 Weber Road, Columbus, Ohio.)
Canton, Ohio, May 1-15.
St. Johns, Kan., July 21-31.

PARKER, J. R.
(Wilmore, Ky.)
Wilmore, Ky., June 8-26.
Open date, June 27-July 10.

PEAKE, CARMEN
(Pianist and Young People's Worker, 540
W. Monument, Colorado Springs, Colo.)

QUINN, IMOGENE
(909 Tuxedo St., Indianapolis, Ind.)
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REED, LAWRENCE
(Route 1, Salem, Ohio.)
Warren, Ohio, May 4-8.
Allendale, Mich., June 5-17.

RICE, LEWIS J.
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Hooker, Okla., May 2-15.
Charleston, Mo., May 31-June 12.
Wichita, Kan., June 12-26.
Marked Tree, Ark., July 15-24.
Hollis, Okla., July 29-Aug. 14.
Canute, Okla., Aug. 29-Sept. 11.

RUTH, C. W.
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Hooker, Okla., May 2-15.

SHELHAMER, EVERETTE E.
(527 Third Ave., New Brighton, Pa.)
Pittsburgh, Pa., April 22-May 15.
Chester, W. Va., May 17-June 5.

SMITH, BETTY.
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SURBROOK, W. L.
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Indianapolis, Ind., May 17-19.
Rising Sun, Ind., May 22-June 5.

THOMAS, JOHN
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VANDALL, N. B.
(Song Evangelist)

VANDERSALL, W. A.
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VAYHINGER, M.
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Graysville, Md., May 2-22.
Cincinnati, O., Camp, May 29-June 2.

WALTON, JOHN
(611 S. Ash St., McPherson, Kan.)

WILLIAMS, L. E.
(Wilmore, Ky.)
Orangeburg, Ky., July 17-31.
Binghampton, N. Y., August 4-16.

WILSON, D. E.
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Thomasville, N. C., April 27-May 8.
Northville, N. Y., May 11-22.
Fulton, Ind., May 24-June 5.
Arcanum, Ohio, camp, June 9-19.

WOODWARD, GEORGE P.
(Artist-Evangelist)
Fulton, Ind., May 18-June 5.
Wichita, Kan., June 12-26.

CAMP MEETING
CALENDAR

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Newton, Kan., May 12-22. Joseph Smith,
Fred W. Sheffield, song leader, J. L. Schell;
children's and young people's worker, Miss
Emma Black. Address D. D. Zook, Newton,
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Central Holiness Camp, Wilmore, Ky.,
July 21-31. Workers: Bud Robinson, C.
F. Weigle, H. C. Morrison and others.
Song leader, W. C. Grant. Pianist, Mrs.
W. C. Grant. Sec., W. D. Turkington, Wil-
more, Ky.

MARYLAND.
Mountain Lake Camp, Maryland, July 1-
10. Workers: Rev. T. M. Anderson, Paul
Rees; song leader, E. C. Milby. Address
Rev. M. W. Castle, Sec'y., Huntington, W.
Va., or C. M. Hood, Moundsville, W. Va.

MASSACHUSETTS.
North Reading, Mass., July 1-10. Work-
ers: Rev. John Gould, Rev. R. T. Will-
iams, and Rev. C. H. Babcock. N. B. Van-
dall, song leader. Miss Edith Cove, chil-
dren's worker. Address Rev. E. T. French,
8 Taft Ave., Haverhill, Mass.

MINNESOTA.
Red Rock, Minn., Camp, June 30-July
10. Evangelists: Dr. J. Joseph Owen, Dr. J.
L. Brasher. Dr. Harold Paul Sloan, for
three days. Rev. W. W. Owen, song lead-
er. Dr. Iva Vennard, Bible teacher. Miss
Julia Hibbard, Children's Worker. Mr.
James Lichtenberger, Pianist. Morris L.
Everenz, Sec., Hopkins, Minn., Rt. 2.

NEW YORK.
Brushton, N. Y., June 21-July 4. Work-
ers: Rev. Floyd N. Bradley and others.
Long Island Holiness Association Camp,
July 9-25. Revs. James Hones, E. B.
Martin, C. W. Smith, Paul Rees, and
Paul Hill, evangelists. N. B. Vandall,
song leader. Pianist, Prof. R. L. Simpson.
Street Meetings, H. Willard Ortilp, H. J.
Cornell, Sec., 46 Burling St., Flushing, L. I.

OHIO.
Coshocton, Ohio, May 26 to June 5.
Workers: H. W. Sweeten, Wm. G.
Heslop, evangelists. Nora Heslop, young
people's worker and children's evangelist.
Rev. W. L. Mullet, song leader. Address
R. G. Gamersfelder, 358 N. 8th St., Cosho-
cton, Ohio.

SOUTH DAKOTA.
Wilmot, S. D., June 8-19. Rev. F. Linc-
come, evangelist. Mr. and Mrs. Nyhus,
song leaders and children's workers. James
Cameron, Sec., Wilmot, S. D.

VERMONT.
Johnson, Vt., Little Falls Camp, August
19-28. Workers: Rev. W. Edmund Smith,
Floyd N. Bradley, Miss Ruth M. Belmont,
pianist. Address Mrs. G. C. Oliver, 97
Boynton Ave., Plattsburgh, N. Y.

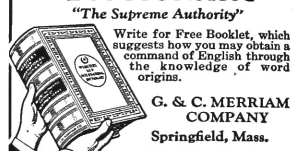
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PENTECOSTAL HERALD

AND WAY OF FAITH

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GOD WILL PUNISH SINNERS.

By The Editor.

IT must not be forgotten that, in the government of this world, there is an element of justice as well as mercy.

No intelligent citizen is content with a governor who is not a just, as well as a compassionate man, in the administration of the law. Nothing is more demoralizing to good government than an unwise use of pardoning power, or laxness in the enforcement of law, and the punishment of criminals.

The laws of God are not tyrannical. The Ten Commandments came out of the same love that gave Jesus Christ to die for mankind. Infinite mercy gave them as barriers between men and the abyss of ruin; they are step-ladders on which to climb to pluck the fruits of righteousness and peace.

No law forbidding crime is of any value without penalty. Laws to protect society must have penalties, and they must be enforced. If the guilty go unwhipped of justice, crime abounds, while life and property are unprotected. There is very just complaint throughout the land because of laxness in law enforcement. England has but few murders because of the certainty and promptness and severity with which she punishes murderers. This nation reeks with crime because the criminal class feels fairly safe in view of the slowness of justice, and the many loopholes for their escape from punishment.

God cannot govern the moral universe without law; the law is a dead letter without penalty, and penalty is of no value without the enforcement of law and the infliction of penalty. In the nature of things, sinners must repent or suffer punishment. There has been made in Christ abundant provisions for mercy and the forgiveness of sins, but there is no hint in the Scriptures of mercy or forgiveness without repentance. In the nature of things there must be sorrow for sin, the forsaking of sin, and confession of sin in order to forgiveness of sin. God must maintain his integrity, his self-respect, if you please.

This nation is heading toward disaster. The judgments of God are sure and severe, and in time, the cup of wrath becomes full to overflowing. St. Paul describes it well in Romans 2:5: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." If this nation had no sin but Sunday baseball, with all of its desecration, God would have to punish us. If this nation had no sin but indecent, vulgar dress God would have to punish us. If this nation had no sin but the godless daily press and the filthy magazines God would have to punish us. If this nation had no sin but the infidelity, conceit, pride and vulgarity of the universities, God would have to punish us. If this nation had no sin

but the proud, worldly churches with their conceited, ignorant, skeptical preachers, God would have to punish us.

There is a profound sense in which sin brings its own punishment. There are certain fundamental laws that no one can violate and retain peace and happiness. "Can a man take fire into his bosom and not be burned?" Can a nation trample every law of God under foot, refuse mercy and dare justice and not come to grief? We have a group of very shallow thinkers and writers who undertake to teach us that, if everything does not come out all right it is because God has failed; as if God were responsible for the violation of his laws, and the rejection of his mercies by wicked men. This world had a Flood once. Sodom and Gomorrah found that justice could draw a sword of fire. Germany tore the Bible to pieces and welters in her own blood. England exalted evolution and her empire totters to its fall. The United States is heaping sin on sin, and God is laying the axe of judgment to the root of the tree of this republic. There is one way of escape—only one—speedy, deep, genuine repentance, and repentance is impossible, if you listen to the soothing song of the ignorant opti-mist. Lay the emphasis on the *mist*. A nation, as well as individuals, must repent or perish.

"AND SOME, EVANGELISTS."

No. III.

THERE is one thing about which we may feel fairly certain. The evangelist is with us to stay. There are three reasons for this: First, God will continue to call them, no doubt. Second, they will continue to preach, and third, the people will continue to flock to hear them. I may add fourth, the Lord will continue to bless their ministry.

There is hardly a county seat, town, or village in these United States where two evangelists, a good singer, and an attractive, earnest preacher cannot go, put up a tent and start a meeting that will have a tent large enough to accommodate the crowds that will come to hear them. If they are men of God, and conduct themselves properly, their ministry will be blessed in the salvation of souls, the people will support them, and the more opposition they have from ministers and churches, the larger their congregations will be and the better their support.

Whether this ought to be true or not, it is true, and is being demonstrated all about the land, and will be tremendously increased within the very near future, if the ecclesiastical attitude continues to practice the "closed door." Take, for instance, what we call a great city church. It has from fifteen hundred to three thousand members; they pay a pastor from five to seven thousand dollars;

they present him with a new car. He lives in a modern built and well furnished parsonage. He has an assistant pastor, a secretary, a visiting deaconess, and one or two other employees, all of whom must be supported by this congregation. The General Board makes heavy assessments. His board is made up of from twenty-five to thirty-five or forty of the most prominent men in his church. If he should have a revival there is, perhaps, not over four or five of this group who would work in the congregation, bring any one to the altar, or get on his knees and help to pray a sinner through to saving faith in Christ. It is possible that three-fourths, if not the whole, of this board will oppose a revival. Under no circumstances, would they have an evangelist come for a series of protracted meetings. It would not be difficult to find such churches. They go on from year to year without any sort of soul-saving effort. The humbler people of the congregation are not satisfied; they say but little that reaches the ears of the powers that be, but they think and talk among themselves. They speak of the heavy budget that towers up into the thousands; they look at each other and say, "Why this church is paying out tens of thousands of dollars every year without an altar call, without a penitential tear at the altar rail, without the conversion of a soul." They become a bit disgusted; they say, "What's the use?" The pastor and his pleasing officials are expert golf players. They stroll gracefully over the links in short trousers, high sock legs, and low-cut shoes. The caddies chase around after them; they come strutting home; they feel their oats, and become a bit aristocratic, perhaps, autocratic, and the hungry sheep look at them and wonder if they ought to put the Lord's money into that organization.

A couple of evangelists set up a tent three blocks from that great church; there is lively singing, there is earnest preaching; there's something doing, there is movement; there is an air of earnestness and joy. There's some life down at the tent; there are five hundred hungry people up in that stately church which is staggering under its financial load, that bends its back. There is no divine power, there is no human joy, there is no spiritual thrill, and away they go—these humble people who have some religious sense and hungry souls—to the tent meeting.

You say they ought not to go; that they are disloyal to the church; that they have no right to take the Lord's money that should go into the church and put it into the tent meeting. Possibly so, but we are writing about what they will do, and are going to do more and more. Masses of people are coming to almost hate big, proud, passionless churches and preachers that seem to feel little, or no, concern for the salvation of souls, but on the other hand, appear to be disposed to denounce and oppose anybody or any effort that undertakes, with any degree of enthusiasm, the salvation of the lost.

(Continued on page 8)

GOSPEL LABORS AND TRAVELS IN AFRICA

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

I.



In our last meeting at Minga, on the Congo, with Missionary J. J. Davis, I witnessed a case of wrestling Jacob that has so fixed itself in both memory and imagination that it will have an abiding effect upon me. We had been preaching day after day on sin, confession, salvation, the Holy Spirit, etc.,

and the response at the altar was only meagre, sometimes a dozen or so, sometimes running into thirty or forty; but the last two nights were remarkable in results. Tuesday night over 200 sought God. One young fellow from the school got blessed and received a wonderful baptism of prayer; he became not only prayerful, but full of prayer. Another on the last night took to wrestling at the altar. As a general thing, the Africans are not very noisy or demonstrative. Not at all like our Southern negroes. This young fellow would break out in vociferous prayer and bang the altar; nothing would stop him. It happened that he was the table boy over at the Women Missionaries' house, so two of the women became deeply interested and came inside the altar and tried to quiet him; they certainly thought he must be mistaken in his attitude, as he was one of the most sincere Christian boys on the place. He kept on wrestling and praying till the meeting closed and there came into his soul great peace. I had been holding before them Sammy Morris, and I believe many of those young Africans were made hungry for the experience that he had. This case was another confirmation of my conviction that there is no difference. The manifestations of the Spirit are for all races and tribes and people, and souls can be convicted for sin, converted, cleansed and baptized with the Holy Spirit out in the wilds of Africa as well as in the wilds of America. One of the women missionaries who was so keenly interested in the boy who wrestled so, remarked to me next day that she believed it was supernatural in his case because he was one of the most quiet and good living boys they had on the place.

We went out to a village in the afternoon and as soon as we arrived the preacher announced by the drum that we had arrived and gave the church call. The natives came flying towards the church from all directions and soon the church was filled to overflowing and we preached the gospel to them. Many wanted to find Christ. The further one goes among the villages of that great Congo country the more the wonder increases as one sees those people of the black past stretching out their hands toward the missionary and the gospel preacher.

II.

The natives of Africa have a great faith in the missionary. The missionary who fails to love the people of his field is bound to become a failure. I have observed in every mission field I have visited that the missionaries love their people. The native mind is very keen and the missionary must live up to his word or give the reason why. Bishop Lambuth promised a big chief in Africa he would return in eighteen months; big chief put a notch in a stick every new moon. The Bishop could not possibly get back in the time stated, so he sent word to the chief explaining the delay.

III.

How foolish is the human mind, both among the heathen and the civilized. We passed through some of the African villages and saw some women and girls all in red. They had red hair, their bodies red, hands and feet done up red; they got some red clay

and thus dyed themselves and I presume they will remain red till the thing works off them. Several explanations were given, one being that the young women wanted to be considered belles of the village; others will wear brass rings around arms and legs. One woman had over twenty of those rings. When I saw these things I thought of where the custom comes from which make the women of Europe and America use so much paint and powder and deck themselves up with trinkets. Look below the surface and you will see the principle is the same. My dear church-going sister, painting and powdering yourself up before going out in public, I want you to think of your black sister in the jungle doing the same thing. They do it out of vanity and ignorance. What motive leads you to do it? In Africa when these natives get converted they begin to put on clothes and drop a lot of their foolish vanities, and as they grow in grace they become more simple and sincere.

IV.

The Congo of Africa is boundless in its resources. Some one has said that in size it almost equals the United States east of the Mississippi River. In the days of King Leopold, of Belgium, it was the scene of the most shocking atrocities that became such a scandal that the whole world took a hand in stopping it. The old King made millions by it, but no doubt lost his soul. Under the pacific and benevolent rule of King Alfred, of Belgium, things are different and the abounding wealth of the Congo is being worked so that the natives can get a share of it. Touching Belgium let me insert here a good story and illustration.

In a lonely part of Belgium a traveller entered a poor peasant's cottage, and noticed a small picture on the wall. It was a Bank of England note for £100. The old couple who occupied the house informed the traveller that they had shown kindness to a British soldier, nursing him until he died. As a memento he had given them this strange piece of paper, which they had framed. They were greatly surprised when they learned that it was worth such a large sum of money, which to them was a small fortune. They were moderately rich, and did not know it.—The Christian has all the wealth of heaven at his disposal, but many times he lives in poverty because he fails to cash the heavenly cheque. (Eph. 1:3).

V.

Just as I am writing this we are in the vicinity of the great Zambesi River along which Livingstone sailed in canoe manned by his faithful black men when he discovered the great Victoria Falls, which is greater than Niagara.

VI.

Coming along in a thousand mile journey in the train through the Congo and Rhodesia I noticed near one of the railroad stations a roughly enclosed place very high and strong. I asked a Rhodesian man what that was for; he replied that it was for cattle when they were held awaiting shipment and it was high and strong to protect the cattle from the lions, because he said all around here there are lions, and a hungry lion takes some big risks. When they were building the railroad one was known to break into a compartment of a train that was standing and carry off a white man. The natives suffer most from the wild animals though they are becoming fewer as populations and towns grow. Brother Davis tells me that a boy in one of the villages is considerably marked up because of what a leopard did for him as a child; the mother brought the little fellow out with her while she attended her garden some distance from the village. The mother put him down in the grass while she worked, and soon was

horrified to see a leopard leap out from the forest and attack the child. The mother fought the beast with her hoe and succeeded in driving him away. She gathered up the torn and bleeding form of the little boy and took him home where he recovered.

VII.

How wondrously the Lord plans out one's life and answers prayer. A young American woman was having a struggle over the call to the mission field. She loved home, children, fellowship, and she struggled hard over the thought that going to the foreign mission field would mean absolute sacrifice of all these joys of life; but her call was unmistakable and she could not disobey. She yielded fully and the Lord met her in a way she never thought of. One day in prayer a voice—that strange, peculiar, inner voice which the Lord's people are familiar with in times of crises—said to her: "Your husband is in Africa." She was preparing for the African field, finished up her preparation and came to Africa. And it was in Africa she found her husband, and together they have loved and wrought together joyfully for God. They are devoted to Africa and her people. They have a little daughter who was a great joy to me as I frequented their missionary home on the Congo. She is now past nine years. She is the only white student in a day school in the home where the mother is the teacher, monitor and guide. How sweet a face she has. To me there is no picture more beautiful than a sweet child's face. One day in an audience of blacks over in the church sitting up among the little black girls there was the little missionary girl. To me it was a beautiful picture in black and white. Her chief playmates are two little black girls and I have listened in as they talked the African language and laughed together. One morning at one of the meetings the altar was nearly filled with boys and girls of the schools and my little missionary girl asked permission of her mother to go to the altar also. She went and bowed with the African children and that morning took that step which enabled her to make a public confession of Christ, though she had been brought up in the ways of the Lord all her life. I have always held that it is well that the children, no matter how religiously brought up, that sometime they be led to make an open and public confession of Jesus as their Savior. This helps them in later years to have something definite about their conversion.

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Can a Child Be Educated Into The Kingdom of God?

Bishop H. M. DuBose.



certain school of modern theologians in our own and other churches has denied the necessity of regeneration for those who are brought up and taught in gospel truth from their infancy, maintaining that they grow naturally and logically into the knowledge and power of salvation and the holy life. This is a doctrine foreign to the teaching of Scripture, and contrary to logic and the experience of the Church. It will be well to test the contention from each of these view points.

The Scriptures are indubitably clear. Let us take, first, the formula of the Master: "Except a man be born again (born from above) he cannot see the kingdom of God" (John 3:3). But the innovators will insist that this language was addressed personally to Nicodemus, an adult, and a hitherto non-Christian believer; and so, at most, it can apply only to adults who have not been trained in the faith. The address cannot be so construed. The form here used for man (*tis*) is given a generic meaning, including the whole race, male and female, young and old alike. In reaffirming to Nicodemus the necessity for the new birth the Master further emphasized its universality: "Marvel not that I said unto thee, ye must be born again" (John 3:7). "Ye" is the plural pronoun (*humas*), and here applies to the universal race. The personal pronoun, singular, addressed to Nicodemus is *soi* (to thee). If the Master's formula of regeneration had been meant only for Nicodemus as an individual, or as a class representative, the Master would have said: "Marvel not that I said unto thee (*soi*), Thou (*se*) must be born again." But the plural is used.

St. Paul, in 2 Corinthians 5:17 makes a direct and comprehensive statement: "If any man be in Christ Jesus he is a new creature." This phrase, "if any man" (*ei tis*) is illuminative of the state of regeneration. Every man in Christ Jesus is a new creature; being a new creature in Christ is conclusive evidence of having been born again. "To them gave he power to become the sons of God."

There is no life without birth. That is an axiom of both nature and grace; and, throughout the realms of nature and grace, birth is marked by dynamic change and beginning. From the highest animal organisms to the lowest forms of plant life this is true. The highest animal life issues through pang and climax of birth; the lowest plant life through an explosion of forces measured to its state and complexity. What is true of the higher and lower life of nature must be, and is, as the Scriptures affirm doubly true of the Spiritual life. "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever" (1 Peter 1:23).

The word of God knows nothing of regeneration through educational rote, or even through the most careful home training. These are to be highly valued as means to the end of regeneration and Christian growth; indeed, are esteemed as indispensable adjuncts; but the secret of regeneration for old and young is centered in the office of the Holy Ghost, as he directly operates upon each heart and life. In our church office for the baptism of infant children, the ministry prays: "Grant that the old Adam in this child may be so buried that the new man may be raised up in him." Likewise in the office for adult baptism, the minister asks for prayers for those being baptized that they may receive "that which by nature they cannot have"; and then is read the words of the Master to Nicodemus concerning the new birth.

The eighth Article of our Church confession is a distinct pronouncement: "The con-

dition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and work to faith and calling upon God." This is the condition of all men; all have come short of the glory of God: all are concluded under sin. Sin is overcome only through the work of regeneration. Regeneration is conditioned on repentance and personal faith in Jesus Christ. Somewhere, sometime, every responsible soul of man must be brought to the crisis of repentance and faith, if he is to see the kingdom of God. The gauge of that crisis is with the Spirit of God. "The wind bloweth where it listeth . . . so is every one born of the Spirit."

It may be well to ask and briefly answer the question, "What is regeneration?" so as to see how far the citations and arguments herein assembled are justified. Regeneration describes that point in each human life, when, under the direct power and call of the Spirit of God, personal and positive decision is made for Jesus Christ as Redeemer, and for the holy life to which he invites. Conviction for sin and repentance, in such forms as become distinct and effective, lead up to this crisis in the thought and conscience of the sinner. This crisis marks the time and fact of the new birth, and leaves a certain evidence of the divine forgiveness and favor; not always so definite as to fix the exact time

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Arthur Brisbane, noted columnist, says (1) that in twelve prohibition years he never saw a speakeasy in New York City! Think of that! In the old saloon days he could not have walked the streets of Gotham for 12 minutes without seeing, smelling, and hearing a saloon! Prohibition works.—(1) Brisbane's "TODAY" column for Dec. 15, 1931.

and place of regeneration, or conversion, the giving of the new heart, the new nature; but a definite and satisfying testimony as to the fact. The Scripture pledge of this is: "The Spirit himself beareth witness with our spirit that we are the children of God" (Romans 8:16).

Children born into the world, as our church teaches, are "heirs of life eternal through Jesus Christ, and the subjects of the saving grace of the Holy Spirit"; and, dying in irresponsible infancy, are saved unconditionally in heaven; but, living, the moment they reach the point of discretion, they must, through obedience and faith, accept Christ and enter into him through the birth from above; otherwise they become "the children of wrath even as others." Careful and tender rote of education helps powerfully to the end of this crisis; but it can be experienced only through the Spirit of God and the obedient, penitent will of the child when it becomes responsible through maturity of mind and conscience.—*Methodist Herald*.

If you feel that your Sunday school teacher needs some help in bringing out the spiritual truths of the lesson, invest 60c in stamps, and order for him or her a copy of Arnold's Commentary.

ANOTHER OPEN LETTER.

The Literary Digest,
New York, N. Y.

Gentlemen:—



notice that you are considerably annoyed because good people all over the country are violently accusing you of unprincipled motives in your persistent attempt at taking a prohibition referendum.

You need not wonder at this. You have, by your own action in this matter, placed us between the two horns of a dilemma. You have forced us to believe either that you are grossly ignorant of the situation or else that you have a motive for favoring the wet cause. It is very difficult for us to believe that you are ignorant, so we are driven to the other conclusion. For instance—

1. It is hardly thinkable that you did not know that you can get a fair expression of public sentiment on any question when one side is enthusiastically in favor of taking a vote and the other side is violently opposed to it. Did you expect the dries to co-operate with you when you knew they were against you? You may have thought their reason for opposition either wrong or insufficient. But that does not change the fact that they were opposed and that you knew that they were opposed and that you knew that you could not have their co-operation.

2. Must we believe that you are so ignorant that you expect to get a fair straw vote on any question when one side has carried on a long and expensive campaign to gain votes, and the other side has not only made no effort whatever to get votes, but has repudiated the whole thing as illegitimate, and has agitated against their people having anything to do with it? Do you say the dries are afraid of a public vote on the question? Then why have we carried on this fifty years of agitation to gain the advantage we have today? Is not the law on the statute book because we voted it there? How else could it have gotten there? Let the wets take it off by the same legitimate method if they can.

3. Do you expect us to believe that you are ignorant of the fact that agitation of this kind is the most effectual method possible of breaking down law enforcement, and that it is for this very reason that the underworld forces are so frantically in favor of it? The unauthorized plebiscite method of agitation is legitimate enough when it is used in a constructive way to bring about needed legislation, but when it is used as a method to break down law enforcement in an effort to discredit the law it is damnably abortive, and should be prohibited by federal statute.

4. Beyond any question you must have known that the assured effect of your straw vote would be the gaining of thousands of votes for the wets by creating the false impression that the sentiment of the country is overwhelmingly wet.

Conclusion. This is why we are accusing you. We cannot believe that you are ignorant, so we must believe that you are wrong at heart. Your avowed motive is that of advertising your magazine. Personally, I do not believe the report that you have been bribed outright by the wets, but I do believe that you have been bribed by the prospects of an increased circulation. Undoubtedly you have gained greatly in notoriety, and have made great gains in your favor among a certain class of citizens—a class that until recent years, has had but little interest in you. But you have paid dearly for your gain—unmistakably you are now known among good people as the chief advocate of the wet cause.

Yours very truly,
(REV.) MILTON A. PARKER.

THE HERALD PULPIT

CHRIST AT HOME IN HIS UNIVERSE.

W. M. Young, Sc. D., D. D.

"For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20.



F we should try to place ourselves back in the time when Christ walked and talked with men, and consider the strange things which he said, we could not help but recognize the force of the words of those who said, "Never man spake like this man." How very strange it must have seemed to hear one proclaim his own multipresence or omnipresence. After nineteen hundred years it is perhaps easier to understand the wonderful statement of the text. Christ is at home in his universe.

"By the word of the Lord were the heavens made and all the host of them by the breath of his mouth." Psa. 33:6.

"For by him were all things created that are in the heaven and that are in the earth, visible and invisible . . . all things were created by him and for him." Col. 1:16.

"By him also God made the worlds." Heb. 1:2.

"But unto the Son he saith . . . Thou Lord in the beginning hast laid the foundation of the earth and the heavens are the work of thine hands." Heb. 1:10.

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made." John 1:1-3. "The Word" seems to include every possible way in which God may be manifested to men. Christ made the universe and is at home in his own domains. He is not here by courtesy, not in a foreign hostile field, but in his own house. Nature, rightly understood, cannot be unfriendly to Christ. It has been asserted that nature study leads away from Christ, that scientists become agnostic. This statement is doubted. If Christ made the universe, then, a right understanding of the universe must find traces of his handiwork.

Professor Francis Henry Smith says: "Christ fills the universe. His wisdom is enclosed in an atom and expanded in the starry world. Nature is full of interest when studied for itself alone, but infinitely richer when the glorious, gracious Maker is discerned in the works of his hands." Christ is the author of every revelation of the Almighty whether in the physical or spiritual world, or in the written word, and for this reason he is called the Word of God. Is not this teaching of the scriptures: "No man knoweth the Father but by the Son and he to whom the Son will reveal him?"

THE SECRET OF HIS PRESENCE.

To a great multitude of people today, one of the greatest facts in the world is the existence of the Christian Church. For us the greatest fact in the Christian Church is the presence of Christ. Not merely his precepts and example, but his real, personal presence. Buddha and Confucius are dead, Zoroaster and Mohammed are dead. Christ lives and is here. In all our religious assemblies he is addressed as though he were not far away. In the Christian's daily experience, the whispered or unuttered prayer, indicates the belief that the Master is very near. In a very high sense Christ is said to live in the believer.

CHRIST'S PRESENCE THE SECRET OF COURAGE.

The presence is the secret of courage. The reason the martyrs were able to have courage

in the midst of the most awful afflictions and tortures was the sense of the presence of Christ. The men who went to the stake and sang praises to God while the faggots were crackling around them and blazing tongues of fire torturing them, and whose lips moved with silent prayer while writhing with pain, knew that Christ was not very far away, but very near to them in those awful hours.

"BACK TO DEATH."

In Andersonville prison, where 12,926 out of 49,485 prisoners perished, during the awful days of the Civil War when Northern prisoners were starving to death, the prisoners were called out and addressed by their keeper. He told them that Grant had been defeated, that the Union cause was practically lost; that if they would join the Confederacy, they need not face their friends in battle, they could be put on guard duty over forts, and soon they could go home to their families.

An Irishman among the prisoners said, "Mr. Officer, may I speak a word?" And the officer, looking at his skeleton, thought it would be safe to let him speak, and said, "Yes." Pat stepped out in front of the line upon a little box that was there, and said, "Attention, squad! Right flank, back to death! March!" And the entire company of prisoners faced about and marched back into the prison. Two days later they carried out the lifeless form of poor Pat, starved to death, but a hero. That was great heroism. But the thing that has inspired the finest heroism that this world has ever seen is the sense of the spiritual presence of Christ.

DELIVERED FROM FEAR BY THE PRESENCE OF CHRIST.

"The fear of danger is not to be compared with the danger of fear."—Marshall Maslin. I know a man who, before his conversion, was tormented with a sense of fear; he was afraid of the thunder and lightning; but when Christ came into his heart, he delighted in watching the heavens illuminated with lightning, and in listening to the roar of the thunder. He thought of the sublimity of God and felt pleasure in the presence of demonstrations of his power. Before his conversion he was afraid of dark woods and dark cellars and afraid to pass the old cemetery at night. He was superstitious and afraid of ghosts and fairies, but when Christ came into his life, he remembered the words of John, "Greater is he that is in you, than he that is in the world," (1 John 4:4) and he ceased to be afraid even of the devil.

When living in sin he was afraid of death and the conditions of another existence where one might have to associate with ghosts and spirits, but with the sense of the presence of Christ, he learned that "perfect love casteth out fear." (1 John 4:18). Before conversion he was afraid of the Judgment Day when God would judge the world in righteousness, and he feared to meet the consequences of sin. He dreamed of the great Day, and saw in vision the assembled world and his friends at the bar of God. But when born again and filled with the love of God, he felt that his dearest friend was this Christ who is the Judge supreme, and he felt that he could not be afraid of his best Friend. The presence of Christ is the cure of fear: "Anywhere with Jesus I can safely go."

THE PRESENCE OF CHRIST IS THE SOURCE OF COMFORT.

The sense of the presence of Christ is the secret of the Christian's comfort. This is the

reason for songs in the night. I know a Christian farmer who would stand at the barn door and watch the rain tumbling down upon the fields, and he would say, "Praise the Lord!" He would wake in the night, and he would say, "Praise the Lord!" It has been my privilege to talk to Christians who were nearing the end of life, and it has often been a cause of wonder to me how some of them were filled with a holy comfort which comes from a sense of the presence of Christ. Thousands of Christians who are shut away on lonely beds of pain, and with very few creature comforts, are still able to say, "Praise the Lord!"

THE PRESENCE OF CHRIST IS THE SECRET OF POWER.

The sense of the presence of Christ was one of the great secrets of power in the early Christian Church. Christ had said to his disciples: "All power is given unto me in heaven and in earth . . . and, lo, I am with you, even unto the end of the world. Amen." (Matt. 28:18-20.) And it was a fundamental secret of power with those disciples that they met with Christ and broke bread every Lord's Day. They believed that he was present with them in spirit. They were in immediate touch with their Savior. Power came upon them when the Holy Spirit came in the Day of Pentecost, and they realized the abiding presence of Christ. Christ in you means power today.

THE PRESENCE OF CHRIST MEANS POWER TO FORGIVE.

The sense of the presence of Christ means power to forgive those who have wronged us. Mr. Taylor, a missionary in New Zealand, was administering the Lord's Supper, when a native came forward to the altar, but suddenly rushed away from the communion table, and again suddenly returned to the sacred emblems. Mr. Taylor having observed the peculiar actions of the man, asked the reason for his strange behavior. The Islander replied: "When I approached, I did not know beside whom I should have to kneel; when I suddenly found myself close to the man who slew my father and drank his blood, and whom I swore I would kill the first time I should see him; the old revenge seized me, and I rushed away from the table. But just then I seemed to hear a voice: 'By this shall all men know that ye are my disciples, if ye have love one to another.' John 13:35 'That made a deep impression upon me, and at the same time I thought I saw another sight—a cross, and a Man nailed thereon—and I heard him say, 'Father, forgive them: for they know not what they do.' Luke 23:34. Then I went back to the altar."

THE WONDERFUL PRESENCE.

We have seen that by the presence of Christ we get finer insight into the secrets of the physical world; understand better the great problems of creation; have access to the Father; get divine courage to face the worst that may threaten us in life; have salvation from grinding fear; lost the terror of judgment, and are made able to forgive our worst enemies. How significant it is that Jesus says, "I will never leave thee, nor forsake thee." Heb. 13:5.

Don't Fail

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Civilization Has Crowded Out Salvation.

MRS. H. C. MORRISON.



It is the tendency of humanity to be independent of Divinity. We are exhorted in the Book of books to "work out our salvation with fear and trembling," but there has to be a starting point from which to work. Man did not, as some self-styled scientists would have us believe, come from a "semi-fluid albuminous substance," but from the hand of a Divine Creator, who formed him out of the dust of the earth, and breathed into his nostrils the breath of life.

We are reminded now and then, yea, frequently, that "times are changing," to which we agree. Customs and methods of living may change, but principles never change. It is not a serious thing to break a custom, but woe be unto that one who dares to break a principle, for in doing so, they touch the vital spot of civilization and Christianity.

The Church of God is not founded upon customs, but upon the Bible, and the principles contained therein. "Upon this rock I will build my church," said Christ, the rock of God's eternal principles as revealed in Jesus Christ. One of the most potent signs of the apostasy of our day is observed in the inclination of men to substitute human wisdom for the "wisdom that cometh from above." The most profound wisdom of men is foolishness unto God, and the might of men is as weakness to God.

The church is designated as the "salt and light of the world," but we are reminded that there is such a thing as losing its savor, and putting out its light, and if the light that is in thee be darkness, how great is that darkness. Our Nation's Constitution was founded upon the Word of God, but if we discard the principles upon which our Nation is founded, what may we expect but riot and chaos.

We give some timely meditations along this line which are from the mature brain and warm heart of Dr. Kennedy, one of the contributors of *The Bible Champion*. His comment follows:

"This departure from God's Word and its great principles has developed in us pride and selfishness, resulting in the prevalence of human philosophy being substituted for God's revelation. This has led to the denial of God's great plan of salvation and the departure after human teachings and a human plan of salvation, which is producing lives of sin and ending in eternal death.

"Not only this, but the church is losing her preserving and enlightening power in the world. The church, when filled with God's truth and living and believing by God's plan, is the salt of the earth, to save it from corruption, and she is the light of the world to dispel its spiritual darkness. But when the church follows human wisdom in connection with the great questions of salvation and righteousness, the salt loses its savor and the light becomes darkness. Then the church becomes good for nothing, but is to be cast out and trodden under foot. This is a present peril. The church is fast coming to a place where organization is everything, and the truth of God's Word is little or nothing. As a result, she is raising and spending millions of money, but her record of rescue work and salvation for sinners has become perilously small. Civilization has crowded out salvation.

"This, of course, leads to a serious situation in our nation and in connection with our civilization. Our nation was built upon principles derived from the Bible. In departing from the Bible, as a nation, we are departing from our very life principles. As a result, we are becoming lawless. That lawlessness

is being manifested with on-rushing waves. It is entering the most sacred relations and appearing in the most violent form, and this violence increases with knowledge, advantages and power. Murder is one most terrible form of the violence. Murder by the educated, and that in the most pernicious form, like Loeb and Leopold. Murder by youth under their majority. A boy of seventeen murdered his mother for money. Another of fourteen murdered his grandmother. A girl in her teens murdered her mother, and so it goes on, growing blacker and blacker. Robbery occurs everywhere. Marriage is being ignored and divorce increases beyond anything previously known. The wisdom of man in the form of socialism proposes to abrogate marriage altogether, and this propaganda is systematically fostered.

"What is the remedy? There is only one: Back to the Bible. Reject the teachers and the teaching that have attempted to reduce the Word of God to a traditional literature, and let every man and woman, every youth and maiden, every boy and girl, return to the Bible, learn it, meditate upon it, honor it, and God will be gracious and restore His church and save our land. The Bible! the Bible is the hope of the times, of the church, and of the nation."

Down in Florida.

Some weeks ago I wrote about the camp meeting at Lakeland, Fla. It was a blessed time of refreshing from the presence of the Lord. I hear good reports from it, and the people are already looking forward to next February for a great gathering and a time of salvation at Lakeland.

I had a little rest in Miami, at the close of that meeting, which I very much needed, as I had been on the go almost constantly since the middle of July. I preached two weeks at Riverside M. E. Church, South, for Rev. H. C. Hardin, pastor. We had a good meeting, but not a great revival; many were at the altar and some were graciously blessed. On the last Sabbath Brother Hardin received a number into the church and baptized several babies. This church has an excellent Sunday school and many fine people. Since coming to this church Rev. Hardin has received a large number into its membership.

Dr. Stuckey was transferred from Texas to the pastorate of Trinity M. E. Church, South, in Miami. I heard many expressions of appreciation of his ministry from his people. I preached one Sunday morning at Trinity to a large and receptive congregation and had a good time. I also preached once for Rev. G. B. Stephens, pastor of Tarboux Memorial M. E. Church, South. He had just closed a good revival. This church is named in honor of Bishop Tarboux, of the United Methodist Church of Brazil, a most saintly and beloved man.

One Saturday I took dinner with Brother Howell, one of my Asbury boys. He is pastor at North Miami Beach Methodist Church. He had an understanding with his people that if I was not too tired to preach he would ring the bell, and so he did, and I preached a short sermon. I also preached once for the Central Church of the Nazarene, which is taking on new life, in a new location and a larger building. So I was privileged to preach to many Floridians, and to visitors from a number of states, who had formerly heard me.

One of the great pleasures of the trip to Florida was to meet with Dr. W. K. Piner, who is stationed at Miami Beach, M. E. Church, South. We lunched together a number of times and had lots of talk about Kentucky preachers we had known and loved, among them Jim Bigham, B. A. Cundiff, Foster Hayes, the Campbell Brothers, the Lewis Brothers, Dr. Settle, Dr. R. W. Browder, Dr. Frank Thomas, Dr. J. J. Tigert, Dr. Gross Alexander and others. It is a means of grace to talk about men whom we have known and

revered who have gone home, to long for, and hope to meet and love them forever.

One Saturday Dr. Piner came for me in the morning. We got into his car and went away off to a sequestered spot on the ocean beach, sat in the sun, talked and rested, for I was tired in every joint of me. Piner is a fine cook, at least, he knows just how to fry fish. We talked and rested and ate fish. He had brought everything we needed for our culinary department. It was a great day, only too short. A day like that should have a hundred hours in it. The ocean was very calm, the tide rose quietly, and the waves rolled in gently, while the waves of grace rolled in from heaven and our hearts went up to Christ, and out to all mankind.

H. C. MORRISON.

Some Graduation Gift Suggestions

Our friends so often write us for suggestions of gifts for special occasions, that we give the following for your convenience. We feel a very sacred responsibility because of the confidence you place in the literature we suggest, and to the best of our knowledge and ability to judge, these are some of the finest and best books on the market to place in the hands of young people.

- "The Trusteeship of Life," by Wm. George Jordan \$1.00
A wonderful book to place in the hands of young people. Mr. Jordan gives good counsel for the practical affairs of life.
- "The Book of Courage," by W. J. Dawson. 1.00
A young student to whom a copy of this book was presented, says he has gotten incalculable good from it, and that it has helped him to help others.
- "The First Soprano," by Mary Hitchcock. 1.00
A masterpiece of Christian fiction. This book has won its way into the hearts and homes of thousands of young people.
- "Eyes in The Dark," by Zenobia Bird. . . 1.50
A purely scriptural story, full of adventure, and young people just devour it.
- "Adoniram Judson, Apostle of Burma," by L. Helen Percy75
One becomes enthusiastic as one reads these thrilling tales of heroism, adventure, love, triumph and dangers among the cannibals.
- "Men Who Played the Game," by Archer Wallace. 1.00
In this book is the story of the man who discovered X-Rays, the man who helped the blind to read, and twelve others just as interesting.
- "Girls Who Achieved," by Winifred and Frances Kirkland. 1.00
The stories gathered here are of women whose triumphs have been in slightly different, but not less heroic endeavors. Every girl who reads the stories in this book will feel that she too can do as well as these heroines.
- "Beautiful Girlhood," by Mabel Hale. . . 1.00
Every girl has need of guidance, and many girls lack the counsel this book gives. It is invaluable.
- "Ideals for Earnest Youth," by A. T. Rowe. 1.00
The world lies before youth; every avenue of life is open before youth. This book serves as a guide to every legitimate opening that young people may make the very utmost of their lives and opportunities.
- You need not hesitate to order any of the above books, as we feel confident you will be delighted with any of them you might select. But in case you are not pleased, you may return them within 10 days in good condition, and we will make an exchange with you.

WITH OUR YOUNG PEOPLE

REV. ROBERT G. WITTY.

GOD, YOUTH, AND THE WORLD.

II. THE ANSWER OF YOUTH.

Scripture: 1 Samuel 3:1-10.

Approach to Subject. (For Leader's Talk).



Last week we saw clearly that God is challenging youth to do his will in this world. Nothing short of being right and standing against wrong can accomplish the divine purpose. Before this requirement the weak may cower, the evil may sneer, the godless may scoff; but the brave, the good, and the true will answer with the glad consecration, "Speak, Lord; for thy servant heareth." These are the young people God needs,—youth who will dare their lives in faith in him and in his Kingdom. Give God that kind of servants and he will again do that "At which both the ears of every one that heareth it shall tingle." Let us, who wish to meet this God-made challenge, study how we may rightly answer him.

Development of Subject. (For Leaguers' Talks).

You can't afford to say, "No," to God! We have come to the place where we cannot believe in a God who is not wise, good-toward-men, and holy. When this is the truth, then his will for the world is the greatest good and the highest progress which the world can attain. To refuse God is to refuse this great goal and high progress. God's purpose for man is higher than man's noblest aspirations. He who refuses God's will, robs others.

You can't afford to say, "No," to God! Each of us has a soul to save. That soul is more valuable than our possessions or our ambitions. We are those souls. Let the souls be lost and we are lost, even though some one else may save and use our possessions. The rich young ruler said, "NO," to Jesus. Though he kept the wealth, his soul was poverty-stricken and perishing. He robs himself who refuses God and God's challenge.

Youth's answer to God's challenge must at least be:

a. *An Understanding answer.* The problems of the world and of individuals are as complex and confused as the world in which they live. To be really helpful, it is not enough to be willing to serve. It is required in an efficient servant that he know the needs and *how* to meet them. A man might be willing to help save a sinner; but unless he understood something of the need of the human heart and something of the gospel of redemption, his mere willingness would avail his fallen friend nothing. Let him who would answer God's challenge study to understand. (Asbury College would be glad to send further material upon this need.)

b. *A Whole-hearted answer.* Too many of the people who profess Christianity have never given their *whole* hearts to Jesus. Notice how this reveals itself in Christians who are afraid to testify, too timid to pray aloud, and too powerless to lead others to Christ. It does not take a mighty man to do God's whole will; but it takes *all* of any man.

c. *A Present answer.* Not only time and tide, but nothing else waits for a man. The world moves ahead and leaves those who hesitate and quibble. While some wonder whether they will answer Jesus now or wait till some more convenient time, their opportunity is gone. The opportunity to serve is gone. There are many factors,—age, complex life, changing circumstances, the uncertainty of life, new inventions, and many oth-

er things,—which say, "If you are to answer God, speak quickly."

d. *An Abiding answer.* A great many people start to follow Jesus and then give up and quit. Jesus wants an answer that abides. Not the seed that *sprang up*, but rather the seed that *bore* abiding fruit received his blessing. Not the man who *began* to build, but the man who *finished* his task merited his praise. Put your whole life in for God; any less is not enough.

Conclusion to Subject. (For League's Discussion).

Let us, then, answer God rightly and go forward to victory!

Let us determine *how* we can meet God's challenge in our church, our community, and our school.

Consider: a. A young student for the ministry who was reprimanded for his careless life replied, "I have a right to these pleasures now while I am preparing. When I begin my work I will change." What is wrong with this answer? When does training end and work begin?

b. A young woman, who was in the bondage of a sinful habit, said, "I will answer the call of God; but this habit, which has taken years to form, will take years to break. God will give me power to gradually overcome it." What is the Christian attitude toward such habits? Could God use such a person?

Suggestion: have two short talks on the answer to God made by Adoniram Judson and Francis Asbury.

THE UNDENIABLE CHRIST.

Jesus, I cannot put thee by,

I cannot say thee, "No," again.

My love, my life is thine for aye.

Be in my heart enthroned and reign.

Jesus, I would not put thee by,

I joy in living in thy will.

My pain you ease, my tears you dry,—

With peace the vacant places fill.

Jesus, thou wilt not put me by

When life is dark with death.

In life I trust, in trust I die

To breathe thine own eternal breath.

MEDITATION.

Dead . . . why troublest any further?

Mark 5:22-24, 35-43.

"Thy daughter is dead; why troublest thou the Master any further," is a question belonging to men of little faith and short insight into the power and work of Christ. When life left, they would have let Jesus go too. But the clear eye of Jairus saw that when all other hope was gone then, indeed, was Jesus indispensable. They said, "Where there is life, there is hope." Jairus said, "Where Jesus, the life-giving spirit, is, there is hope even for the dead." Jairus received life back from the pale hands of death by troubling the Master further.

In the hopelessness of life's most complete defeats, Jesus is needed not less, but more than at any other time. Trouble him further. When hope is dead, when faith is dead, when purity is dead, when purpose is dead,—then, for life's sake, trouble him further. Without him is only despair. He can give breath to all that we could only let die.

Never forget that if any great part of life has died, Jesus' presence in life-giving fullness revives from the dead. Trouble the Master further and with thanksgiving.

PRAYER.

Blessed God of the Living, Giver of Life to the dead, come to us as we sorrow over our dead hopes and broken purposes. Teach our faith to trouble thee, to

quicken and re-form them into new life. Create in us that spirit which lives and believes upon thee to eternal life. . . Amen.

On the Literary Digest "Poll."

"I am asked all around the United States whether or not the Literary Digest poll on prohibition is 'honest.' I do not know; presumably it is, but I don't know, and cannot know. I do know this, the only official and properly-guarded polling system we have in the United States is at the regular elections. I know another thing: the official elections are the only elections or 'polls' which have any attractions for the prohibitionists of this country. There is not the slightest use in advising them to vote in such polls as that conducted by the Literary Digest, because the vast majority of them simply will not do it. They resent the whole thing and act accordingly. Rightly or wrongly, they consider the proposition simply a wet scheme concocted for propaganda purposes, and when they get a ballot they usually tear it up or throw it in the waste-basket.

"Suppose I got up a wet 'referendum.' Would the wets vote in it? They would not. They would consider that I was simply trying to put over a dry argument. In affairs of this kind, it seems almost inevitable that a wet man or wet corporation will get a wet result, while a dry man or a dry corporation will get a dry result.

"My friend Mr. DuPont up in Delaware conducted a poll of the registered voters of Delaware, asking their opinion on prohibition. Now every man in Delaware has either received a favor from DuPont or is expecting one. I am a native born Delawarian and I know. I even thought that he might help me in one of my temperance enterprises once. Of course all of those who wanted to please Mr. DuPont made out his ballot wet, signed his name, and sent it in to his office. Those who could not conscientiously vote wet hid the ticket in the family Bible or elsewhere or did not vote at all. Soon Mr. DuPont announced to the world that Delaware was going overwhelmingly wet. I was debating prohibition with a Jewish rabbi in St. Louis that night and had that announcement flaunted in my face, so I sent a telegram to Mr. DuPont, saying, 'I will bet my fortune against yours that I can come to Delaware and conduct a poll on prohibition and get a result almost unanimously dry.' And I could, and I would, and he knows it. What did Delaware do at its first chance to go to the polls in a regular election after Mr. DuPont's referendum had found the state so overwhelmingly wet? Why, they marched up and elected dries whether they were on the Democratic or Republican ticket.

"The Literary Digest has had other polls, invariably wet, and subsequent elections have shown them up in a perfectly ludicrous way. State after state recorded as wet with the Literary Digest was recorded as overwhelmingly dry in subsequent regular elections."—Dr. Clarence True Wilson.

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---GLEANINGS FROM THE EVANGELISTIC FIELD---

CAMP SYCHAR NOTES.

Calvin R. Poulson, Reporter.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11.

This verse makes clear the manner in which God's people are to overcome the devil.

Even great preaching will produce but little results where not accompanied by the testimony of those who have witnessed the power of the cleansing blood of Jesus.

The program of Camp Sychar is so-arranged that testimony has its rightful place. The following is a part of the many testimonies given the last day of the camp at the People's Meeting led by the Secretary, Rev. Shiltz: "I want to testify to a definite and clear conversion; then later I sought just as definitely and obtained the blessing of entire sanctification."

Mrs. Wharton: "Saved through the precious blood of Jesus."

Mother Patterson: "This will probably be my last testimony at Sychar. I expect to be in heaven by another year."

Miss Bebout: "I have joy and peace in my soul." Rev. and Mrs. Gibbs, returned missionaries from Africa, both gave definite testimony to the fullness of the blessing.

Mr. Buher, of Coshocton: "God has answered prayer and healed my wife of cancer."

Mrs. Garber: "I have been a member of the church since I was three days old: I was brought up in the Roman church. Praise God, I can now testify to the saving and sanctifying power of Jesus' blood."

A Sister: "God has come into my heart and cleaned house; now I do not get nervous, even when the preacher comes."

Rev. E. L. Smith: "If I should live to be one hundred and fifty years old I will try and come to Sychar every year."

Rev. Bissell, from Africa: "Great victory because of the presence and power of Jesus."

Brother Stull: "God has opened the way for me to come to Sychar another year, and my soul is full of glory."

Brother Peters, of New Jersey recites a soul-thrilling poem telling how God has set him free.

Brother of eighty-six years gives his farewell testimony, saying: "I never expect to be on this sacred spot another year."

Mrs. Burt (a converted Catholic): "I have never found a place on earth like Sychar."

Rev. Guiler: "Jesus sweetly saves and sanctifies."

President Lewis: "I am feasting on the good things of Canaan. The Lord fully satisfies."

WAYNE, MICHIGAN.

Recently we closed a three-weeks' revival meeting at the Waynecord M. E. Church, Wayne, Mich. It's both a new field and a hard field; nor did the fact that the full gospel was preached every night, help to bring the crowds. It did not. Holiness preaching has never been popular, notwithstanding we had a good meeting. Ten charter members were received on probation. Brother Robert Ramsey, of Detroit, was the evangelist. God uses this brother to stir both sinner and believer. Manifestly, God wants him in the evangelistic field. The undersigned has labored with this brother in two campaigns and found him a fine yokefellow.

Frank M. Purdy, pastor.

CHICAGO CENTRAL DISTRICT CHURCH OF THE NAZARENE.

I have lately visited the churches in Southern Illinois. In that great section we have one of the finest people of our entire District. We are making substantial progress down there. We are having great crowds in our churches and our home missionary work is looking up.

We have lately organized a church at Whittington, Ill., with about forty members. We have another church near Omaha, ready to organize. We organized a church at Granite City last fall.

We have a fine crowd of young preachers down there. These preachers are really aggressively pushing our cause. Brother Wilson and the dear people at Roxana are building a new brick church. Here is a young Nazarene church just a few years old in the midst of those great oil refineries such as the Shell, Roxana, Standard Oil, and we have a great crowd of near 100 people. Another example of what can be done in starting a Nazarene Church. In East St. Louis, C. I. DeBoard is getting a good foothold in that town of some 70,000. I was with Brother DeBoard also at the church where Brother Leo Latham is pastor on Sunday; fine Sunday schools and great people.

At Tilden, Ill., we have a fine church, a fine young pastor in the person of Robert Jones. Brother Jones is the zone President of the N. Y. P. S., and they report great zone conventions with crowded houses and many people finding God. Also at Tilden we have a new camp shed and God is blessing them much. Brother Ardile Reese is pushing this matter.

G. N. Mitchell is doing the job in a great way at Murphysboro. They have just closed a revival with an evangelist and I think have taken possibly twenty or twenty-five people into their church. They had a great service and God was there in a mighty way. At Gorham we have a fine little church and Brother Denton is the good pastor and is doing a

fine work. At Carterville Bro. Ernest Rice, who is just starting in the ministry, is being well received and doing good work. At Royalton, Bro. Killion is doing fine work; they are putting on a Home Missionary meeting at DuQuoin, a town of some 10,000. At Benton we had a crowded house. Bro. C. E. Fritsch is the good pastor there. On Saturday night we were at Mt. Vernon, with Bro. Hester. Here we are crowded to build a new church. At Olney, Bro. Earl Allison has done the miraculous—bought a lot—put in a basement; crowded house on Sunday night. Southern Illinois is on the upward grade. Let us start this year—A dozen new churches in Southern Illinois. If interested—write E. O. Chalfant, General Delivery, Danville, Ill.

OUR LATEST NEWS FROM CHINA.

Miss Aggola, writing of the war situation, says: "Today's paper tells of a fierce battle going on in Shanghai. To see us about our work you would think there was nothing happening for we are going on with our work and not slackening our pace one bit."

Rev. C. W. Troxel has conducted evangelistic campaigns in many places and among various denominations the past year. Writing of a series of services in a Lutheran mission he reports:

"The meetings took on quite an interdenominational character. Chinese from the Baptist, C. I. M., American Presbyterian, Church of England, Canadian Presbyterian and Free Methodist as well as Lutheran missions were present. Several Mohammedans also frequently attended. The chapel was far too small to accommodate the crowd. They filled all available space and even had the platform seated full. The time was too short, yet the Holy Spirit wrought deeply and took many clear through to victory."

One of our tent evangelists reports as follows: "At four different places upwards of two hundred thirty people have found the Lord. The first place visited was Maotzuili. We had very good services there. When it was time for the tent to leave, the Christians gathered about and wept. The second meeting was at Cheng Chia. During the two weeks we were there over fifty turned to the Lord. The third place was Chao Tien Tsun. We had a wonderful time here. A total of eighty-eight turned to the Lord. The fourth place was Keng Chuang. We were the first ones to go to this village to preach the gospel. Over forty were saved."

Mr. Earl Newton writes of one of our outstations: "More than sixty people within a radius of six miles from Hsin Chuang have turned to the Lord. This is the result of personal work on the part of some of the Hsin Chuang Christians and their pastor."

A Chinese Evangelist reports: "We have had a big revival here at Kuansien. Every day we preached on sin, the results of sin and the experience of holiness. The attendance was very good. Great conviction came upon the people. Both men and women with bitter tears confessed their sins and came to the Lord." Jas. R. Bishop.

BUSY IN THE LORD'S WORK.

The three months of the first quarter of the new year have found us busy in the Lord's work conducting campaigns in various parts of the country and for several denominations. I am glad to be able to report that in the majority of these meetings God has helped in a most gracious manner and our own hearts have been warmed over and over as we saw the outpouring of the Spirit of God upon the hungry penitents at the altars in these meetings.

Our first meeting was with the P. H. Church at Easton, Md. Rev. H. J. Olsen is the pastor of this church and he is well known throughout the general church. God gave us a goodly number of seekers and some real work was done. It was a pleasure to work with the church and pastor.

Our next meeting was at Camden, N. J., with the Wiley M. E. Church. As this church is in the foreign section of the city it was impossible to do much but a number sought the Lord and we feel that some definite work was done for the Master. A feature in this church is an all-day meeting each Thursday with a broadcast between four and five over Station WCAM. We were on the air and brought a full salvation message each time.

From there we went to Glassboro, N. J., for a short week-end convention in Brother Lewis Adam's church and what a time we had; seekers at every altar call, the last night 26 responded, and how they prayed and shouted their way through. Rev. Adams and I went into Camden for the all-day meeting. He preached for them in the morning and I in the afternoon, also we were on the air during the broadcast hour.

Closing the services at Glassboro, we went to Camden, for a campaign in a Wesleyan Methodist Church where Misses Richardson and Hazzard, choice handmaidens of the Lord, are the capable pastors. These sisters know how to prepare for a special meeting and on our arrival the church was in such a splendid condition that seekers were forward at the opening service. What scenes of victory and pleasant memories of this meeting are ours.

Our next meeting was with Rev. H. J. Olsen, of Trappe, Md. Brother Olsen was unable to attend, but God came in answer to prayer and many were the seekers and great was the result of this revival. The last service was most precious with the altar

filled with seeking souls, many of them were men. We feel that we were simply the instrument of God used here to reap where others of greater power and ability had so faithfully sown, especially do we feel that the wholesome results of this meeting were largely due to the honest and faithful work of their godly pastor, Rev. H. J. Olsen.

After a few days at home we hurried on to South Bend, Ind., to help Rev. Walter Speck in a short eight-day meeting. Here is the promise of a good substantial work and we feel that under the sacrificing labors of the good pastor, this work will emerge into a full fledged worth-while church. Easter Sunday was a great day with many seeking the Lord and the meeting proved a real blessing to all.

This meeting closed out the Assembly meeting for us. We have seen hundreds at the altar and a great number pray through to something definite in Christian experience. We purpose to push on trusting in the God of Battles. D. E. Wilson.

THE ORIENTAL MISSIONARY SOCIETY, KOREA.

Rev. Robert Chung, Evangelist.

"Grace, Grace, God's Grace," is sufficient for even the unfortunate Koreans. In the last two series of meetings the Spirit of the Lord was manifested, and sinners were saved and set free from eternal hell.

Yungdongpo is a city of factories and sin, and the only church working there has suffered much from the rough people who work in these factories, and has been persecuted for seven years. With prayer, I led the revival meeting in this city. Some workers from another church not far from this place came to assist in the meetings. From the very first service the altar was packed and souls prayed through to glorious victory. The next morning at the five o'clock service we also had a great time.

It is common knowledge that all workers from the denomination of which these men came to assist in the meetings, are afraid to come to the altar and pray and confess their sins. These two brethren were also afraid and were no exception to the rule; they were afraid to search their hearts, for fear of hidden sin. While I was in a room, an Elder came to his pastor in the next room and said, "Pastor, we have to close this meeting right now. I don't want this preacher to preach too hot and go after sin too much." Of course I heard all that he said, but I just knelt before the Lord and asked him to give the victory. The Lord had been giving victory; in every service the Holy Ghost worked and convicted people of their sins. The Lord answered my prayer and gave me victory, and also answered prayer for the Elder who wanted to send me away. The Holy Spirit convicted him and he also received the blessing. All over the place the people were weeping and crying for God to forgive their sins and give them peace.

I found there had been serious trouble in the church between the elders and the pastor. They had been fighting for seven years and declared they would continue even though it were thirty years more, but the Lord intervened and brought them together to the altar to pray. Oh, our hearts were cheered! They knelt down before the Lord with their arms around each other and cried for mercy and pardon. At last they were forgiven and the Lord set them free. The dignified elders and the minister shouted with joyful sounds and tears, and danced around the altar. Hallelujah! Praise his holy Name! He has given the victory. In this meeting one hundred and fifty-seven were sanctified, one hundred and thirty-eight saved, and nineteen reclaimed.

The next meeting was held in the Oriental Missionary Society Church at Pook Chung. The Holy fire was present in this meeting and burned sin. Here, too, the elders and minister from another church had been causing trouble, but the Lord worked in their hearts and the trouble was all ironed out. In the five o'clock meeting in the morning there were around one hundred and fifty present; in the evening there were around five or six hundred. Many told of how hungry they were for spiritual food, and to receive the real blessing of the Lord. Here, also, the minister and two elders from a church of another denomination came to the altar and received the blessing. These people were very much opposed to holiness, but their opposition was broken down as they saw their need, and they went clear to the bottom, confessed their sins and were saved. They shouted as they realized that they were children of God. They said to me, "You make even the Presbyterians to shout and dance." I answered that "It is not me, but the Lord, so do not blame me." In this meeting one hundred and five were sanctified, ninety-two saved, and fifty-nine reclaimed, and many received special anointing. Some had walked one hundred and seventeen miles to this meeting.

I want to ask your prayers for the coming Evangelistic campaigns. I also want to thank the friends who made possible this fine tent—Dr. H. C. Morrison and my classmates. It will be a Tabernacle where lost souls will find the Lord.

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(Continued from page 1)

Somehow, a very large percent of people have gotten into their heads a notion that preachers and churches ought to mean the salvation of souls; that the supreme concern ought to be the bringing of the lost to Christ; that everything in connection with the church ought to be subservient to, and in the interest of, the salvation of sinners.

Sometime ago, I heard a man say, "If the Methodist preachers in the city of Chicago had not been badly tainted and shot to pieces with modern liberalism, but had been filled with the Holy Spirit, and pressing the work of salvation with yearly revivals in their churches, the old-time summer camp meetings and tent campaigns, with lighthouse missions in the slums and carrying on with the united and holy passion for the winning of sinners to Christ, from bishop down to the humblest pastor with a little flock, that Chicago would be an entirely different city; that many men who are now bootleggers and racketeers would have been converted and would be devout and earnest Christians; some of the most reckless law violators would, in all probability, be great mission workers, earnest preachers and successful soul winners." Is it not possible that this brother's statement is correct?

Jesus Christ, speaking to his disciples, and for his disciples, his church in all ages said, "Ye are the salt of the earth. Ye are the light of the world." It looks as if much salt has lost its savor, and many churches have hidden their lights under the beds in which they are sleeping too soundly to hear the call and cry of a lost world; and worse still, of the earnest whisperings and urgings of the Holy Spirit. This evangelistic subject is interesting, and we might write about it for months, but the evangelist is with us and will remain and preach in the church, or hall, or tabernacle, or tent, and the people will hear him. Blessed is the church that uses all of the means, and all of the God-called agencies to the utmost for the salvation of the lost. To the God-called evangelist we would say, "Go preach!" But you say, "the doors of the church are closed." Our answer is, "Go preach!" and to every excuse offered and every objection, we answer back, "Go preach!"

Give me that I may give again,
That, having nothing, I may give
Freely to all way-faring men
Water of life that they may live.

STRANGE DREAMS.

No. II.

YOU are thinking of the coming General Conference in May. You read of it in the church papers; you sit up late and talk with a serious, thoughtful friend about the needs of the church, and what the General Conference should do. You spend the last forty minutes of the conversation about how many bishops should be elected, and the class of men who should be elevated to that important office. You agree on who should not be elected. You and your friend are depressed; you are deeply concerned about the church. You say that there is a startling loss in the membership, and a large falling off in contributions for the enterprises of the church.

After going to bed you think over what your friend has said. You are anxious about the future of the church. You doze off; you dream that May has come; you are in Atlantic City; you parade the board walks; you meet with many friends, you also see many strange faces; there is much talk of needed legislation. There is some excitement; you dream that you are a member of the Episcopal Committee; quite a debate comes up in this committee with reference to the number of bishops who should be elected. One brother who, some years ago, had prospects, but has rounded the Cape of Good Hope, to whom the luscious grapes of high office have become sour, gets the floor and makes a speech. He is a bit excited; he speaks against the office of bishop. He says that "No such office is contemplated in the teachings of Christ." He says there is nothing in the teaching of the New Testament to justify such power and lordship of any man over his brethren. The blood rushes to his brain, his face gets crimson; the brethren who know of his aspirations eight and four years ago, smile at each other; he becomes more eloquent. He says the bishops no longer control the appointments, that the laity in all of the leading churches select, call and dismiss their pastor; that the bishops simply make the appointments as they are dictated to by the men who hold the money-bags. He says that it is not only true of the great city churches, but it is true of second, third and fourth rate stations; that it has come to pass in many instances that, after a bishop has made the appointment, the people refuse to receive the pastor; that they positively declare they will not support him, and that's the end of it; that he can send them some man they desire, whom they believe will fill the bill, or during the depression they can close the church, or pick them up a local preacher, perhaps, of some other denomination, who will be inexpensive; that they can run their Sunday school and prayer meeting without a pastor. The orator warms up, beats the palm of his left hand with the clenched fist of his right, and declares that there is not a high-rate preacher among the first appointments of the church who will have the office of bishop. He names men who have refused to be elected. He says that it would be a humiliation to bring them down from their great pastorate to roam about the country and be dictated to by small fry laymen about where they should live, and the appointments they are to make. He says that we have come to a period in the history of the church when only second or third class men will have the office. He throws back his shoulders, lifts up his hands, and steps back, filling his lungs with a long breath, for a tremendous climax; but as he steps back he strikes a chair, knocks it over; the noise of the chair awakes you, and you say, "What a strange dream!" But as you lie there and reflect you remember, with a smile, that this brother who was delivering the speech was an eager candidate for the of-

fice of bishop, with some prospect eight years ago, that four years ago he got a small scattering vote; that he was taken sick, spent several days in bed, and the physician who was called to see him, counseled several weeks of absolute rest, that he was in danger of a nervous breakdown. You fall asleep and, undisturbed by dreams, get a quiet rest, awake refreshed and tell your wife at the breakfast table of your dream, and you have a laugh together at the expense of the orator you listened to in the visions of the night.

H. C. M.

Asbury College.

I feel that I must write a few lines to a host of parents and young people whom I meet in my travels, who wish to come to Asbury College. Often parents come up to me in a meeting where I preach, with babes in their arms, and little children about their feet, who say, "Brother Morrison, we are hoping and praying to send our children to Asbury College for their college education." I meet young people across this nation, many of them saying, "I fully expect to come to Asbury College."

I am writing these lines to that host of people who are facing toward Asbury. Some months ago, Dean Hughes, of Asbury College, sent out a questionnaire to a few people in various states, asking why they educated their young people in Asbury College? I print below some of the replies:

"I think it is the safest, best and most economical school you can send to, especially so because you lay special emphasis on education of heart first."—Wm. Jordan, Mississippi.

"We felt that their faith in the Word of God would not be under-mined here."—A. R. Morford, Oregon.

"Because there is no other place comparable. 'Safety first'—in education and religion."—C. L. Hawkins, Kentucky.

"Because it is distinctly a Christian college—not in name only—but in teaching, practice, faith and living."—Mr. and Mrs. George Baker, Georgia.

"Because the pure Gospel is taught, and Jesus is honored and glorified."—J. A. Ewing, Georgia.

"Would say my daughter chose Asbury herself, preferring a school with the spiritual atmosphere it has always been noted for."—J. W. Kahl, Indiana.

"I know of no school that excels Asbury in the spiritual uplift."—L. E. Edwards, Texas.

"Because of personal knowledge of high spiritual standards and fine social environments along with the strong scholastic leadership."—F. S. Taylor, Illinois.

"Preeminently for the religious instruction and influence."—Dean F. H. Larabee, Asbury Theological Seminary.

"In order that she may be in a genuine spiritual atmosphere where Biblical holiness is taught, believed and practiced."—Rev. R. M. Stockton, Illinois.

"We have a sense of security and peace of mind as we think of our daughter under all of the good and wholesome influences which are obtained at Asbury College."—C. L. Shepard, Georgia.

"Because it is a clean school, and stands for the whole Bible."—E. J. Richards, New York.

"Feeling assured that the faith of his youth would not be destroyed or shaken."—Mrs. Edd Ferguson, Wisconsin.

"Because in Asbury the mental and physical phases of school life, while well provided for, are second to the spiritual culture given. Preeminent are spiritual things."—L. W. Thomas, Kentucky.

"Because I had seen some of her Christian, manly products."—H. D. Gough, Kentucky.

"Because it is strong on the fundamentals and holiness, and has a world wide vision."—F. E. Moore, Florida.

"To be in a Holiness School free from destructive criticism."—A. L. Bevan, Kansas.

"Because of Asbury's superior refined spiritual influence."—S. E. Carruth, Mississippi.

"That I might save my children from spiritual wreck."—G. H. Winslow, North Carolina.

"Because of the superior all around training he gets, fitting him for life's work."—R. W. Beadle, Louisiana.

"Because of its outstanding position on Bible teaching of full salvation."—Joseph Enlow, Kentucky.

"Because it is an evangelistic Christian College, and holds the right relationship of Christianity to education."—C. W. Petty, North Carolina.

"Because there they get intellectual training in connection with spiritual training. Their faith in God's Word is not destroyed but strengthened."—Geo. B. Burkholder, Kentucky.

"I sent my daughter to Asbury College because I want her to have intellectual preparation equal to the best that can be obtained, and spiritual training without a taint of modernism."—Hugh B. Kelso, Delaware.

"Because of her clean social atmosphere and making Christianity first."—E. B. Wiley, Tennessee.

"I sent my son to Asbury College because of its excellent educational facilities; because of its Christian faculty; and because of the Godly atmosphere and character building environment within which its students are placed."—Mrs. Horace B. Brown, Mississippi.

"First:—Because it upholds the Bible standard of real salvation of Holiness of heart and life, and its professors, while learned men, have that simple, child-like faith in God and in his Word, as revealed to mankind in the Holy Bible.

"Second:—Because they practice what they preach by exalting Christ, stressing conversion, and sanctification as a second work of grace. Because they educate the whole man, and not his head and heels to the exclusion of his heart."—A. W. Townsend, Georgia.

"We believe Asbury to be a great center of Christian instruction and devotion."—A. H. King and Wife, Indiana.

"Because we thought Asbury a Christian College, free from modernism."—F. E. Roberts, California.

"That with her 'wisdom she get understanding' of God's Holy Word."—Frank Rosekelly, Ohio.

"Because of Asbury's well-known loyalty to evangelical Christianity."—W. R. Williams, Ohio.

"Because I believe the Bible is taught in all of its fullness, and for the Christian influence thrown around the child."—J. M. Taylor, Kentucky.

"I brought my eight children to obtain the best religious, moral, and social environment possible."—R. E. Deitz, Kentucky.

"Because you make spiritual culture primary, mental culture secondary and then physical culture."—H. G. Maitland, Kansas.

"My son wanted to study for the ministry, and I knew of no other college equal to Asbury College in preparing him for this work, so I asked him to go to this school."—C. C. Laine, Virginia.

"Because we wanted a college that would not wreck their faith in God and the Bible. We have not been disappointed."—W. B. Thompson, Colorado.

"Mainly because of its excellent moral and spiritual environment."—C. R. Chilton, Florida.

"To give them a religious education, knowing that Asbury stood for the whole Bible."—W. H. Scudder, Kentucky.

"Because of the deeply spiritual influence that would surround her life daily."—Mrs. B. H. Thomas, Georgia.

"Because of its fundamental religious teachings."—C. W. Fultz, New Jersey.

"Just because of the old-fashioned teaching of the John Wesley Doctrines."—C. R. Shover, Ohio.

"Because there is such a wonderful spiritual atmosphere here and this school stands for the fundamental doctrines of the Bible."—Mrs. D. W. Fry, Ohio.

"Two outstanding reasons: The live spirituality of the school and high educational rating of different departments. The athletics are clean and the social life is well regulated."—Prof. C. C. and Margaret Crammond, Michigan.

Please Read the Following.

AN INSPIRING SCENE.

It was Commencement Sunday at Asbury College. The Hughes Auditorium was thronged; one hundred and twenty-five graduates were seated before the preacher of the Baccalaureate Sermon. President Lewis R. Akers had invited the former President, Dr. Henry Clay Morrison, to deliver the sermon. He arose and facing the vast audience, said, "On an occasion like this seventy-five years ago one would feel the need of a stimulant.

"Well, I feel that way now, so I am going to ask you graduates a question: 'Who of you found sin in your hearts and habits, repented, surrendered and threw yourselves upon the love and mercy of our Saviour and found life and peace, forgiveness, full and free, and the new birth of the soul till the regenerating grace went through and through you making you a new creature? And, subsequently, called to live the set-apart life of holiness made the consecration of all your ransomed powers and were consciously sanctified throughout soul, body and spirit, and are living in that sacred experience today? Stand up, if that is where you are.' (125 stood to their feet, 100 per cent).

"Stand there awhile," said Dr. Morrison. "I want the angels to get a snapshot of this scene and then hang the picture on the walls of glory to show that Calvary is still working."

As I sat on the platform looking at this scene, I thought it one of the most thrilling experiences of my life, and afterward said to myself, where else on earth could that have occurred? Where,

at home or in any mission field, could you get 100 per cent response to such a test, but in Asbury College? I am glad to be a trustee of this school and shall send my daughter—and if I had six sons I would plan to send them all to Asbury. You have to expose your children to something wherever you send them; in sending to Asbury College you expose them to religion.

CLARENCE TRUE WILSON.

Secretary General Board of Temperance, Prohibition and Public Morals.

I want all parents who desire to educate their children at Asbury College to write me a postcard or letter like this: "We have," naming the number of children, give their ages, "and desire to educate them at Asbury College," with address. All young people who desire to attend Asbury College write to me, giving your age, and what year you hope to enter Asbury. Give any facts you wish, with name and address. Write to me at once, Box 592, Louisville, Ky. H. C. MORRISON.

H. C. Morrison's Revival Engagements.

Paducah, Ky., May 11-15.

Newport, Ky., Grace M. E. Church, Dr. Robinson Pastor, May 18-22.

Asbury College Commencement May 28-June 6.

Lockhart, S. C., Rev. C. O. Dorn pastor, June 12-26.

Bethlehem Camp, Fla., June 30-July 10.

Wilmore Camp, July 21-31.

Indian Spring Camp, August 11-21.

Glasgow, Ky., Pentecostal Park Camp, August 25.

Dr. Morrison in Lockhart, S. C.

Beginning June 12, Dr. Morrison will begin a revival meeting in Lockhart, S. C., assisting Rev. C. A. Dorn, one of Asbury's honored graduates. The meeting will continue for two weeks. Prayer is requested for this series of evangelistic services, that God may make known his power to save, reclaim and sanctify.

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OUR PROTEST

We, the undersigned, heartily endorse the Eighteenth Amendment to the Constitution of the United States prohibiting the liquor traffic. We endorse the Volstead Act providing for the enforcement of the law against the liquor traffic. We object to any modification; a bill providing for the sale of light wine and beer would simply mean the restoration of the saloon. We feel that the nomination of a wet candidate for the presidency of the United States by either of the great political parties of the nation should be regarded as an insult to the intelligence and morals of the people of this great Republic. There are no circumstances under which we will vote for a candidate of either party who is at all in sympathy with the liquor traffic, therefore, the foe of humanity.

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

A HAPPY DAY.

"O Mother, isn't this the day?" asked Virginia eagerly.

"Yes, this is Friday, and in about two hours Aunt Alice will be here with Cousins Lois and Harriet," replied Virginia's mother.

"Oh, I can hardly wait. I'll be so glad to see them. They can ride in my new cart, can't they Mother?" continued Virginia.

Her mother nodded, then said, "You must be sure not to go too fast with them, for they are not as old as you are, Virginia, and they cannot take care of themselves so well."

"O Mother, I'll be careful. And may we play house in the yard?" "We'll see," said Mother.

Virginia went to look over her playthings, and the two hours passed quickly. Just when she was beginning to wonder if it were time for her cousins to come, she heard the sound of an auto in front of her home, and, running downstairs and out the front door, she flew straight into Aunt Alice's arms. A moment later she was giving Lois and Harriet a cheery welcome.

"Come, see my new wagon," Virginia said to them. "After lunch we can play house and I'll show you my dishes. But now I'll take you for a ride in the wagon."

The three children went off together very happy. Lois and her small sister, Harriet, held on to the sides of the wagon tightly while Virginia pulled them carefully after her. They stopped for a short time to watch some children who were playing across the street. That afternoon they had a tea-party on the lawn.

When the time came for Aunt Alice to take the girls home, they were almost unwilling to go for they were having such a lovely time. Do you know what made them all so happy? One big reason was that Virginia was generous. If she had been selfish and had not shared her playthings, then her cousins would have felt cross and unhappy, too.—Sel.

Dear Aunt Bettie: Have you room for a little boy from West Virginia? I am eleven years old and am in the sixth grade. My teacher is Mr. McCormack. He is a cripple and we all like him very much. He is a fine teacher. I go to Sunday school regular. My daddy is the assistant superintendent of our Sunday school. Daddy takes *The Herald* and I enjoy reading page ten. Who can guess my first name? It begins with D and ends with S, and has six letters in it. This is my first letter and I hope to see it in print. My birthday is Dec. 12. I would enjoy hearing from any of the cousins. D. Dwight Wickline.
Gap Mills, W. Va.

Dear Aunt Bettie: Will you let an old-fashioned New Hampshire girl join your happy band of boys and girls? I am nineteen years old, five feet, five inches tall with dark brown hair and brown eyes. I am very glad to see so many young people giving their lives to the Lord Jesus. This is the only and happiest way to live. My only desire is to follow Jesus where he may lead me. I am a Sunday school teacher at the Christian Mission, Laconia, N. H. My class are children from nine to twelve years. Some of these are Christians. May the Lord Jesus bless every child of his which has written to Aunt Bettie on page ten of *The Pentecostal Herald* and keep them separated unto himself and ready for his coming. I would like to hear from the cousins.
Bertha Baldwin.
Rt. 5, Lakeport, N. H.

Dear Aunt Bettie: I am just a Tennessee boy wanting to join your happy band of boys and girls. I live on a farm and like farm life the best of all. I go to the Y. A. I. High School and like it fine. I am a Freshman this year but hope to be a Sophomore next year. The following list is the courses I am taking: Algebra, English, Agriculture, and General

Science. My father takes *The Herald* and I like it real well. I always read page ten first for it pleases me to know there are so many industrious young girls and boys in the nation. I am seventeen years of age, have black curly hair, black eyes and fair complexion. I am five feet, ten inches tall and weigh 155 pounds. My brothers and sisters sometimes call me "Slim" because I am straight and tall. I like to write and receive letters, especially from girls, so I would like to have some girls write to me. As my letter is getting rather long I will sign off and let some one else have the space.

William Horatio Lefew.
Forbus, Tenn.

Dear Aunt Bettie: Will you let a little Kentucky boy join your happy band of boys and girls? We take *The Pentecostal Herald* and I enjoy page ten. I am a Christian. I was converted last Sunday. What is the first remarkable occurrence after the flood? What was the first prophecy relating to the Saviour? What prophet sent his servant seven times to look for a cloud? Where are thorns and thistles first mentioned? Who concealed their earrings under a tree, and why? What was the first created thing? Which is the first mention of a chimney?
Vernon Ensor.
Box 108, Fullerton, Ky.

Dear Aunt Bettie: Here I come again to join your happy band of boys and girls. I have written once before and my letter was printed. It has influenced me to write again. I received several letters from the cousins and thank all of you for writing to me. I enjoy getting letters from you dear cousins and wish I was acquainted with you all. I enjoy reading *The Pentecostal Herald*. I thank God for a paper like it. I am a member of the Methodist Episcopal Church, South. How many of you cousins read novels and trashy papers of any kind? I do not. I love God and want to live for him. He loves every one. He will not put temptation on us so great we cannot resist if we are strong enough in faith. It seems vain sometimes for me to live a Christian life, but by the help of God I am determined to live for him to the end. I kindly ask all of you dear people to pray for me.
Marie Bryant.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I was converted Feb. 21. Our evangelist came from Asbury College at Wilmore. He is sure a good preacher. Bible Question. What king was smothered by his servant with a wet cloth? What was the Saviour's first command to his disciples? What two evangelists sang and prayed in a dungeon?
Eleanor Ensor.
Box 108, Fullerton, Ky.

Dear Aunt Bettie: Will you let another little boy join your happy band of boys and girls? I like to read page ten. This is my first year in school and I like to go. We have had a warm winter and that makes it enjoyable. I hope to hear from some of the cousins.

Robert Louis Stevenson.
Rt. 2, Hartford, N. C.

Dear Aunt Bettie: I have been a reader of *The Pentecostal Herald* for some time, and think it is a very good paper. I always read page ten and enjoy the letters very much. It is nice to read of the testimonies of so many young people. I belong to the Free Methodist Church and try to go to preaching service every Sunday. I teach the Junior Sunday school class, which consists of boys and girls between the ages of eight and twelve. I enjoy telling them about Jesus and his great love for them. Just now I am taking up a teacher's training course, which is very interesting and instructive. We also have a Young People's Missionary Society organized, of which I am the Home Mission Secretary. I am a Canadian girl,

have dark brown hair, grey eyes, weigh 120 pounds, height five feet, seven inches, and am twenty-three years of age. Would enjoy getting letters from anyone near my own age or older. Will try to answer all letters received.
Alta Switzer.
Box 292, Roblin, Manitoba, Canada.

Dear Aunt Bettie: Will you let another Tennessee girl join your happy band of boys and girls? This is my second letter to *The Herald* and I hope to see it in print. I am eighteen years of age, have grey eyes, brown bobbed hair, fair complexion, and weigh 118 pounds. I go to Sunday school every Sunday. I live about 35 miles from Nashville, the Capital, and five miles from the Cumberland River. Would be glad to hear from all the cousins.
Lillius Duke.
Rt. 3, Charlotte, Tenn.

Dear Aunt Bettie: Will you let a little Piedmont girl join your happy band of boys and girls? This is my first letter to you and I sure would like to see it in print. I am thirteen years of age; I am in the fourth grade. Mother is dead and I live with my auntie and uncle. I enjoy my home. Uncle is pastor of an M. E. Church. I go to Sunday school and church every Sunday. I got saved in a revival held by Brother B. G. Carnes. I like to hear him preach. My uncle takes *The Herald* and I like to read it.
Bernice Wright.
Piedmont, Ala.

Dear Aunt Bettie: I enjoy *The Herald* very much. I take other papers but I like *The Herald* best. I get so much good out of them. I have taken it for fifteen years or more and I don't feel like I could do without it. Hope Bro. Morrison got a good many subscriptions. May the Lord bless you both.
Mary C. McAlester.

Dear Aunt Bettie: Will you let a little Piedmont girl join your happy band of boys and girls? I am fourteen years old. My birthday is Oct. 11. I am in the sixth grade at school. My teacher is Mr. Rice. My first name begins with M and ends with Y, and has four letters in it. The one that guesses my name please write to me. I have two brothers and two sisters. My parents are living. I go to Sunday school. My father and mother are Methodists. Father takes *The Herald* and I enjoy reading the paper. I hope W. B. is out taking a walk.
M. Ethel Franklin.
204 Smith St., Piedmont, Ala.

Dear Aunt Bettie: I will write you again to inform you that I am the man that was cast on top of a hog truck more than seven years ago. My limb was dislocated at the hip. I haven't been able to stand on my feet since that time. I sold my farm and stock as the renter of the land wouldn't pay the bills, and my money is gone. I appreciate reading page ten, also Sister Morrison's letters and the editorials on page one. I appreciate the kiddies' letters very much. I suppose Bro. H. C. M. is in Florida yet. When will he be home? As the young folks say, "please publish on page ten as I would like to see my letter in print." I am 77 years of age, trusting in God to restore my limb so I can walk again. I received pardon three years ago the 23rd of May; haven't backslid and I pray I never shall. Remember me when you pray.
W. M. Talley.
Rt. 1, Box 1, Granby, Mo.

Dear Aunt Bettie: Will you permit a little Florida girl to join your happy band? I have written twice before and had the pleasure of seeing them both in print, and received letters from many of the cousins from different States. I am living with my uncle and aunt and they take *The Herald*. We all think it's a wonderful paper. I have been saved since I wrote last and am trying to live as God would have me to. I'm certainly glad so many of the cousins are Christians for it's the best step a young boy or girl can take. I do not go to school. I am eighteen years of age and am a brunette, five feet, three inches tall and weigh about 115 pounds. I would love to hear from any of the boys and girls who care to write. I go to the M. E. Church and

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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Sunday school and to prayer meeting every Sunday night. We certainly have good prayer meetings. I enjoy every one a little better. I hope to see my letter in print. With love to Aunt Bettie and the cousins.

Ossie Lee McCullough.
Rt. 1, Box 129, Lee, Fla.

Dear Aunt Bettie: Will you let an Alabama girl join your band of boys and girls? I was six years old April 27. I have four sisters and one brother. I go to Sunday school every Sunday. Mrs. Lankford is my teacher. We learn little speeches and say them in our class. This is my first letter and I hope to see it in print.
Gladys Auston.
Trade, Ala.

Dear Aunt Bettie: I hope you will let me join your band of boys and girls. This is my first letter to *The Herald*. Cousins, I love to read the Bible. I can recite the 23rd Psalm by heart. Before I go let us not forget to pray to God who keeps us through the night and brought us to the morning light. Help us, Lord, to love thee more than we have ever done before. I am a boy, have dark complexion, brown eyes and hair. I was eight years old January 12. Have I a twin? Whoever guesses my middle name I will write to them. It has nine letters in it; starts with F and ends with G.
James F. Griffin.
Athens, La.

Dear Aunt Bettie: Will you let an Illinois boy join your happy band of boys and girls? I have been reading *The Herald* and I am greatly interested in page ten. I enlisted in the work a few months ago. I enjoy Bro. Morrison's sermons very much. I have never seen a letter from this community so I thought I would write. Guess my age. It is between 25 and 30. I attend Sunday school and prayer meeting at the M. E. Church. My birthday is Sept. 26. If I have a twin let me know.
William A. Green.
Temple Hill, Ill.

Dear Aunt Bettie: Will you let a Florida girl join your happy band of boys and girls? This is my first letter. I am twelve years old and in the sixth grade. My teacher is Mr. Willie Barden. I like him very much. I like to read page ten. My aunt takes it, and I read page ten. Mother is a Christian. I go to Sunday school. Will some of the cousins write to me? I will answer all letters I receive.
Freda Summerlin.
Rt. 1, Darlington, Fla.

Dear Aunt Bettie: As I have never written to *The Herald* I would like to join your happy band of boys and girls. I go to Sunday school every Sunday and prayer meeting every Sunday night. I am seven years old, my birthday is June 4. I am 50 inches tall, have blue eyes, light hair and fair complexion. My teacher is Miss Mary Wilcher. I like her fine. My first name begins with M and ends with T: it has eight letters in it. I would like for some one to write me.
Evelyn McNair.
Stapleton, Ga.

FALLEN ASLEEP

SWOPE.

Jennie Mable Swope was born May 22, 1880, and went home March 9, 1932. She was born and grew to young womanhood in Uniontown, O. She was the daughter of John Benjamin and Mary Allen Swope, both of whom preceded her to the homeland. There are left in the immediate family, Charles, her brother and companion in the home; Archibald, who with his wife Bessie, completed the Gospel Trio; four nephews, John, Raymond, Gordon and Robert; and Mary, the widow of brother Ford; other relatives dear to her, and many friends in Christ.

Jennie with her parents moved to New Berlin in 1906, working for The Hoover Company near her home for about twenty-eight years. She had a very keen sense of responsibility and love for those with whom she worked. After the passing of mother and father, she with Charles lived in the home where she served and from whence went out her life of service.

Jennie lived much into every day, working in the Cost Department of The Hoover Company, doing the work of a housekeeper in the home, and performing that, which she loved most, the ministry of a Gospel Evangelist, a singer whose voice was tuned to the chords of Heaven, an accompanist with a divine gift that wakened peaceful and glorious harmonies in the breasts of her hearers, with no other desire than that others might know him, whom to know aright is life everlasting.

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin, the double cure,
Save from wrath, and make me pure.

Her Testimony.

This is my twenty-eight birthday. I treated the cutting room and a few others to lunch. This was indeed a pleasure to me to see the boys enjoy themselves, but the greatest joy to me was the presence of my dear Savior. I almost felt like laying aside this old physical body and flying away to be with Jesus.

Someone said they wished I'd live a thousand years, then I thought why I would like to live a thousand years but then I thought again and realized the fact that a thousand years I will live, but not in this body and sin cursed world, but in the great Eternity, somewhere with Jesus.

Oh, dear Lord, help us to ask ourselves the question, Where will we spend eternity?

Although it is a grand thing to enjoy the presence of our Savior here and to have him dwell in our hearts, yet the climax of it all is, when we reach our Heavenly Home where we can lay our trophies at his feet, and can indeed sing

Nothing can for sin atone,
Nothing but the blood of Jesus;
Naught of good that I have done,
Nothing but the blood of Jesus,
and where all tears are wiped away,
and where there shall be no night. I wouldn't miss it for a billion worlds.

Bless the Lord, there is no one so dear as Jesus. He gives strength and grace to his children. He is our refuge and underneath are the everlasting arms and if this should be my last birthday, I would only be joining the great throng that John the disciple saw that had come up through great tribulations and washed their robes white in the Blood of the Lamb.

Well, all glory to Jesus.

Jennie.

CORRON.

Rev. J. Russell Corron, pastor of the M. E. Church, South, was born at White Sulphur Springs, Greenbrier County, West Virginia, in 1901.

After a serious illness of three weeks, he was called to his heavenly home, February 20, 1932, at the early age of thirty-one. Impressive services were held Saturday afternoon in the Methodist Church by the presiding elder of the Moorefield District. His remains were taken to his old home and laid to rest there to await the great day, when the dead in Christ shall rise.

Brother Corron had served faithfully this charge at Wardensville, W. Va., nearly three years. Just before his illness he organized a brotherhood in his church.

He was a preacher of righteousness. The fire of youth flashed from his eyes and shone forth in his royal countenance as his eloquent voice proclaimed the holy Scriptures in all their beauty, purity and saving grace. Like Paul, he preached Christ, the only saving power. He was not afraid to denounce sin in all its enticing and hideous shams and forms.

All honor to his heroic stand, and may his life work be increased to the praise of our only adorable Savior, the Lord Jesus Christ. He was characterized by a unique way in expressing and emphasizing the truth in God's Word. He always delighted his devout hearers in his sermons and prayers by exact quotations from the Holy Scriptures.

The church he served so faithfully should remember with appreciative gratitude his life's work by the power of God's grace, so exalted in Christian character, so rich in all the labors of a faithful life lived in the Master's service, his abiding work to the church and the cause of Christ. May his untiring zeal for the cause of Christ, his labors, counsel and associations be to all who knew him an inspiration to serve our Lord with the utmost measure of love and tender and true devotion, that is pleasing and acceptable to the Eternal God. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Brother Corron was truly an ambassador sent from God to help us in the upward and onward way of faith and truth. Now God has taken him to himself and the Scripture is fulfilled, "For me to live is Christ, and to die is gain." A Wardensville Friend.

FROM BALL ROOM TO HELL

is a book on the dance which any young person will read. You need not fear that your efforts are in vain; the matter contained in this book is so striking and convincing that one's attention and interest are arrested at first sight. Invest 25c for a copy, or \$2.00 for 12 copies and help to put the dance out of business. Order from Herald Office.

REQUESTS FOR PRAYER.

F. D.: "Please to pray that God may heal me of catarrh, and for the salvation of my wife, who once was a Christian but is backslidden."

Pray for brothers and sisters of a reader who are not saved; also for three others to be saved.

Grace McCreary: "I covet an interest in your prayers that God would heal me and use me for his glory. I have been a bedfast invalid for over twelve years and the last six months have suffered so I could scarcely sleep at night. I shall be most grateful for every faithful believing prayer."

Mrs. H. A. Morris: "I am an arthritis cripple and have not been able to get up or sit down for more than two years. I have prayed that, if it is God's will I may be healed, but if I can do more good as I am I want his will done. Pray for my children and grandchildren that they may be converted."

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Mt. Lake Park Camp Meeting

JULY 1-10, 1932

This year marks the Fiftieth Anniversary of the old camp so many of us love. We are planning to make this a jubilee year; the founders and workers from 1882 to the present will be represented. All old and new members and their friends are cordially invited. We have special rates on entertainment. Our fine list of workers will be Rev. T. M. Anderson, Rev. Paul Rees, and Prof. E. Clay Milby.

For information, address, Rev. M. W. Castle, Sec'y., Huntington, W. Va., or C. M. Hood, President, Moundsville, W. Va.



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We should remember little children whom Christ so loved that He bade them come unto Him. There are thousands of these little waifs in the coal mining regions of our country without shoes and clothing. Times have gone harder with this class of people than any other. At this season when our hearts are happy, why not make a gift to Christ through these unfortunate children?

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THE PENTECOSTAL HERALD
LOUISVILLE, KENTUCKY.

SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF.

Lesson VIII.—May 22, 1932.

Subject.—Jacob and Esau Reconciled. Gen. 33:1-11.

Golden Text.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32.

Time.—About B. C. 1740.

Place.—Near the brook Jabbok, east of the Jordan, opposite Shechem.

Introduction.—We shall not understand our lesson unless we study what lies between it and the lesson of last Sunday. In that lesson Jacob was running for his life, and was spending his first night from home at a place called Bethel—house of God. Next we find him at Haran meeting Rachel who is to become one of his wives. He enters the home of Laban, the father of Rachel, amid great rejoicing. As a man was expected to pay for his wife in those days, Jacob agreed to work for Laban seven years for Rachel, but when the time for their marriage came, Laban deceived him and gave him Leah unawares to Jacob, because in his country it was not allowed to give a younger daughter in marriage prior to the marriage of the elder sister. One week later Jacob was permitted to marry Rachel also on condition that he would serve another seven years to pay for her. So Jacob has two wives instead of one. Then both of his wives gave him their maids for wives, and he was cumbered with four. At the end of the fourteen years of service Jacob agreed to continue to work for Laban, and to receive certain kinds of cattle as his remuneration. A lot of Jacob's trickery followed, whereby he was getting possession of the best of Laban's flocks and herds. Laban endeavored to checkmate him by changing his wages ten times; but Jacob was too sharp for him. At the end of twenty years in the service of Laban Jacob received a message from God telling him to return to Canaan; and he gathered his wives and children and all his vast herds and flocks together, and started secretly to leave for his homeland. Laban on hearing the news of his stealing away privily, pursued him; but after overtaking him they came to an amicable agreement, and Jacob moved on toward Canaan.

But there was more trouble ahead of Jacob. He had sown pretty heavily, and reaping time was near at hand. He had sorely wronged his brother Esau; but now he must meet him and take the consequences. He sent messengers to discover the temper of his brother, who soon returned with the news that Esau was coming with four hundred men to meet him. "Be sure your sin will find you out," Jacob turns penitent, and cries to Jehovah for help. Sending his large family, with the servants, across the Jabbok, and all his cattle, he betakes himself to a night of prayer. He has much to settle with Jehovah, and there is no time to play, for Esau is coming for vengeance. All night long he is represented as wrestling with God; but he prevailed, although he limped on an injured leg the rest of his days. Some have termed this Jacob's sanctification; but I think not. It was rather his reclamation. Of

course we cannot judge him by New Testament standards; but it hardly seems possible that one who had been guilty of as much meanness as he had could be right with Jehovah according to any just standard. He repented bitterly, and cried to God for help till he prevailed. It was then that his name was changed from Jacob (Supplanter) to Israel (Prince of God.)

It may be in order to say here that getting right with God is the best prerequisite for getting right with one's fellowman.

Comments on the Lesson.

1. Jacob lifted up his eyes, and looked.—That expression seems to be of biblical origin; but it has come down to us through the ages; so that we still use it. As the time drew near for his approach, Jacob hardly had eyes for anything but Esau. There he is, with four hundred men backing him. Jacob with his helpless family, could not hope to overcome his offended brother; for he had but a small group of servants to assist him. What would Esau do? From a human viewpoint it looked like death; but Jacob had the sacred promise of Jehovah that his seed should be as the sands of the seashore for number. The promise was as true as God himself; but Jacob knew not how it would be fulfilled. God had almost forced Abraham to sacrifice Isaac, but had rescued him in the nick of time. How would it be now? No matter what the result might be he would do his best to appease his injured brother. He selects a large number of fine cattle, goats, and other animals as present for Esau, and sends them on ahead in the charge of some of his servants. He grouped the children around their respective mothers, and prepared to move forward.

2. He put the handmaids and their children foremost.—The quality of his family love comes to the front now. Note that Leah and her children follow immediately in the rear of the handmaids and their families, and that Rachel and little Joseph are "hindmost." Jacob was working for protection in the order of his love. The entire story is just human—just like us. That makes it intensely interesting.

3. He passed over before them.—That was manly. If Esau was determined on blood, maybe he would be killed and the wives and children spared. It really took some courage to step out in front and face the consequences. Bowed himself to the ground seven times.—That was strictly Oriental. One may witness the same conduct now in Japan or China when an inferior is thrown into the presence of a superior, especially if the former is a criminal and the latter an officer of the law. Seven would mark perfection. Until he came near to his brother.—He bowed as he moved toward Esau, walking and bowing as he approached him.

4. Esau ran to meet him.—Jacob had won a complete victory over Esau at the brook, but did not know it till they met. This verse is packed with forgiveness and brotherly love: "Embraced him, and fell on his neck, and kissed him; and they wept." That is beautiful. They were old men now, but acted just like boys.

Can you see them through the years that have gone?

5. He lifted up his eyes.—Esau caught sight of the women and children who were watching the meeting of the two men. Who are these?—It seemed but a few years since they had parted in the homeland, when Jacob was fleeing for his life; and, maybe, Esau had not reflected on the many years that had gone. The children which God hath graciously given thy servant.—He does not mention the wives, but there they were. We need pay no attention to the number of his wives. Polygamy was not considered wrong among that people; and Jehovah tolerated it. Note the word servant. The Orientals frequently use such words with little meaning; but I think Jacob was sincere. In fact, the old Supplanter had died the night before at the crossing of the Jabbok.

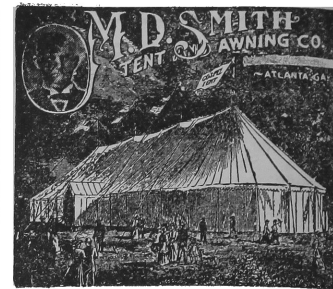
6 and 7. This is purely Oriental. Women and children were looked upon as being inferior to men; and in this case the man whom they were meeting was a very rich brother who had been greatly wronged, and every effort possible must be made to appease his wrath. They did not meet as we would expect a brother-in-law to meet his sisters-in-law and their children. Women were not much honored till Jesus Christ died on the cross for our sins. About all that modern women have that is worth keeping came through his blood. They ought to love him with undying devotion.

8. What meanest thou by this drove which I met?—Jacob had sent the drove of animals ahead of himself and family. He replied again with the most abject words he could muster: "These are to find grace in the sight of my lord."—Rest the emphasis on the word lord. It means master. Jacob had hit bottom at last. He claimed nothing for himself, but sued for mercy. That is a good lesson for every soul that would find God. In sincerity "count all things but loss for the excellency of the knowledge of Christ Jesus"; and you will surely find eternal riches.

9-11. This all seems sincere; but I have seen so many things just like it in the Orient that I am wondering if there is not just a bit of custom mixed with it. I have witnessed a thing of this sort:—One Chinese asked another the price of a coat. The merchant replied: "O, it is worth nothing. Take it, and welcome to it." I was amazed at such generosity, not being used to it in my own land. Number one refused the offer, and number two put an immense price upon the coat. Then number one declared in vociferous terms that the charge was too much, he would never pay it. After some jarring the merchant reduced his charge to what I thought was a ridiculously low figure. The buyer grew more and more vehement, until they fought over the trade, and the merchant reduced the price still lower. The buyer accepted the coat at that figure; and both of them smiled, and seemed happy over the bargain. That was a laughable transaction to me. I have no doubt about the sincerity of Jacob; but I shall have to think longer about Esau's refusal of the offer and its final acceptance. He had not tarried with God at the brook the night before. That made some difference.

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ANNOUNCEMENTS.

Rev. John Norberry, although in a successful pastorate in New Jersey, has been engaged as one of the workers in the camp meeting conducted by God's Bible School, Cincinnati, May 27 to June 5. Brother Norberry is serving his fifth year as pastor of the Methodist Church in Camden, N. J.

Rev. Paul G. Dietderich, Evangelist of Big Rapids, Mich., is available for meetings; all he asks are his expenses and the fruit of his labors.

Those desiring the ministry of Abbie C. Morrow Brown during the summer may address her 5925 LaPrada, Los Angeles, Calif. Mail will be forwarded.

Evangelists Samuel Thomas and wife, Mrs. Minnie B. Thomas, having a meeting cancelled for the month of June, have an open date that they wish to put in somewhere in the south, North or South Carolina preferred, but will consider a call from Virginia or Maryland. Rev. Thomas is a converted Hebrew, a noted linguist, speaking many languages and has traveled extensively in many parts of the world. Mrs. Thomas is a National Evangelist of the W. C. T. U. They preach second-blessing holiness as taught by John Wesley. They go anywhere for entertainment and freewill offerings. Their home address is 117 Eagle Drive, Indianapolis, Indiana.

TWENTY-FIFTH ANNIVERSARY.

Louisville, Ky., The Methodist Temple, 6th and Broadway, is preparing to celebrate its twenty-fifth anniversary during the coming month of May. The following is an outline of the chief features to be presented:

May 12—Thursday—Banquet, with addresses by Messrs. Lee Lewis, W. C. Kendrick, Clarence Watkins and W. E. Snow. Music by Temple Male Quartette. 50c per plate. 6:30 P. M.

May 13—Friday—Former Pastor's Night, with addresses by Revs. Kasey, Goodson, Humphrey and Weldon. Music by choir.

May 14—Open House, with exhibit of pictures, programs, bulletins, and other interesting mementos. Afternoon.

May 15—Sunday morning service, with sermon by Dr. W. R. Hendrix, of Chattanooga, and music by large chorus composed of present and former Temple choir members. 11:00 A. M.

May 15—Special Sunday school and Epworth League programs.

May 15—Sunday evening service, with sermon by Dr. Arthur Mather, of St. Louis. Special music, etc.

All friends and former members of The Temple are being invited to attend one or all of these services. Addresses of former members are desired at The Temple's office.

Elbert B. Stone,

Ch'm. Publicity Com., The Methodist Temple, 522 W. Broadway, Louisville, Ky.

FUTURE PUNISHMENT.

Rev. Charles R. Crowe, of Louisville, Ky., has written and published in an attractive form, a most impressive sermon on the Future Punishment of the Wicked. It is a most timely discussion of a sadly neglected subject, and ought to have a wide reading. We of the ministry are not presenting this doctrine of future punishment as we should. That the wicked who violate the laws of God, and reject the mercies of God will go into a hell of eternal punishment is clearly taught by our Lord Jesus. I wish to thank Brother Crowe for his clear, forceful discussion of this neglected doctrine. I intend to preach on this subject more frequently. Send 25 cents to Rev. C. R. Crowe, 2725 Victor Place, Louisville, Ky., and get a copy of this sermon. If some lay brother wants to sow good, thought-provoking seed in his community, let him write Brother Crowe and secure a number of these booklets. To circulate this booklet will not only be sowing good seed, but you will be helping a preacher who is just recovering from many months of serious illness.

H. C. Morrison.

1932 EDITION OF PROHIBITION FACTS.

There has come to our office a copy of the above booklet which we have found most instructive and interesting. One reading the facts contained in it cannot but be encouraged by the effects and results that Prohibition has had upon our country. This booklet is compiled for the Allied Forces of Prohibition, and contains over 30,000 words of concise, cogent, conveniently classified Prohibition Facts. To make it more concrete, it gives questions and their answers, simply and concisely. May I urge those who are desirous of being posted on this great subject of Prohibition, that they may intelligently combat and refute the propaganda of the enemies of sobriety and righteousness, to order a copy, or copies, of this booklet and know just how much we have gained in conveniences, sobriety, and finances, generally, since Prohibition came to bless our country. After reading this book of facts for ten minutes you will lift up your head in thanksgiving to God for what the Eighteenth Amendment has done for our land, and for the brave men and women who are fighting with every energy they possess to preserve our nation from the destructive influences of the liquor traffic. This book will be a genuine service in giving you dependable Prohibition facts upon which to base your judgment and action. The price of the booklet is only 10 cents each, or \$1.00 per dozen. Order of Allied Forces for Prohibition, 986 15th Ave., S. E., Minneapolis, Minn., or 419 Fourth Ave., New York, N. Y. I wish a million of them were in circulation.

Mrs. H. C. Morrison.

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ing.
Wharton, W. Va., July, tabernacle meet-
ing.

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(Howard, Pa.)

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Minneapolis, Minn., June 9-19.
Hayward, Wis., June 23-July 3.

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Rising Sun, Ind., May 22-June 5.
Evansville, Ind., June 12-26.
Bramwell, W. Va., July 3-17.
Dacoma, Okla., July 22-Aug. 3.

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VANDALL, N. B.
(Song Evangelist)

VANDERSALL, W. A.
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Cincinnati, Ohio, camp, May 27-June 4.
Mambsburg, O., June 8-26.
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W. C. Grant. Sec., W. D. Turkington, Wil-
more, Ky.

MARYLAND.

Mountain Lake Park, Maryland, July 1-
10. Workers: Rev. T. M. Anderson, Paul
Rees; song leader, E. C. Milby. Address
Rev. M. W. Castle, Sec'y., Huntington, W.
Va., or C. M. Hood, Moundsville, W. Va.

MASSACHUSETTS.

North Reading, Mass., July 1-10. Work-
ers: Rev. John Gould, Rev. R. T. Will-
iams, and Rev. C. H. Babcock. N. B. Van-
dall, song leader. Miss Edith Cove, chil-
dren's worker. Address Rev. E. T. French,
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10. Evangelists: Joseph Owen, Dr. J.
L. Brasher, Dr. Harold Paul Sloan, for
three days. Rev. W. W. Owen, song lead-
er. Dr. Iva Vennard, Bible teacher. Miss
Julia Hibbard, Children's Worker. Mr.
James Lichtenberger, Pianist. Morris L.
Everez, Sec., Hopkins, Minn., Rt. 2.

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July 9-25. Revs. James Hones, E. B.
Martin, C. W. Ruth, Paul Rees, and
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ard, Miss Alma Budman, Miss Elizabeth
W. Wither and other local workers. Ad-
dress S. P. Eero, Muncy, Pa.
Kittanning, Pa., July 7-17. Workers:
Revs. T. M. Anderson and Lawrence Reed,
Singers, Bishop Sisters. Children's work-
er, Mrs. Earl Grumind. Address Miss
Nancy Byron, Sec., Ford City, Pa.

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PENTECOSTAL HERALD

AND WAY OF FAITH

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WHAT IS HOLINESS?

By The Editor.

THE scripture that, "Without holiness no man shall see the Lord," ought to awaken in the hearts of all who believe the Bible to be an inspired revelation from God, a very deep personal interest in holiness. What is holiness? Evidently, it at least means freedom from sin. To be holy is to be pure in heart and righteous in life.

* * * * *

Let us understand that sin is not an essential part of the human soul. God did not create unholy human beings. Sin was introduced through the freedom of the human will; the fall and defilement came through sinful action. The great purpose of the atonement made by our Lord is deliverance from sin, and restoration to fellowship, harmony, and co-operation with God in the redemption of the race and the restoration of divine order in the moral universe.

* * * * *

There is no salvation from sin entailed or sins committed apart from Jesus Christ. In Christ God has made ample provisions for all men need and all he will require of them in life, at death, and at the final judgment. Jesus Christ is absolutely and abundantly sufficient to meet all the needs of the human soul. "In him all fulness dwells." "He is able to save to the uttermost." "The blood of Jesus Christ his Son cleanseth us from all sin." There is no salvation apart from Jesus, and there is no need that there should be, for "He hath tasted death for every man," and his invitation is "Whosoever will."

* * * * *

Let it be understood that Christian Holiness is not angelic holiness, and yet, it involves purity of heart, deliverance from the carnal nature and a life in consistent harmony with the will of God as revealed in the Scriptures under the empowering and leading of the Holy Spirit. To be sanctified—cleansed from all sin—made holy, does not mean to be placed in a state beyond temptation. Satan has no respect for childhood, old age, or saintliness. He begins early and works late. He commences around the cradle of the babe and haunts the steps of the child of God to the death-bed. There is no promise in the word of God that we can reach a state where there will be no temptation, but our Lord Jesus has taught us to pray, "Lead us not into temptation, but deliver us from evil," by which we understand that in God there is protection and deliverance; that in every trial and emergency we can lift our prayer and faith to him who is mighty to save and to keep.

* * * * *

The state of full salvation, or holiness of heart and life, does not rob the individual of free agency; the will is not destroyed. The will is brought into blessed harmony with the divine will. It is like a brooklet flowing out into a great river; not that it loses its distinct personality, but it so merges itself into the will of God that with implicit faith and joyful confidence it says, and sings

FIGURE THIS OUT.

I.
Some good mathematician figure out this simple problem and send me the answer on a postcard.

If five thousand preachers in the M. E. Church, South, who are moderate smokers, and smoke only three five-cent cigars a day, for three hundred and sixty-five days, what would be the cost of their cigars in that time?

Let me have an answer to this as soon as possible.

II.

If two hundred thousand laymen in the M. E. Church, South, smoked three five-cent cigars every day for three hundred and sixty-five days, what would they pay out in cash in that time for their cigars?

I have use for these estimates. Send answer to H. C. Morrison, Box 592, Louisville, Ky.

"Thy will be done." This blessed state is reached by a glad submission of the will to the will of God. This is involved in that consecration which keeps back no part of the price, but gladly chooses to have God choose the program of life, the field of labor, the occupation, and the end. There is nothing unreasonable in the process, or the consummation of Christian Holiness. If one believes the Bible, if one accepts the existence of God, his supremacy, his omnipotence, that he is the creator of all things, that he loves us, and gave his Son to redeem us, that with him, there is eternal life and blessing, why should any one hesitate to trust in a God so great, in a love so infinite, in a Christ so mighty to save! Holiness is reasonable. It is in harmony with the nature of things if we accept the Bible as the revealed word of God, and Jesus Christ as the Saviour who hath all power in heaven and earth.

STRANGE DREAMS.

No. III.



WE are approaching, we will say for illustration, a presidential election. There is great excitement; there is widespread depression; millions are without employment, women and children are hungry; the uncertainty with reference to the outcome of the presidential election produces worse stagnation in business. Capital is intimidated; no one can forecast what the results of the election will be. Communists and revolutionists are taking advantage of the disturbed state of the nation and are getting in their work, making speeches, and sowing their literature broadcast.

The campaign orators of the two great political parties are putting on a tremendous canvass. The Radios are running full blast in every city, county seat, town and village, and out at the crossroads and country places, the public speakers are haranguing the people. Excitement is at high tide. You are listening to the orators over the Radio; you go with the gathering throngs to hear the pub-

lic speakers; you read the newspapers, early and late; your mind is in a confused state; you are uneasy; you talk politics at the table; your mind is full of the conflicting declarations, plans and counter currents of thought with reference to what shall be done to relieve the depression and bring back prosperity.

You lie down, pull on the electric light at the head of your bed, and look over the newspaper. You read of the exciting tide that rises, and is rolling in mental waves over the land like the billows of the sea. You drop to sleep and dream that the wet millionaires have dropped almost every issue and are sending abroad, both by public speakers, printed pamphlets and leaflets, along with the public press, a tremendous propaganda against prohibition. Money and strong drink are flowing freely. The wets are undertaking, you see in your dream, to break down the law and inundate the country with liquor. They are determined to prove that prohibition does not prohibit. They are majoring on beer; they declare that the poor people ought to have beer; that millions of bushels of grain ought to be manufactured into beer, that it would bring prosperity and happiness; that under the influence of a few mugs of beer, with a large percent of alcohol, the poor people will forget their poverty, cheer up, and have their old-time happiness; that nothing can bring prosperity so quick, substantial and abiding, as letting the millions of the jobless people spend what little money they have for beer.

Your mind wanders in your dream; you are in France, millions are hungry. You hear a beautiful queen say, "If the people can't get bread let them eat cake." The hungry people turn to demons and chop her head off. You are standing so near that you leap out of the way of her gushing blood. You hear in your dream a well fed noble say, "If the people can't get bread, let them eat hay." They drag him out of his palatial home, cut his head off, stuff his mouth full of hay, place his head on a pike and carry it through the streets, shouting like mad men.

A man can travel rapidly in his dream. He is back in the United States in the midst of the canvass; there is tremendous excitement. The wets are demanding beer; the starving people are demanding bread. In your dream, you see the earth covered with lean, excited humanity; women move about, with children hanging to their skirts, and pale babies on their wasted breasts. Their hair is hanging down; some of them are swearing awful oaths. Men have clubs in their hands, some carry guns, others have axes; they are breaking into stores; night comes on; the cold perspiration breaks out on you, but you dream on. You hear cries and shouts; often the crack of guns; the women appear everywhere. You had no dream there were so many of them in the world; they begin to attack the beer orators; they shout with curses, saying, "We do not want beer to make

(Continued on page 8)

REMARKABLE INCIDENTS FROM AFRICA.

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

I.



Bishop Crowther was the first black man that the English Church exalted to the Bishopric. He was a Bishop in Africa 27 years during which he lived a saintly life. When a boy, slave raiders came to his native African village, 1821, killed his father and captured his mother and children and sold them as slaves. Through the mercy and providence of God the slave ship was captured by a British warship and young Crowther and another boy were taken on board where many kindnesses were shown them.

Two remarkable things in Crowther's life: Thirty years after this, when Crowther was doing some translating work in a mission home in London, an Englishman entered. The translator threw his pen aside and rushed to embrace the astonished Britisher. Who was it? This gentleman was none other than Sir Henry Leeke, the captain of the British ship that captured the slave driver and set young Crowther free. When his consecration as Bishop took place in Canterbury Cathedral, England, among those who witnessed the ceremony was Sir Henry Leeke, his rescuer from slavery.

After twenty-five years separation from his mother Crowther was at Abeokuta to build a church there; rumor reached him that his mother was alive and not far off. The son set off in search of his mother; he found her. "When she saw me," wrote Crowther in his journal, "she trembled; she could not believe her own eyes; we grasped one another in silence and great astonishment. Big tears rolled down her emaciated cheeks. She held me by the hand and called me by the familiar names I used to be called by my grandmother. We could not say much, but sat casting many an affectionate look at one another. I had given up all hope and now, after a separation of twenty-five years we were brought together again."

II.

Africa has produced some notable Christians and martyrs. Think of Apolo Kivubulawayaya. It was Alexander Mackey that started him. Away in the bush he found Jesus as his Savior. He began early to love his Bible and to love souls. His Chief was a savage drunkard, and for a while he was allowed to go on teaching and working for souls, then persecution broke out and the chief and his witch doctors were furious. They burned Apolo's hut but he started to build again. Next he was ordered to leave the country; he told them that he was sent of God and he must stay. This brought him a severe whipping with hippopotamus' hide but he kept on teaching and preaching. Then another beating nearly killed him; he was left for dead, and his body was cast into the bush with the expectation that the wild beasts would soon make an end of all. But God in heaven who preserved the life of Daniel took care of Apolo and he lived. One of his first converts—a poor woman—found him in the bush and secretly moved him to a deserted hut where she fed and nursed him for six weeks till he was able to move again. He could now escape from the wicked chief—but no—that was not Apolo's way. Back he went to the church the first Sunday that he could walk; with the drum he called the Christians to worship and he gave again the word of the Lord. The old chief was stirred and afraid; he saw this man brought back to life and his heart was broken up; he knelt and asked mercy and forgiveness. Apolo was taken to the house of the chief where he gave the word

of God in great power. The chief believed and was baptized; now the little church was too small for the people; a new one was built by the chief and the work increased by leaps and bounds, schools were opened, teachers came to help and, instead of one small church, there were three. The English Church to which he belonged gave him unusual opportunities for carrying on his work and finally honored him by making him a Canon of the Uganda Church.

III.

What a marvelous work was done in the French Ivory Coast and Liberia by William Wade Harris. A Frenchman said of it: "A religious event almost incredible in character has upset all preconceived ideas of society among primitive coast natives. In the wilderness and in the night a prophet suddenly appeared." Harris was born in Liberia and got his first instruction in the American Methodist Mission there, and was baptized at the age of twenty-one. About 1910 he had a vision, or trance, or something that made him an evangelist and prophet to thousands of Africans. A Frenchman wrote of Harris: "His faith is nourished by verses borrowed from the Scriptures. He lives in a supernatural world in which the people, the ideas, the affirmations, the cosmology and the eschatology of the Bible are more real than the things he sees and hears materially." The French pushed him back into Liberia where over a hundred thousand souls professed religion and almost fifty thousand were baptized in the Christian faith. Harris moved among the villages with the utmost simplicity; he made no pretences. He had an entire absence of that conceit of office so characteristic of so many Africans. In his long white robe and turban, with a simple cross made of bamboo serving as his pilgrim staff, his Bible was his message book, and he denounced the sins of fetishism and preached the gospel of saving grace. Think of this humble man leaving, when dying, a church and following of a hundred thousand people to be nurtured and taught by the white men.

IV.

Wonderful the effects of the gospel in "heathen" Africa. Think of Kanjunda, of Angola. In his heathen career he has spirit houses and idols and fetishes of all sorts; he was renowned for cruelty. His health breaks; witch doctors can do nothing for him and he goes to the Mission Station for help and health; there he learns about God and eventually he becomes a Christian. He frees his slaves; he atones for his past cruelties as far as he can; he gives up his many wives, selecting one only, as his life partner and providing justly for all the others. He cleans up his village, building better and more sanitary homes. He starts school and aimed to give education to all children. When he came to Christ it was as a little child coming into the kingdom.

V.

A lion under dining room table! What an experience! And yet this was a bit of experience which some missionaries in Rhodesia, Africa, had a few years ago. It seems that a lion came around the compound and was being hunted by the natives and, in its scare and attempt to get away, rushed into the missionary's house and got under the table at which the missionary and his wife were sitting, and a lighted lamp was on the table. The missionary urged his wife to run out the door, which she did, and in her excitement she slammed the door behind her, thus shutting her husband up with the lion; he however, managed to get out unhurt and then they began to shoot at the lion from the window; the lion reared up and upset table and lamp and then jumped through one of the

windows to safety and rescue. They put out the fire and saved the house; and in a few days a dead lion was found in the forest with part of his mouth shot away. The conclusion was this was the lion that hid under the dining-room table. Missionaries face many dangers in Africa, so do explorers, traders, soldiers, etc., but these dangers are nothing compared to twenty and thirty years ago. Manner of living has greatly improved. Africa fever (so-called) malaria is not carrying off nearly so many victims because doctors have wrought so many changes and produced a schedule of living by which health and happiness have been secured for the white man in Africa.

The lion is the monarch of the wilds and has trails all his own. It is not the habit of lions to raid villages, but sometimes an old hungry lion will trouble villages and carry off people. A lion is a sensitive, timid, almost cowardly animal, but it fights generally with its equals, not its inferiors. It is possible to pass a lion without being attacked. A lion is generally most dangerous when he is hungry, and after he has tasted human blood he wants more. It has been known that a lion and elephant will help each other. If a native climbs a tree to get away from a lion the elephant will come along and the lion will get him to shake the tree, or tear it up by the roots, and down the poor fellow comes to be a feast to the lion. The natives often hunt both the lion and the elephant by means of their poisoned arrows. If the beast gets one of those poisoned arrows it dies in twenty minutes. The natives have a deadly poison made by their witch doctors and their arrows are tipped with it. I met a man one day in a Congo forest, who was loaded down with those poisoned arrows and his bow.

VI.

The partition of Africa came about in connection with the Berlin Conference of 1884. Germany was reaching out towards Africa and England was getting worried; so Bismarck called a Conference. Africa became divided up among the nations. France already had quite a slice and secured more; England got two and one-half million square miles to which was added during the World War the German possessions of 864,000 square miles, giving Britain about 46 millions of people to govern, France 27 millions, Portugal, Italy and Spain six millions. Africa has an area of nearly twelve millions of square miles and a population of about 160 millions.

The advancement and development of Africa in the last forty or fifty years is largely due to this partition. Each nation went to work and then the missionary also got to work and Christianity and civilization together have produced a wonderful Africa, a country rich in natural resources, but these riches were hidden till the white nations came in and began their developments.

There was found in an African mine the most magnificent diamond in the world's history. It was presented to the King of England to blaze in his crown of state. The king sent it to Amsterdam to be cut. It was put in the hands of an expert lapidary. And what do you suppose he did with it? He took this gem of priceless value. He cut a notch in it. Then he struck it a sharp blow with his instrument, and lo! the superb jewel lay in his hand, cleft in twain.

This diamond story well illustrates the breaking up of Africa and the good that came from the same. In these days of "self-determination" policy it may look contrary to real idealism and the right of people to govern themselves, but facts are facts, and the history of Liberia is sufficient proof of the inability of the Africans to govern themselves and the benefits that accrue when the

Africans are governed by white Christian governments.

Anyone travelling in Africa and beholding the marvelous developments of the last half century cannot but be convinced that the distributing of Africa among the nations was the best thing possible for the people. Great Britain at first was hesitant and slow to take

up African territories because many thought that colonies were only burden and expense, but today that part of Africa where the British flag floats is the most advanced, progressive and prosperous. But with all our larger missionary enterprises today we must not forget that there is a wide difference between Christianity and civilization. James Chal-

mers, who died a martyr to missions, said: "I have had twenty-one years' experience among natives. I have lived with the Christian natives and I have lived and dined and slept with cannibals. But I have never yet met with a single man or woman, or with a single people, that civilization without Christianity has civilized."

WHO IS TO BLAME?

Rev. B. F. Atkinson.



It is strange indeed that any adult citizen in America has failed to see clearly the causes of the depression, just how it came about and who is to blame. Every thoughtful observer knows that the World War took a million employees out of the factories, shops and other places of employment, many of whom never returned, and that, naturally, made such a demand for labor that wages went abnormally high, inducing millions of people in the United States to move from their country homes into the cities to supply the demand and receive the high wages, leaving a vast amount of farm lands untilled, thus making farm products high. This influx of families into the cities made the demand for millions of homes for them, and finding rents abnormally high, it was easy for the high-pressure salesmen and building contractors to induce them to buy residences, make a small down payment, give a first, second and third mortgage to be paid like rent. Building corporations erected thousands of great apartment houses, hotels and office buildings on as small amount of cash as possible, borrowing the money and floating bonds for the balance, expecting the high rents to pay off those enormous debts. These conditions and movements brought on the building boom as naturally as day follows night, and while millions of residences, apartment houses, hotels, factories, etc., were being built, all kinds of people had employment at abnormally high wages, paying high prices for all farm products and other commodities, making all kinds of producers prosperous. Railroads had to move the building material and other products, giving all their men employment, sawmill, planing mill and all kinds of factories producing building material were using all their employees.

The high wages made the automobile, household furnishing and other industries boom in like manner; a very large part of automobiles, household furnishings, radios, etc., were sold to the American people on a small cash payment, with the balance to be paid in small payments extending far into the future.

The building and manufacturing boom after reaching its crest slowed down gradually and went to the bottom as naturally as it rose. As the demand for buildings, etc., was being fully supplied the builders and manufacturers received less and less orders and contracts for their products, their salesmen being unable to induce other Americans to buy houses and other costly things on small payment plan or otherwise; with less and less houses to build the contractors were compelled to lay off more and more of their carpenters, brick makers and layers, plasterers, plumbers, painters, paper hangers, etc., thus decreasing orders for building materials of all kinds. The factories failing to get their orders were compelled to lay off their men; this left the railroads without building material and other commodities to ship, making it necessary for them to lay off a large part of their men. As the railroads and factories decreased in earnings, the stocks in those companies went down in value, naturally, until many factories were practically closed, and that caused the final crash in the stock market, reducing many well-to-do owners of

stocks and bonds to poverty without support.

Millions of these discharged employees and others without incomes, and their families of small means had bought a fine house, fine automobile, fine household furniture and a fine radio, all on a small cash payment (some buying all four of them) extending the deferred payments as far into the future as possible and, after making the minimum monthly payments on all these big debts, they spent the large balance of their high wages and salaries each month for entertainment, making millionaires of ballgame managers and players, theater and picture-show magnates and star performers, and for other luxuries, trying to live like rich people. Very few months with little or no income made it necessary for these families to give up all the properties for which they had not paid, hence, dropping their millions of houses, furniture, radios, autos, etc., back on the market to be sold at a far less price than anybody can produce them.

With millions of houses, household furnishings, automobiles, etc., for sale so cheap it is easy to see how this situation has paralyzed the building and manufacturing busi-

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

"Let us take courage from the official record covering the 18 years, 1910 to 1927 inclusive, which shows a marked decline of from 35 to 40 per cent in the general crime rate in the United States. * * * Assault, fraud, vagrancy, prostitution, and larceny all have fallen off 50 per cent or more." Dr. Geo. W. Kirchwey, noted criminologist.

ness and left millions of men idle and unable to buy the products of the farms and other industries of our land—this being the greatest factor in causing prices to fall so low and bring the depression on all classes of people. Millions of dollars loaned on apartments, hotel, factories and other buildings, in like manner losing business, became "frozen loans" caused the closing of many banks and loan companies, all of which contributed to making the depression worse.

Many farmers lured by the high cash prices offered for their farms and farm products during the boom, sold their small farms and bought much larger ones, paying all the cash they had on it and giving a mortgage for the balance, anywhere from 25% to 75% of the purchase price; then as the boom went down they were compelled to give up the great farms and lose all they had in them. The drought was a temporary factor also. Another factor—All the Nations of Europe being so badly depleted and impoverished by the World War, together with all other na-

tions of the earth going through a far worse depression than the United States, they have not been able to buy our surplus products in quantities as large as they did before the war. This has helped much to cause the prices of some of our products to be reduced by the law of supply and demand, which is hard to evade at any time.

Surely no one can fail to see that the above outlined factors are the major causes of the depression, for without them the depression would not have come as it has. Any other factors charged with contributing to the depression, are only imaginary or trivial as they would not have produced much depression without the above named factors. More than half of the citizens of the United States, unintentionally, had a part in bringing about this terrible depression and it was impossible for any one man, or even of any one thousand men, combined, to have prevented it. It is absurd to lay the causes of the depression on Prohibition or our present administration. The unwise credit business and the foolish waste of money on amusements, luxuries and expensive living of most of American people must bear the most of the blame and they must "turn about face" in their business methods if they are to lift themselves out of this disaster. None other can lift them out.

All honor to those people who bought property of any kind on the small payment plan or, otherwise, and did not foolishly spend their surplus earnings in "riotous living" and have been able to pay all their bills and keep their property. If all other (about three-fourths of the American people) citizens of the United States will do likewise, ever hereafter they will help much in bringing back prosperity. Let each one bear the blame of his own blunders and not try to lay it falsely and unjustly on somebody else.

Attention! Sunday School Teachers.

We have a few Arnold's Practical Sunday School Commentaries left over, and in order that they may be sowing the good seed of sound doctrine, as found in the coming Sunday school lessons, we are offering them at the reduced price of 60 cents each, post-paid. The regular price is \$1.00. I have used this Commentary for many years in my teaching, and have found nothing equal to it in soundness of doctrine, illuminating interpretations of the lessons, and practical application. There are four pages devoted to the study of the lesson, parts being devoted to Adult, Young People, Intermediate and Primary. Whatever class you may teach, you will find most helpful suggestions in this, as I believe, the best Sunday School Commentary on the market. While the price is reduced, there being eight months of the year ahead, send for a copy upon my recommendation, and that means you will always be a user of this wonderful Commentary. There is no "Fly in the ointment" of the teaching found in this book. Remember, the price is just a trifle over half of the regular price—60 cents—from Pentecostal Publishing Co., Louisville, Ky.

From one who knows and wants to help,
MRS. H. C. MORRISON.

THE HERALD PULPIT

THE CRY IN THE NIGHT.

Rev. W. B. Walker.

"Watchman, what of the night? Watchman, what of the night?" (Isa. 21:11.)



AN ancient watchman was to sit upon the walls of a city, and watch for approaching danger. It was his duty to warn the people of approaching danger. And if the people heeded his warning, or if they refused such warning, he was free in the matter. But if the watchman saw danger, and warned not the people, their blood was required at his hands. The Gospel preacher of this age is God's watchman upon the walls of Zion. It is his duty to warn the people, to comfort the broken-hearted, and to discern the signs of the times.

The Jewish law divided the night into four watches of three hours each. The first watch began at six o'clock in the evening, and continued until nine. The second watch began at nine and continued until twelve. The third watch began at twelve and ended at three o'clock in the morning, while the fourth watch began at three in the morning and closed at six. This was called the fourth watch of the night.

Jesus fed five thousand people with five loaves and two fishes, after which he commanded his disciples to enter a ship and go to the other side of the lake. He sent the multitudes away, and went up into a mountain to pray, and in the evening he was alone. The ship in which the disciples were, was now in the midst of the sea tossed and driven by the angry waves, for the wind was contrary. But in the *fourth watch of the night* Jesus went to them walking on the waves. In other words, he went to them between three and six o'clock in the morning. Who knows but that Jesus will come to his tempted and tried children in the fourth watch of the night in this age? There are several questions that I wish to ask the watchman of history and present day fulfillments.

I. WHAT OF THE DOMESTIC RELATIONSHIP OF AMERICA?

One great college man said that the home is doomed. Hotels, boarding-houses and flats are taking the place of home-keeping. Many wealthy people are closing up their palatial homes and taking up quarters in hotels and boarding-houses.

One very serious feature of the American home is the loss of authority. One man said, "There is just as much authority in the home as ever, only it has been transferred from parents to the children." A child that has never had its will broken in obeying home discipline, will likely refuse to obey the laws of God or man. Children that have disregarded home rule are very hard to reach with the Gospel message.

No wonder that the divorce question is such a menace to civilization. For the children that have not been made to obey home discipline, will not be congenial to live with, when married. We have more than a million divorced people in this country. There are more than seventy-five thousand annually; four hundred daily. Marriages have increased eight per cent, while the divorce evil has increased eleven per cent. Legislators have pounded on the subject, churches have put the ban on it, but still it goes on. There are more divorced people in the United States than any other nation in the world.

No nation or civilization is stronger than the home. The home was God's first and

greatest institution. To destroy the home, you have destroyed the nation. The enemy of souls is seeking to destroy the home, which is the foundation of everything worth while. Satan strives to destroy the peace and tranquillity of the home. If he can take the Bible from the home, family prayer, and love and respect for each other, he has about destroyed the foundation of civilization. For a nation's greatness does not depend on large standing armies and navies, and on well-made and high-powered guns, nor on strong and swift battleships and aeroplanes, but on the happy, prayerful, prosperous and contented people of its commonwealth.

II. WHAT OF THE SPIRIT OF INFIDELITY AND SKEPTICISM THAT IS FLOURISHING IN OUR INSTITUTIONS OF LEARNING?

The Master said, "For many shall come in my name, saying, I am Christ; and shall deceive many. And many false prophets shall rise, and shall deceive many." (Matt. 24:5-11). Paul says, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3, 4). Again the same writer says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (1 Tim. 4:1, 2).

From these passages one can readily see that in the last days of this dispensation men will depart from the faith. They will depart from the fundamentals of our Christianity. Such teachers and preachers have done away with the Divine Inspiration of our Bible, and make great claims to intellectualism. These materialistic luminaries have wrought havoc among the spiritual doctrines and among the children of God. They seek to destroy the crutches that enable the cripples of earth to cross the muddy streets. Yes, they boldly try to destroy the precious heritage of faith that has enabled millions to cross the difficulties of this life and reach the shores of sweet deliverance. These teachers have attempted to humanize God and deify man, to extinguish the fire of the Holy Ghost, to rob the atonement of its power, to make Satan and hell mere illusions, leaving us nothing but a lifeless, faithless, and spiritless morality as a basis of elevation.

There are about five hundred institutions of learning in America, with a faculty of over twenty-one thousand professors; going in and out of such environment are nearly a million of the brightest young men and women of the land. The investment for the promulgation of these modernistic ideas is more than forty millions annually. It is said that seventy-five per cent of the graduates of a certain university are infidels.

As we view the serious conditions of the educational world, with its modernism and infidelity, who can help but see the necessity of having Spirit-filled schools for the training of our youth. We should furnish the youth of America with a school where the Bible is accepted as the Word of God, and whose teachers are genuinely spiritual. The people of God, and the citizens of this country should rise up in arms against the teachers in our public schools and religious institutions, that refuse to teach or stand for those won-

derful principles that have given us distinction as a great nation. No church or denomination will rise higher in spiritual things than her schools. God help us to earnestly contend for the faith that was once delivered unto the saints.

III. WHAT OF THE RETURN OF THE JEWS TO THE HOLY LAND?

According to the Bible God gave the land of Palestine to Abraham and his posterity. Abraham was the father of the Jewish nation. Other nations have controlled the land of the Jews, but in due time it will be given back to the children of Abraham. Notwithstanding the heavy affliction resting upon them through the centuries, a brighter day is coming to the children of Israel. "Weeping may endure for a night, but joy cometh in the morning."

The Jews have been scattered throughout the nations of earth, but God says, "I will gather the remnant of my flock out of all countries whither I have driven them." (Jer. 23:3). Isaiah says concerning his people, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their land." (Chapter 14:1). Ezekiel takes up the same line of thought regarding the return of his people to Palestine. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus said the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." (Ezek. 37:11, 12).

All these passages set forth the glorious fact that the Jews will return to the country that is dear unto them. This precious people was blinded through unbelief, and refused to accept Christ as the true Messiah. The Messiah that they looked for, was to deliver them from the Roman yoke. They overlooked the fact that Christ was to suffer and die, and be raised from the dead, and ascend on high, to make a plan of salvation possible for a lost world. Having rejected the Messiah the Jewish race became blinded and were cast off as a nation. But when Christ returns the second time the Jews will accept him as the true Messiah, and he will restore unto them the true tabernacle of David. Since the city of Jerusalem was captured from the Turks in 1917 by the British army, more Jews have returned to Palestine than ever before in the same length of time. At present, the Jews have full permission to settle in Palestine. We are told on good authority that two thousand Jews have returned each month since the close of the World War.

IV. WHAT OF THE DESECRATION OF THE SABBATH DAY?

The Bible is very clear in that the Sabbath Day must be kept holy. For centuries Europe has disregarded the Sabbath day, by making it a day of carousal and dissipation. She has had to pay the penalty of seeing every mad passion of the soul turned loose. For a number of years every national election has been held in Europe on the Sabbath. If such disregard for God's Day has caused bloodshed, turmoil, strife and debt, what of our own fair land? We are rapidly drifting from the sacredness of the Sabbath Day. If such a course is kept up, the results will be tragic.

The philosophy of the Sabbath lies deep in our need. It cannot be set aside without do-

ing great harm to us physically, morally and spiritually. Science has demonstrated that, not only is the Sabbath a necessity to man in every form of his complex nature, but that even machinery must have the strain relaxed for the best service. More than three-fourths of Christianity know nothing whatever of God except through the medium of the day set apart and forced upon them. It is a fact that the entire superstructure of our holy religion, beginning with the Garden of Eden story of man's fall, and ending with John's apocalyptic vision of the resurrected Christ, rests on three fundamental pillars—God's Day, God's Book, and God's Son. If we fail to keep the Sabbath Day, we will lose God's Book—and if we lose God's Book—we will lose his Son. Our Sabbath is in great peril. And when we lose God's Day, no power on earth—armies and navies, policing land and sea—can check the oncoming tide of social anarchy. There is absolutely no substitute for the Sabbath.

V. WHAT OF THE COMING OF THE LORD AND THE RAPTURE OF SAINTS?

Without doubt we are living in the time of the end. These are days that try men's souls; days of unrest; days of drifting; days of depression and disasters; days in which the very elect will be deceived if possible. In these troublesome times is there no silver lining to the dark and angry clouds of approaching wrath? Shall we fold our arms and drift with the carelessness and the indifference of the times?

The angry clouds of God's wrath are looming in yonder sky. The world sleeps on, seemingly unconscious of its awful danger. On every hand we hear the piercing cry of the lost. Everywhere there is dissatisfaction and unrest. Men's hearts failing them for fear. The tribulation of the Bible is about to break upon this sin-cursed world. Men are fearfully looking into the future. There is a spirit of expectancy in the very air we breathe. On every lip is the sad wail of disappointment and fear. Nearly sixteen millions of unemployed men are looking into the future with dreadful forebodings. This is no time to become discouraged and lose our way in the fog and mist. The century is ours. Hearts are bleeding, lives are blighted, hell is holding high carnival, and the world is holding out its weary hands for help. We should pray and work for mighty revivals to prepare the people for the coming of the Lord.

He that never slumbers will soon rise with healing in his wings. The day of our redemption is nearer now than when we first believed. And, as the time of the end draweth nigh, we should be clothed in the garments of holiness and purity. We should be watchful and live in a spirit of expectancy; for soon we will exchange a world filled with strife, unrest, turmoil, doubt and debt for the Marriage Supper of the Lamb. Soon the trumpet will sound and the living saints will be changed, and the holy dead will be resurrected. Paul says, "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:16, 17).

This is the event that prophets have looked forward to; the event that poets have described in the most graphic language; the day that saints have cherished with blessed hope. One of these mornings as the world goes on with its daily pursuits, there will be strange happenings everywhere. The trumpet will call the holy dead and the saintly living to meet Christ in the air. Then will come to pass the sayings of Jesus and Paul. "Then shall two be in the field; the one shall be taken, and the other left." (Matt. 24:40, 41). "Behold I show you a mystery; we shall not all sleep (or die), but we shall be changed (translated), in a moment, in the twinkling of an eye, at the last trump: for the trumpet

shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:51, 52).

Oh, Church of the living God, pray that you may be ready when he returns without sin unto salvation. Out yonder in the lonely cemetery the saintly dead are at rest. Ere many mornings they will come forth with changed or translated bodies. Paul says of this time, "Who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3:21). The graves will then hold the Christians no longer. Their home of clay will be exchanged for the city of God. Soon the chariot of God will swing low, and sweep the living righteous up on wings of light. They shall wing their way, passing rolling worlds, burning suns, twinkling stars, and skipping beyond the Milky Way, and sweeping through the Pearly Gates where the angels will hang their harps on the walls of that city to listen to us sing the redemption story. We shall walk down the streets of gold, drinking water from the eternal fountains of God, and plucking fruit from the fruit trees on either side of the river of God which is for the healing of the nations. Oh, blissful day, when all trials are past, death has been conquered, and we are home at last!

The story is told of a young man who was engaged to a beautiful girl, who was above him in social and financial circles. He was too proud and ambitious to take her from a home of comfort to one of necessity very humble, although she was willing to make the sacrifice. He went away to build up his fortune; alone he labored in mines and upon ranches, but his heart kept singing through the long, lonesome years—looking for the time when he would return for his waiting lover. Letters passed as often as possible in his far-off and inaccessible region of preparation. Fortune smiled on him, and after some years he was ready to return. But he decided to return unannounced, so as to surprise the girl for whom he had waited and suffered so long. It was after dark when he approached the old home; all the place glowed with brilliant lights, and there was the sound of music and merriment. Anxious to ascertain the meaning of what he saw and heard, he stole among the carriages, and under the shadow of trees to the rear of the house. A sight met his gaze that caused his heart to almost cease and the blood to chill in his veins. What did he see? It was the girl—for whom he had waited so long, and spent so many lonely nights—in the arms of another man! The young man sank back into darkness and was gone forever; she never knew *He Came*. Thus it will be to those who forget to watch, and seek patronage and friendship of the world. Our Lord will come as a thief, and they will never know he came until it is too late. "What I say unto you, I say unto all—*'Watch!'*"

H. C. Morrison's Revival Engagements.

Newport, Ky., Grace M. E. Church, Dr. Robinson Pastor, May 18-22.

Asbury College Commencement Exercises, June 3-7.

Lockhart, S. C., Rev. C. O. Dorn pastor, June 12-26.

Bethlehem Camp, Fla., June 30-July 10.

Wilmore Camp, July 21-31.

Indian Spring Camp, August 11-21.

Glasgow, Ky., Pentecostal Park Camp, August 25.

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Some Graduation Gift Suggestions

Our friends so often write us for suggestions of gifts for special occasions, that we give the following for your convenience. We feel a very sacred responsibility because of the confidence you place in the literature we suggest, and to the best of our knowledge and ability to judge, these are some of the finest and best books on the market to place in the hands of young people.

"The Trusteeship of Life," by Wm.

George Jordan\$1.00
A wonderful book to place in the hands of young people. Mr. Jordan gives good counsel for the practical affairs of life.

"The Book of Courage," by W. J. Dawson. 1.00

A young student to whom a copy of this book was presented, says he has gotten incalculable good from it, and that it has helped him to help others.

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"Eyes in The Dark," by Zenobia Bird. . . 1.50

A purely scriptural story, full of adventure, and young people just devour it.

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One becomes enthusiastic as one reads these thrilling tales of heroism, adventure, love, triumph and dangers among the cannibals.

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The author shows that the best people face difficulties, and that these difficulties help to develop muscle, backbone, and above all, character.

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"Girls Who Achieved," by Winifred and Frances Kirkland. 1.00

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Every girl has need of guidance, and many girls lack the counsel this book gives. It is invaluable.

"Ideals for Earnest Youth," by A. T. Rowe. 1.00

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You need not hesitate to order any of the above books, as we feel confident you will be delighted with any of them you might select. But in case you are not pleased, you may return them within 10 days in good condition, and we will make an exchange with you.

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WITH OUR YOUNG PEOPLE

REV. ROBERT G. WITTY.

CHRIST AND OUR MONEY.

Scripture: Matthew 25:14-31.

Introduction to Subject (For Leader's Talk.)



Among the barriers which men put between themselves and complete consecration to God's will, none is more common than money. Jesus, on one occasion exclaimed, "How hardily shall they that have riches enter into the kingdom of God!" Not the money itself, which is no more than a necessary medium of exchange, but the *love* of money, and what it can buy, is the root of all this evil. The real heart-problem for the Christian is not, what shall I do with money, but rather, what shall I do with all my possessions,—money, time, personality, and whatever else we are and have. With all of these the true Christian must determine to do the Master's will and to further his Kingdom. To such a man, possessions and personal abilities are aids for more effective discipleship, not opportunities for selfish enjoyment; in short, the Christian is a steward.

Development of Subject (For Leaguers' Talks).

Two principles are involved in stewardship:

1. *All that we should have and should be is a trust.* Judged by this principle, tithing,—a system of giving by which one-tenth of our possessions is God's and nine-tenths are ours,—is excellent, but inadequate. We are not stewards over our tithe for it is not ours. That tenth belongs to God and he robs God who fails to pay God's tithe. Our responsibility as stewards, however, is complete, not when we have paid the demanded tenth, but only after we have rendered loyal stewardship over the remaining nine-tenths.

Then, too, the statement that, "all we have is given us in trust," is insufficient. For this principle implies that God gives trusts in order that individuals may be made rich, and that the largeness of the gift indicates the degree of divine favor. According to this view the millionaire not only holds a great trust, but also enjoys unusual favor from God. This is not necessarily true. In fact, much wealth has been amassed by schemes involving human slavery, bitter extortion, and degrading vice. To these evil practices God could not be a partner. How then could such evil gain be considered as a divine trust? Moreover, many men, though poverty stricken, are walking in God's favor and trust. The "trusts" of God are native endowments and opportunities. He causes his sun to shine upon the just and the unjust. He who best uses these generous opportunities amasses wealth which indicates human ability rather than divine favor. Certainly, we cannot accuse God by saying that their filthy, blood-bought money is a trust and God-given.

Our possessions are trusts not because God gave them to us but rather because we and all things are God's. The principle,—all that we should have and should be is a trust,—enlarges our responsibility to God and fits exactly into Jesus' teaching concerning stewardship. For example, the parable of the talents teaches that the trust given to the steward and the trust required of the steward were two different quantities. The trust required of each steward included not only the one, two, or five talents, but also the additional sum which should have been gained. This teaches that our trust includes not only those capacities and opportunities which God has

given us, but also an effective use of the opportunities and a development of the capacities. In short, the trust which God requires of us is not merely his gifts in the past, is not merely what we are and have at the present time; but is essentially what we *should* be and *should* have.

2. *All that we should have and should be we owe.* If man owes only that which he now is and has, then it is quite possible for him to justify himself before God by a right use of these possessions in the future. But this principle increases man's responsibility to such a load that he needs Calvary to pay his debt. This does not rob man of hope of salvation; but it does drive him to God to find that salvation. While man's all cannot pay, yet he must give his all to God's service. The parable of the talents teaches that to fulfill our trust, our every effort must be given to gain for God additional talents.

Conclusion to Subject and Questions for Discussion.

Considered in this light, stewardship means that our use of the time, money, personality, prayers, and all else that we have and are must be dominated by a desire to be loyal stewards to God. The standard of faithfulness is not our returning what we were given, but our returning the additional which he requires. All fall so short that none could claim righteousness before God for his own good works. Christ is our merit. However, our faith in him must manifest its reality by our good works for love of him. In short, we are the stewards of an ideal life which God wills for us, and to which we must give our all.

Study and discuss Jesus' teachings as revealed in: Mark 10:17-24; Matthew 9:19-22; Luke 12:33.

Name some ways in which I may be a steward of my personality, my abilities, my prayers, my money, my time.

SHEPHERD-CHRIST.

I shall not want, Shepherd-Mine,
For pastures green or waters still.
I shall not stray, Shepherd-Guide,
From gentle paths of righteous life.
I shall not fear, Shepherd-King,
The valley black with Death's dread chill.
I shall not fail, Shepherd-Tried,
To feast amid my foes' vain strife.
I shall not lose, Shepherd-Good,
Thy grace and love through life's brief days.
I shall not go, Shepherd-God,
Forever from Thy house of praise.

A TRUTH WORTH TESTING IS

"The Lord is my Shepherd: I shall not want."

Every man, this side of the grave, is filled with desires. He longs after wealth, fame, power, knowledge, happiness, service, and God. Some men attain their desires and find them to be unsatisfying. They grow lean with that want which comes from feeding upon that which cannot satisfy. Some men never attain their desires, and grow lean with the want of that which they can never reach. Others, happy people, feed upon the satisfying and rejoice and sing, "I shall not want."

The secret of this happy content in life is told by the Psalmist, "The Lord is my Shepherd." If he is our Shepherd, no want shall we know. If he is not our Shepherd, we shall want in all our lives.

PRAYER.

Almighty God, who out of Thy rich grace can satisfy the desires of all men and feed the hungry until they want no more, feed us with the true Bread of

Life. So shall we be strong in the Lord and praise Thee, Saviour, Friend, and God, world without end. Amen.

WHAT MAKES THE DIFFERENCE?

Bishop Frederick T. Keeney of the Methodist Episcopal Church, made an appreciative statement concerning Asbury-trained preachers that should bring joy to every lover of that great college.

In the course of his address to the class about to receive ordination, he declared there were two types of preachers: one who considered the ministry a profession; the other who considered the ministry a calling from God. An illustration for this first, inferior type of preacher was found in the graduate of one of our Methodist Episcopal schools who refused to go to any except a city charge. An illustration for the second, consecrated type of preacher was found in the lives of several Asbury-trained men from a New York Conference. There were four of these men. Only one of them made a request to the Cabinet,—he asked for the hardest charge in the Conference. "We were able to grant his request," said the Bishop with a smile of admiration for this self-sacrificing spirit. He continued by saying that although all four of these men had poor charges, the report showed that all of them had had revivals, conversions, an increase in membership, and that all of them had raised their quota in every item, including World Service.

Certainly, it is no small compliment when a Bishop of the Methodist Episcopal Church passes over all the institutions of that denomination and points with such approval to the work of Asbury College. The proof of Asbury is in her alumni. R. G. W.

The Ideal Graduation Gift.

There are no doubt worldly young people of your acquaintance whom you would hesitate to present with a Bible. But graduation is a time when all gifts are appropriate and acceptable, and no matter how lightly one seems to look upon the Word of God, the Bible is a gift which that one cannot treat lightly. It stands out among all other books, and commands serious thought.

We have at this time one of the lightest, most convenient sized Bibles for young people—not to exaggerate in the least, it is a beautiful book. It is bound in genuine leather, has overlapping edges, red under gold edges, a clear type page, references, maps, and best of all, is guaranteed not to break in the back. You will not be spending, but you will be investing in things eternal to present some young man or young woman with a copy of this beautiful Bible. The regular price is \$4.00, but we offer it special at this time for \$2.95. Order of THE PENTECOSTAL HERALD office.

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---GLEANINGS FROM THE EVANGELISTIC FIELD---

REPORT OF REVIVAL MEETING AT HANNIBAL, MISSOURI.

Rev. H. P. Hogle, of Ann Arbor, Michigan, recently held a very gracious and successful revival meeting in the Mission Hall of the Hannibal Holiness Association, Hannibal, Mo. Brother Hogle preaches with unction and power of the Holy Ghost and manifests a kind and tender spirit. His ministry was profitable to all who heard him and he won the hearts of our people. He also conducted a children's meeting every afternoon which was very good.

This good man should be kept busy in the evangelistic field. He is available for camp meetings during the summer. If there are camps in need of an evangelist, you will make no mistake in engaging Brother Hogle. He was for several years General Secretary of the National Holiness Association Missionary Society. Address him at 403 West Liberty St., Ann Arbor, Mich. L. Anderson.

RIDGWAY, PENNSYLVANIA.

An excellent, old-fashioned revival was held in the Trinity Methodist Episcopal Church at Ridgway, Pa. It began on March 6th, and the special effort continued until March 27th, but the revival spirit continues and souls have been saved since then and conviction is still upon the people. Morning prayer services are being continued. The Evangelist during the three weeks in March was Rev. Warren C. McIntire, of Wilmore, Ky., and he preached the old gospel, the good tidings of salvation from all sin. In his messages was covered the need of being saved, sanctified or filled with the Holy Ghost, being ready for the coming of the Lord, the heart clean of all carnality, in fact, the kind of a gospel when preached sanely and clearly, as Brother McIntire preaches it, and when accepted, brings peace and continued blessing to the soul.

The first week of the campaign was greatly hindered by rough, cold weather, the worst experienced in this section during the entire winter, but the second week the interest began to increase rapidly and souls were being blessed and the interest continued to increase with a great climax on the last Sabbath evening when 38 persons came seeking the blessing of God upon their souls. It was a great sight and we thank God for it. During the three weeks 122 came to the altar of prayer, some for salvation and others for the baptism with the Holy Ghost.

The good results of this revival continue. Cottage prayer meetings are being continued, a young people's prayer group has been organized, the mid-week prayer services are more largely attended, as are the Sabbath evening congregations. During the revival new family altars were erected, several tithers were enlisted, several gave up their tobacco, others forsook their worldly pleasures and "God moved in a mighty way his wonders to perform." Many are thanking the Lord for sending Bro. McIntire our way and we do thank God for the victory that came.

J. A. Galbraith.
Pastor Trinity M. E. Church.

GADDIS—MOSER PARTY IN NORTH DAKOTA.

One of the best, most thorough-going revivals we have had in the past twenty years in Fargo began March 21, and closed April 3, with interest and attendance all we could ask. The first week the attendance was more than the Mission could care for comfortably. The tide rose higher and conviction settled deeper each service. Four services were held in the First Presbyterian Church, where from four to seven hundred attended each service and where, in one service, over twenty sought and obtained clear, positive, definite experiences in salvation, reclamation or sanctification. There were one hundred or more who sought thus; the record is kept better than we can keep it as to those who will make it through to Heaven as the result of these meetings. The general expression of all, regardless of faith or creed is; when can this party return to Fargo? There was not a dry or fruitless service; the special services conducted by the Party, as the result of their Trip Around the World, was most interesting and profitable. We have had several requests for an engagement for services in tent and camp meeting during 1933.

The Fargo Union Mission has had the best and busiest year of its existence, and we are looking forward for greater victories from the Lord who has promised "according to your faith so be it unto you." We ask readers of *The Herald* to join us.

Yours for the faith once delivered to the saints.
O. E. McCracken, Supt.

SYLACAUGA TENT CAMPAIGN.

The great tent revival being conducted in Sylacauga is reaching hundreds and the interest is growing and the attendance last Sunday night was so great many were turned away after every available seat was filled and improvised seats were resorted to, then many stood around on the outside and others left unable to be accommodated. Evangelist Harry S. Allen preached on the interesting subject, "The unpardonable sin. What it is and who may commit it?" After the sermon the altar was filled with seekers. Many confessed Christ and arose giving a glad testimony and united with the church. A large number have already united with one of the churches of the city, or at least have expressed a desire to do so and their names will be turned over to the pastor of the church where they desire membership. Some very special services will be held

in connection with the revival. The regular hours for the meetings are 10 A. M. and 7:30 P. M. No Saturday morning service will be held but a service for the colored people will be held at 2:30 Saturday afternoon.

Last Saturday a large crowd gathered for the service and a most helpful meeting resulted; the singing was greatly enjoyed by the number of white people attending this service. Next Saturday the choirs from the negro churches will be present and some negro spirituals will be rendered and a great service will be had. The evangelist will deliver the sermon.

People are attending this revival for miles around Sylacauga and the good results are being felt by people of all the different churches. A very special feature of the service is the singing of Miss Elizabeth Street of Alexander City, Ala. She has one of the most beautiful voices ever heard in this city and her presence and singing have proven a blessing to all who have heard her.

REPORT OF REV. AND MRS. M. V. LEWIS. Song Leader and Young People's Workers.

Since our last report to *The Herald* family we have been in several very gracious meetings. We cannot go into detail but will give a sketch of each. Waxhaw, N. C., with Rev. A. L. Latham, pastor, and preacher, was a great meeting. The last Sunday morning the entire hour was given over to receiving converts into the church. This was a wonderful class, most of them being young people converted in our Young People's Services.

We next joined Neal R. VanLoon, Paterson, N. J., Epworth Church. Bro. VanLoon, a graduate of Fletcher and Drew, was true to the Word. This was a difficult meeting but through prevailing prayer many accepted Jesus. The last Sunday morning, the entire Sunday school was turned into a revival service and it was wonderful to see those young people calling upon God.

Closing in New Jersey we rushed to Lanham, Md., to assist W. E. Nelson, a returned missionary from Africa. This was a union meeting between three Methodist churches conducted in a large hall, with that princely man, John Owen, the evangelist. Most every night we saw the altar packed with seeking souls.

We then joined Dr. W. L. Clark, pastor, in Nicholasville, Ky., and what a time we had! Many times there were two and three hundred turned away. The old settlers claimed they had not seen such a revival in 25 years. A wonderful class was taken into the church.

We rushed to East McKeesport, Pa., to be with M. L. Gamble, pastor. With much earnest prayer the enemy's line was broken into and many found the Lord. The leaders of the dance among the young people were converted, and now, instead of dancing, the pastor writes that prayer meetings are being held.

At the close of the meeting in East McKeesport, we took a fast train for Logan, W. Va., First Methodist Church with B. C. Gamble, brother of M. L. This was our fourth meeting with this pastor. Dr. W. L. Clark, of Nicholasville, Ky., did the preaching. We had a very gracious meeting, about 100 professions. In the afternoons we had an average of 300 young people in their services, under the direction of Mrs. Lewis and myself.

From here we rushed across the mountains to Whitesburg, Ky., to be with John Hicks, pastor of Methodist Church, and Warner P. Davis, evangelist. There are some of the finest folks at Whitesburg one will meet in a lifetime, and how they prayed. Gracious results were had at the altar. Bro. Davis preached the word and Bro. Hicks stood by us to the end. We had around 200 young people under our training; many of them finding Christ.

Our next engagement was in the First M. E. Church, Bristol, Tenn. Fighting our way through snow-storms across the Cumberland Mountains we reached Bristol Monday evening in time for service. Rev. W. H. Lewis, my brother, is pastor. Joseph Rowan, of Wilkes Barre, Pa., was the evangelist. We found the field well prepared for our coming. The meeting began with a momentum that gave us a wonderful climax. Something like 150 professions. Bro. Rowan is one of the most fearless preachers it has been our privilege to hear. He spends most of his time in prayer. We were well supported by an able choir and a loyal pastor. The young people's services were well attended and gratifying results were obtained.

There are many wonderful things that could be said about these men, all but one pastor being Asbury men, whom we have assisted. They are godly men, true to the word, exalting Christ and not self. May Heaven's richest blessings rest upon them all! Pray for us. M. V. Lewis.

A PROFITABLE MEETING.

We recently closed what we trust will prove a most profitable meeting in Ewing, Ill. This is an old Missionary Baptist College town, and is well sown down with the very worst type of sinning religion. It is also a Mecca for retired, tired, and other Missionary Baptist preachers who are no longer of any practical use to their denomination. There is a little struggling Methodist Church on the west side of town. It has not always been a distinctly holiness church, nor has it even always stood for vital religious experience of any kind. To the Baptists it has

merely meant a competitor for the "respectable" people of the town. By confession of its own members its purpose has been to keep sane and go on "living just the best they could." When we came here as pastor nearly two years ago we began firing the full gospel into them. Just before the first year was up we tried to hold a revival, but the membership either opposed or ignored it. A fairly good audience of outsiders quickly gathered, but the tenth night only one member was present. We were forced to close.

Recently we engaged Rev. J. R. Parker, of Wilmore, Ky., to labor with us for three weeks. We told him the situation as frankly as we knew how. He was not to be bluffed, but came ahead just the same. With almost no co-operation and much opposition from the church, to say nothing of the violent opposition from the town and community, he labored untiringly throughout the three weeks. He preached the full gospel with the unction and power of the Holy Ghost. Many were convicted for a clean heart; most of them rejected light, but a few moved out. A few backsliders were also reclaimed and some saved for the first time. The meeting resulted in ten new members for the church,—the most profitable meeting held there for years, probably since the church was organized. It was a spur to the enemies of holiness and Bible salvation. The good old doctrine of "salvation in your sins" is being preached by them with new enthusiasm. It is the violence of despair. Much good seed has been sown, some of the starch has been dusted out of a few of the members, and we think, a good foundation laid for later effective salvation work.

Rev. Parker was doing pioneer gospel preaching here as truly as Peter Cartwright and Bishop McKendree did elsewhere in earlier days. If you have a particularly hard place where it will take real heroism to preach the full gospel that saves from all sin, we suggest that you give Bro. Parker a call. He will not disappoint you.

Pray for us, brethren, that we falter not in the good work, but that the word be made to run and prosper; and that many of these most needy and pitiable of all people be snatched like brands from the burning. Loren E. Page.

CAMDEN, NEW JERSEY.

The annual spring conference of the New Jersey Methodist Episcopal Church has come and gone for 1932. God gave the writer four blessed years of salvation, full and free, and seeking souls have been at our church altar, seeking both works of grace, these four conference years.

When we came here four years ago, we told the people we would not preach to them that first Sunday morning, but wanted to have a heart to heart talk with them, that they might know what we believed and what we did not believe. We tried to tell them that we believed in the Word of God, from Genesis to Revelation; that we believed in the doctrines of the Methodist Episcopal Church, and that they were in harmony with the Bible. We tried to show them that man, in his natural state, was totally depraved and needed the saving power of God, in the forgiveness of his sins, and that after walking in the light of God's Word, he would see and feel the need of a further work of grace in his soul life. We developed on all these lines, showing that if they would walk in the light of full salvation and turn out all their church suppers, cake sales, and all other questionable methods to pay pastor and church expenses, that God would bless them temporally, numerically, financially, and spiritually. Well, thank God, they decided they would take their new pastor's advice, turning out all their church suppers, etc., etc., and follow their pastor in all his leadership—as God led him. Needless to say that God blessed us on all lines, and for these past four conference years we have had salvation full and free for seeking sinners and seeking saints, for which we devoutly praise God, from whom all blessings flow. In accordance with the call of the church, we have been sent back to this pastorate of the Bethany Methodist Episcopal Church of Camden, N. J., for our fifth year. At our last reception, the other night, the church heartily welcomed us back for the fifth year, and promised to stand by us, as in the past four years, as we preached salvation full and free, as we had done since we came here. We thanked them for their hearty welcome and their continued promise to stand by us in getting folks saved and sanctified to God this new conference year. We promised them we would, like St. Paul, "walk by the same rule, and mind the same things" as in the past.

Our class meetings, like our prayer meetings, are blessed of God, with an attendance of nearly sixty young people, all aglow with the blessing of heaven upon them. At the close of the service on Easter Sunday, two precious souls knelt at our church altar, seeking the pardon of their sins. To God be all the praise! "Keep on believing."

Brother John Norberry.

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at this graduation time may prove "the lamp unto the feet and light unto the pathway" of some worthy boy or girl. Our graduation Gift Bible at \$2.95 is the ideal one for this purpose.

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(Continued from page 1)

drunkards of our husbands; we want bread to feed our children." There is tremendous excitement. It sweeps through the land; houses are in flames; there is riot in every direction. Beer orators are being attacked and dragged from their platforms. The nation is in riot and confusion. Twenty millions of starving people are cursing, throwing stones at beer orators, and begging for bread. After a while, there is a great shout that rolls through the land, that drowns every other cry, "Down with the millionaires who would rob us of grain and of bread, and shove the beer down our starving bodies in order to force us to support the government with our few bloody dimes, while they continue to pile up their graft-gotten wealth." They shout so loudly, the confusion is so great, that you awake dripping with cold perspiration. You leap from your bed and walk the floor. You take a bath, put on a dry suit of pajamas, kneel down at your bedside and pray God to save your native land from impending doom. You do not undertake to tell your dream; you try to forget it. The following night in your prayers at your bedside, you ask that you may not be disturbed with such horrible visions. You quit reading the newspapers; you go far away to visit an old friend in the country; your nervous condition is such that you need relaxation and rest; out in the blessed silence you dream that you are in an old-time revival and hear the people singing at the close of the service,

"Blest be the tie that binds
Our hearts in Christian love."

AGGRESSIVE CALVINISM.

No. IV.

THINKING of the author of the pamphlet we have had under discussion, we can but wonder how he would get on with his ironclad Calvinistic views preaching a sermon on the text, "How shall we escape, if we neglect so great salvation." This text certainly reads as if a man's salvation depended upon his own action in the matter. It sets forth the fact that salvation may be fatally neglected.

We are aware of the mental gymnastics of

some of our Calvinistic friends in their efforts to send their fellowbeings to hell, whom they imagine were foreordained, or foredoomed, to eternal punishment, and for whom there is no mercy. What would this brother do with the text, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" This text certainly reads as if a man had something to do with his salvation. For our Lord to use such language if he knew that man had no will or choice in the salvation of his soul, would be to "add insult to injury."

I wish to suggest to this Calvinistic pastor for a prayer meeting talk to his people, John 3:14-18, which reads thus: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

We find here that people are saved by belief in Christ, and are lost because of lack of that belief. They are not saved or lost by the heartless decree of a dictatorial monster who created millions of immortal human-beings, capable of the most intense suffering throughout eternity, for his own glory. I would cheerfully give that pastor \$10.00 per night for ten nights, to preach to his congregation, if he will guarantee the presence of all of his official members and his Sunday School.

Calvinism is largely responsible for much of the modern infidelity and atheism that are permeating the country. It richly deserves exposure, that the people may be saved from its blight and curse. At present, it is very busy with its deceptive teachings. Nothing inflames the indignation of the real Calvinist like the preaching of a free and full salvation for all men, from all sin. He utterly detests the idea and teaching of Christian holiness, for he doesn't believe the blood of Christ can cleanse from all sin. I happen to know by experience that he does not feel any obligation to be respectful, or courteous to any one who believes and preaches full salvation. The time has come for a clear and forceful preaching of full salvation from all sin through faith in our Lord Jesus Christ who, by the grace of God tasted death for ALL MEN!

What's Gone With the Money!

People are asking, everywhere, What has become of our money? Well, let's think for a few moments.

First, we had a fool war. We paid out hundreds of millions of dollars to our soldiers while they were in France; they spent it over there, and it has never come back, and never will.

Second, since the war closed, every year American tourists have flocked by the ten thousand into Europe and left millions of money over there, which will never come back.

Third, the bankers of New York City sold the people of this country some billions of dollars of paper, called bonds, of foreign countries, which will never come back.

Fourth, the people poured hundreds of millions into stock in New York City, into a bottomless sink-hole, gone forever, so far as the people are concerned.

Fifth, what was left they have spent by billions for automobiles, while they drained the money out of tens of millions of people who enjoyed being robbed.

That is what has gone with the money, while a large per cent of what is left, is tied

up in banks that have been closed. There you are! And this is to say nothing of national loans to foreign countries that have refused to pay back.

Wesley Hall, Vanderbilt University, Destroyed By Fire.

We read with sorrow beyond words to describe the destruction of Wesley Hall at Vanderbilt University, Nashville, Tenn. On February 19, this splendid building into which so much life and history have been crowded the half of a century, was swept away by fire. A most valuable library of some 25,000 books, was consumed, and much valuable personal possessions of professors and students were destroyed. We are glad to learn that there was something near \$160,000 insurance on the building and library.

There was something very splendid and homelike and restful about Wesley Hall. Those of us who had happy days of study and fellowship in that dear old sanctuary will have a real heartache over its loss. We do not know what the purpose or plan of those in authority is for its reconstruction.

Trouble in the Kentucky Mountains.

I wish to express my thanks to Mr. H. J. Davis, Editor of the Pineville Sun, published in Pineville, Ky., for his extensive, clear and unprejudiced description of the labor trouble in the coal mining sections of Harlan and Bell counties, which recently appeared in the Courier-Journal. The situation in those counties is very serious and has been made much more so by the interference and propaganda of communistic agitators.

The officials and good people of those sections have been compelled to face a most unfortunate and difficult situation. It may be that if the assistant attorney general of the state was placed in the position of the county attorneys of Harlan and Bell, he would not have handled the situation any better than they have.

I suppose those unfortunate people are getting some benefit from the Red Cross distribution of flour appropriated by Congress. The time has come to guard against agitators, keep peace, and everybody stand together and help. Thanks to Editor Davis.

H.C. Morrison.

Out of Touch With Our God.

MRS. H. C. MORRISON.

Only a smile, yes, only a smile,
That a woman o'er burdened with grief
Expected from you; 'twould have given relief,
For her heart ached sore the while.
But, weary and cheerless, she went away,
Because, as it happened that very day,
You were out of touch with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered,
"Speak;"
But the worker passed onward, unblest
and weak,

Whom you were meant to have stirred
To courage, devotion and love anew,
Because, when the message came to you,
You were out of touch with your Lord.

Only a note, yes, only a note,
To a friend in a distant land;
The Spirit said "Write," but then you had
planned

Some different work and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and woe—
You were out of touch with your Lord.

Only a song, yes, only a song,
That the Spirit said "Sing tonight;
Thy voice is thy Master's by purchased
right."
But you thought, "Mid this motley throng,

I care not to sing of the City of God;"
And the heart that your words might have
reached grew cold—

You were out of touch with your Lord.

Only a day, yes, only a day,
But oh! can you guess, my friend,
Where the influence reaches and where it will
end

Of the hours that you frittered away?
The Master's command is "Abide in me;"
And fruitless and vain will your service be—
If out of touch with your Lord.

—Selected.

Have you read the above poem thoughtfully, seriously? If so, did it not provoke in you a determination to adjust yourself to the Lord, if you are not in harmony with him? How often you have, while on your knees in prayer, thought you would arise to meet every demand that might come your way for that day, but alas, when the opportunity came, the needed strength was not there. Why? Because there was not the connection to the powerhouse on high that was necessary to accomplish the work.

But, you say, can a smile do any good? We will let you answer the question by asking, if meeting a person with a face like a sunbeam, has any effect upon you? What is the secret of the various kinds of faces we meet as we pass along through life? We do not think we shall miss it, when we say it is found inside; a heart filled with the joy of the Lord will, unconsciously, let its exuberance touch some one else. There are people, naturally homely, but who wear such a holy glow upon their faces, they are positively attractive. We recently attended a holiness camp meeting, and we remarked to some one, we never saw so many homely, pretty folks in our life. Yes, we have faith enough in a smile to admonish you to try it, and see if you do not feel better for the experiment.

Then, what may a word do? May we emphasize it by asking, what may not a word do? either to sadden or rejoice the heart. We recall an instance when a "God bless you" and a handshake caused a man to repent and turn to the Lord. We are told in the word, that we must *study* to show ourselves approved unto God, workmen that needeth not to be ashamed. If we would be as zealous about our influence and labors for the Master as we are about our worldly interests, we would accomplish much more than we do in the things of the kingdom.

What does a little note amount to? It may mean the salvation of a soul, as it has in many instances. Often when one has not the courage to approach a friend personally, they may get the message to them by a line or two from a burning heart. How potent may the pen become when prompted by the Spirit of Christ. We remember of hearing a young married woman say, that her husband had a letter from his Sunday school teacher which he received years ago. It surely made an impression upon him, otherwise he would not have preserved it so carefully. The more notes you send, dripping with the unction of the Holy One, the better it will be for you and others.

Only a song! And perhaps the singer did not know it was reaching any one's heart, but here and there fountains were broken up which had not been awakened for years. How many songs have floated out upon the air which we thought were lost, but in after years, we have found the truths they contained had fallen into the heart of some one who was waiting for the message as it fell from your lips. The singer can often find his way where the minister is not permitted to enter. There is nothing which will attract people, saint or sinner, like a soul-stirring hymn.

How shall we fill our days? Just a day lost; what does that amount to? It is true we do not consider twenty-four hours much, but if we had to meet our Maker at the setting of the sun, and were not prepared, we

would be glad, of even one hour, in which to right ourselves with him. The culmination of all great epochs have taken place in a day. Life is made up of days and their acts, and our lives will be just as strong, as a whole, as are the days which compose that life. To the one who thinks, life is a serious proposition anyway, and we should be instant in season and out of season, seeking to fill each moment with deeds which will be helpful to those about us.

"Life is real, life is earnest,
And the grave is not its goal.
Dust thou art, to dust returneth,
Was not spoken of the soul."

Dr. Morrison's Great Book

"Is the World Growing Better; or, Is the World Growing Worse?" is now off the press. This is a book that should have widespread reading, among young and old, as it discloses some of the most startling facts that one can imagine. We who are not in touch with the great universities of our land have no conception of what is being poured into the minds of our young people in these institutions. You cannot imagine conditions unless you have the facts. Dr. Morrison pulls the cover off of some amazing things that are being taught, and helps us to see that he who said, "It is Christ or chaos," was basing his pronouncement upon facts.

Dr. Morrison has a way of marching living facts across the stage of public observation and let you view the parade for yourself. You may lay down the book and lift your hands in horror, but you will find yourself

wanting to see more of the ghastly spectacle of conditions as they are unfolded before your astonished gaze.

I shall not say more, but to insist that you order this book—only one dollar—has 176 pages, splendid type, neatly bound in cloth, and full of the most astounding disclosures one can contemplate. It should stir the righteous indignation of ministers of every name and order, and parents ought to be alarmed at what the future, with such conditions, holds for their children. No matter if you have to remove another book from your crowded book-shelf, don't fail to get this eye-opener on present conditions.

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1. The Ebb and Flow of History.
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OUR PROTEST

We, the undersigned, heartily endorse the Eighteenth Amendment to the Constitution of the United States prohibiting the liquor traffic. We endorse the Volstead Act providing for the enforcement of the law against the liquor traffic. We object to any modification; a bill providing for the sale of light wine and beer would simply mean the restoration of the saloon. We feel that the nomination of a wet candidate for the presidency of the United States by either of the great political parties of the nation should be regarded as an insult to the intelligence and morals of the people of this great Republic. There are no circumstances under which we will vote for a candidate of either party who is at all in sympathy with the liquor traffic, therefore, the foe of humanity.

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OUR BOYS AND GIRLS

HOW EDDIE PREACHED.

"When I get big enough I'm going to be a preacher," said Eddie one day. "What is a preacher?" said grandma.

"Don't you know what a preacher is? A preacher is a man that tells people what the Bible means. And he says, 'Thirdly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled.

"I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy eagerly.

"Yes, really and truly."

"I'm 'traid not," said Eddie after a few minutes of thought. "Or, I'd know how and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text and then he 'splains it. I can't do that."

"O, yes you can," said grandma.

"Here is a good text for you to explain: 'Be ye kind to one another.'"

"There's nothing to 'splain 'bout that," said Eddie. "You just be kind to everybody, and that's all there is of it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week."

"Can't you be kind to everybody you meet for one week?"

Eddie looked thoughtful.

"Would that be preaching?" he asked.

"It would, the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try; but I wasn't thinking 'bout that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie, the next day, and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either," and he hurried home from school.

"It's not being kind to mama, when I don't do errands promptly," he said; and he did quickly and well whatever he was bid.

Every day and all day he thought about what was kind and tried to do it.

The end of the week came.

"How do you like preaching?" asked grandma.

"Wy, I like it, grandma. I guess everybody must have been preaching 'bout that text, for everybody has been so kind to me."—The Mayflower.

Dear Aunt Bettie: Will you please let a Florida girl join your happy band of boys and girls? My age is sixteen. My birthday is Feb. 14. Have I a twin? If so, please write to me, and all others from far and near. I will be glad to hear from everyone and try to answer all letters received. I have not read *The Herald* much but like page ten, and thought I would write as some of my friends are writing too. Here's hoping I will receive lots of letters from everyone.

Annie Mae Newsome,
Lee, Fla.

Dear Aunt Bettie: I am going to ask permission for a little space on page ten. I am a little older than most of the cousins, I think, will be twenty-five next month. We take *The Herald* and enjoy it from cover to cover. I love the Word of God and to talk with him in prayer. I love the Lord with my whole heart, and with his help I will do his will every day. There are two little friends of mine, thirteen years old, that have lately taken the way with Jesus. They have a great deal of opposition both at home and at school. They are anxious to win their chums and others to Jesus. I thought that if you cousins would write to them and tell them of some of your trials and tests in the Christian life, it would help and en-

courage them. They do not take *The Herald*. If you would write to one or the other of them I think they would share their letters and both benefit from them. Their addresses are Miss Irene McCully, and Miss Bernice Stiverson, both of Broughton, Kan.

Mrs. C. A. Baxter,
Clay Center, Kan.

Dear Aunt Bettie: Will you move over a wee bit and let a Florida girl join your happy band of boys and girls? I have written twice before and both letters were in print. I have been saved since the last time I wrote, and I am striving each day to do what God wants me to. Daddy and mama have been taking *The Herald* a long time, we all think it is a wonderful paper. I go to Sunday school most every Sunday. We go to prayer meeting every Sunday night. We sure have a good prayer meeting. I am eleven years young, and in the eighth grade at school. My grandmother, two uncles and a cousin died last spring with pneumonia. I miss them very much, especially grandmother and my cousin because they lived with us several years. I am striving to meet them some day in Heaven. I hope Mr. W. B. is out fishing when this arrives, as I want to see my letter in print. I would like to hear from any of the cousins.

Ruby McCullough,
Rt. 1, Box 129, Lee, Fla.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? Father takes *The Herald*. I sure do enjoy reading page ten. I am ten years old and in the fourth grade at school. I have sandy hair, blue eyes, light complexion. Who can guess my middle name? It begins with L and ends with S, and has four letters in it. The one that guesses it write to me. Love to Aunt Bettie and all of the cousins.

Esther L. Skaggs,
Higdon, Ky.

Dear Aunt Bettie: I have read so many interesting letters on page ten and have enjoyed them so much that I decided to write one myself. I am sixteen years old and a Junior in high school. My birthday is December 24, and I have never found but one twin. You may be sure that I will write to her! My middle name begins with R and ends with H, and contains four letters. Surely someone will guess it and write me a letter. Gladys Jones, I guess your middle name to be May. Am I right? I go to the Nazarene Church here in Sapulpa. We have a fine class of girls. We call ourselves the "Wide-Awake Girls." This is my first letter to *The Herald* and I hope all the boys and girls will write to me.

Helen Rainey,
Box 407, Sapulpa, Okla.

Dear Aunt Bettie: Here I come seeking admittance for the first time, from the grand old county of Preston, among the West Virginia hills. I have been a silent reader of *The Herald* for sometime, often thought of writing, but always failed, until getting Dr. Morrison's picture, and decided I must write. I want to say right now, was very glad to get it. I am going to have it framed and placed on the wall where all can readily see it. I now take the pleasure of thanking the good soul that sent me *The Pentecostal Herald* some few years ago, as it was the first I knew about such a wonderful paper, that contains so much food for the hungry heart. I am real glad to know that we still, in this day and age, have a few men like Dr. Morrison, that are willing to remain true at any cost. Oh, that more of our ministers and disciples of Christ might hold high the blood-stained banner of Jesus before a lost and dying world. As I go about my everyday work I come in contact with so many that seem to be blinded and entangled in the network of sin and Satan that my heart goes out in sympathy for them. Realizing, as I do, when we, too, were out in the world of sin, seeking pleasure here

and there, trying to have a good time, but after it was all over and we were alone in silent meditation there was still a longing, an ache, in our heart that was never satisfied until we were convicted of sin during a revival meeting, came to an old-fashioned mourner's bench, and there tarried until I was saved in the old-fashioned way. Praise his Name forever! My wife and little girl, then six years old, and a host of others, were saved during the same series of meeting. It is wonderful what the Lord will do if we but give him a chance. I want to say to that sin-sick soul and that hungry heart, that the blood of Jesus, alone can satisfy. Whosoever will, (I love that passage of scripture because it included me, too), let him come, hunger and thirst after righteousness, and you shall be filled. Readers, I wonder if we ever stop to think that at the close of each day, we are permitted to live here, that we are just simply turning over another leaf in the book of life. Oh! that we all might so live that we can look back over the day without regret. Come on sinner friend, be born again; let the blood of Jesus give you a clean record, and start living for the Master, is my prayer. Will you please pardon me for staying so long because I had no idea of doing so when I came, but when I begin to think of the mercies and blessings of God I hardly know when to take leave. But will now say in closing, I ask an interest in your prayers, that I might ever prove true to the One that died that we might live, and finally, when this life is o'er, that we can be united around our Father's throne in heaven, where the circle will never be broken, but all will be joy, peace, and happiness forever and ever.

Your brother in Him,
Chas. T. Awman,
Cuzzart, W. Va.

Dear Aunt Bettie: Please let me join your happy band of boys and girls. We do not take *The Herald* but a friend lets us read it. I enjoy your stories and letters very much. I try to read them all if I can. My father is an M. E. preacher. I will be twelve April 28. Have I a twin? If so, please write me. I have gray eyes and light hair. I have a fair complexion. Frances Hayes, I think your name is Fern. Josephine Shepard, I guess your name to be Martha. Ruth Hovis, I guess your name to be Mae. My middle name begins with M and ends with E. It has three letters in it. What is it? I enjoy page ten very much. I have two brothers. One is nine and the other one is three. I became a Christian Feb. 22. I wish some of the cousins would write to me. I will enjoy your letters very much. I promise to write to all of you.

Myrtle M. Poe,
Wakefield, Neb.

Dear Aunt Bettie: Will you give me a little room on page 10? I enjoy reading the cousins' letters. I will be twelve years old June 22. I belong to the Junior League. We have league every Sunday afternoon. Our pastor's name is Rev. Kahl, we like him very much. I am in the sixth grade at school, and my teacher is Mr. Morse. Our school will be out about the last of April. I will be glad to hear from some of the cousins. This is my second letter to *The Herald*, and I hope to see it in print. With best wishes to Aunt Bettie and the cousins.

Myra June Mescher,
Cypress, Ill.

Dear Aunt Bettie: It has been quite a while since I have written to you, about six years, but I still remember you all and read *The Herald* often. I am a real Kentuckian for I have always lived here but I love to hear about other states. Won't some of you boys and girls write to me for I will be glad to hear from any of the cousins. I will graduate from the Lewisport High School in May and expect to enter college this fall. I am a blond about five feet, five inches tall, and weigh 120 pounds. I am seventeen years old and my birthday is September 22. Have I a twin? I have always wanted to know my twin. My hobbies are reading and I love music and nature study. I am not a Christian but enjoy church and its activities. Here is my favorite quotation "There is so much bad in the

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best of us, and so much good in the worst of us, it ill becomes the best of us to find fault with the rest of us."

Katharine Whitworth,
Lewisport, Ky.

Dear Aunt Bettie: May I join your band of boys and girls? I am a little girl from Dallas doing as Christ wants us to do. Unsaved children come to Christ. Don't wait while he is pleading for you. I am nine years old and in the high fourth grade. I have black hair, dark blue eyes, fair complexion. For pets I have a baby calf, chickens, rabbits and a dog. Willie Monroe, I guess your name to be Kathryn. Sue McGinsey, I guess your name to be Anna. Mary Huffman, I guess your name to be Ann. I will answer all letters received. As this is my first letter to *The Herald*, I hope to see it in print. I will be disappointed if it is not in *The Herald*.

Marianna Brady,
1811 So. Marsalis Ave., Dallas, Tex.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. I am a little Tennessee boy ten years of age. My weight is 84 pounds; have blond hair, brown eyes and fair complexion. I go to school at Atkins, and study the fifth grade. I go to Sunday school and preaching. I am fond of school and club work. I belong to two clubs, 4H Club and H.C.B. Club. My favorite game is baseball. I guess I have taken up my amount of space. I'm hoping to see my letter in print.

James Edward Crockarell,
Indian Mound, Tenn.

Dear Aunt Bettie: I would like to join your happy band of girls and boys. I am a Tennessee girl fourteen years of age, weigh 108 pounds; have blonde hair, blue eyes and medium complexion. I go to Atkins School and study eighth grade. I have never written to *The Herald* before and would like to see my letter in print. I go to Sunday school and preaching every Sunday; also belong to the Epworth League. I am fond of music and school work. My favorite game is baseball. Come on girls and boys, let us make page ten a wonderful page.

Eunice Cherry,
Indian Mound, Tenn.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? This is my second letter to *The Herald*. I am ten years of age, four feet, five inches tall, fair complexion, brown eyes and brown hair. My birthday is September 4. Have I a twin? If so, write me a long letter and you will receive a long letter. One of my friends takes *The Herald*. I enjoy reading page ten. I attend Sunday school at Rockhold. I go to church, too. I never missed Sunday school until I visited Meadow Creek. How is Aunt Bettie and the cousins? I hope Mr. W. B. is bird hunting when this letter arrives.

Irene Rains.

For I, the Lord thy God, will hold thy right hand, saying unto thee, "Fear not, I will help thee." Isa. 41:13.

FALLEN ASLEEP

SAWYER.

Mrs. Fannie K. Sawyer departed this life March 1, 1932, age 66 years. She was a member of the Methodist Church for fifty years. She believed in Bible holiness. At her request she was kept one night at her old home, during which time a prayer meeting was held. A large number were present. After her funeral conducted on March 2, an invitation was given to all who desired to meet her in heaven to come and view her remains, and hundreds accepted the invitation. Her body was carried to the grave, where the last sad rites were performed. "My Heavenly Home is Bright and Fair," "I will Meet you in the Morning," "God will take Care of You," "They Tell me of a Home Over There," and "I Have Anchored in Jesus," were sung.

Pray for me that I may so live that I may meet mama in Heaven.

Her son,
Rev. D. H. Sawyer.

LAWHEAD.

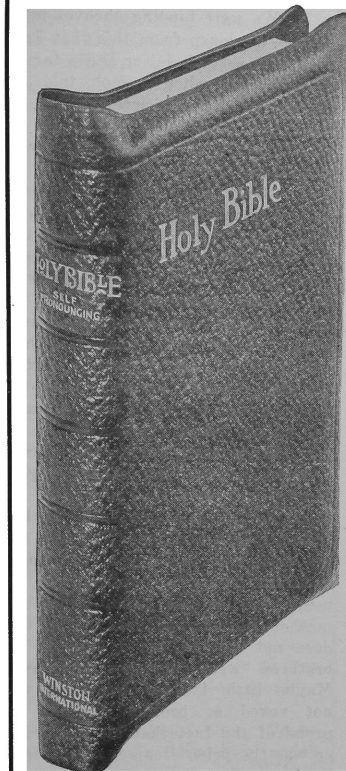
At a hospital in Cincinnati, Ohio, March 12, 1932, and in his sixty-seventh year, Matthew J. Lawhead departed this life, to be with Jesus. He was born in Clinton county, Ohio, the son of George and Eliza J. Lawhead. He was brought up in Van Wert, in the Friends Church, which faith he always cherished, having early learned to trust in Jesus. His business career is marked by fidelity, honesty, and friendliness. Several months of his illness were spent with his sister in Van Wert, where he enjoyed reading his Bible, and attending divine worship, when able, including some sessions of Beulah Grove Camp Meeting. He was preceded in death by his wife, Orpha Cook Lawhead, one daughter and two sons. Surviving him are a daughter, Ilo Lawhead Denney, of Winchester, Ind.; a brother, Charles E. Lawhead, Probate Judge of Van Wert, and two sisters, Emma T. Smith and Millie M. Lawhead, of Van Wert. Funeral services were conducted by Ida T. Parker, pastor Friends Church, with interment at Woodland Cemetery, Van Wert, Ohio.

REEDER.

James William Reeder was born at Franklin, Simpson county, Ky., May 30, 1863, and died in Orlando, Fla., Nov. 4, 1931, being sixty-eight and a half years of age. Bro. Reeder was a splendid business man and was for more than thirty years engaged in the mercantile business in St. Louis, Kansas City, Parsons, Kansas, and Eldora Springs, Kan. About 1917 he retired from the mercantile business and began spending his winters in Florida to regain his health. He located at Umatilla, Fla., and spent several years in citrus culture, later moving to Orlando, where he lived until he passed away.

Bro. Reeder was happily married to Miss Ada Mabel Jones in 1893, who survives him. His only sister, Mrs. E. D. Wright, living in Orlando, also survives him. When he moved to Orlando he with Mrs. Reeder, put their membership in the First Methodist Church there. At the time of his death he was a member of Broadway Methodist Church, where he had built up and taught a wonderful Men's Bible Class which is now known as "The Reeder Memorial Bible Class." He was a lay minister and frequently preached when called on by pastors. He had real love and burden for souls and took every opportunity to help and save them.

The writer met Bro. Reeder October 13, 1925, in the Organization meeting of the Florida Holiness Camp Meeting, in Orlando, and was at once impressed with his soul earnestness for spiritual things. It is recorded in the minutes of the above mentioned meeting that Bro. Reeder "Expressed in no uncertain terms the call of God to him, as a layman to assist in every way possible in such an undertaking." Subsequently he served as chairman of committee on organization and as treasurer of the Board. He testified definitely to sanctification as a work of grace in his heart, subsequent to his justification.



The Illustrations

A large number of full-page pictures, printed in many colors, which are very exclusive for a Bible. They are printed on fine enamel paper, and some of them are as follows: Moses Lifting Up the Serpent; Abraham Offering Isaac; The Fiery Furnace; Elijah on Mt. Carmel; The Angel Speaking to Mary; Paul in the Storm at Sea; Judas Kissing Jesus. These are attractive for the young and old.

The Size

is 5 x 7 1/4, slightly over one inch thick. Packed in a neat colored box, printed in two colors. Most any competent judge would say this is a good \$3.00 value. We are offering it to you post-paid for \$1.00. If you do not think this is one of the best bargains you ever bought in your life in the way of a Bible, and are not pleased with it, you may return it at once in good condition and we will refund your money promptly.

We miss his face, often radiant with the glory within. We associated with him at Indian Springs and our own Florida Camp. We love him and know where to find him. God in his love and wisdom let him suffer much during the last several months of his illness, but his grace was sufficient for our dear brother and he passed over with a victorious testimony and hallelujah in his soul. We have been made better by having known him.

A. C. Lovelace.

CANNON.

Rev. G. H. Cannon was born Feb. 4, 1850; died Oct. 26, 1931, at the ripe age of 81 years. He has gone to live with Jesus through an endless eternity. At an early age he was converted and united with the Methodist Episcopal Church; later entered the ministry, putting all he possessed into the work of the Lord. He did a wonderful work in the Kentucky Mountains where many were saved, some called to the mission field and others into the ministry. He erected a number of churches over Kentucky. He was powerful in prayer, and his heart went out for the salvation of the lost. He leaves a loving wife, Mrs. Sallie Cannon, Lexington, Ky., a son, five grandsons and a granddaughter, all of Louisville, Ky., and a grand-daughter in Richmond, Ind., three brothers and one sister, and a host of friends.

"Mid toils and perils,
He life's journey trod;
He walked securely,
For he walked with God."

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Cor. 4:17.

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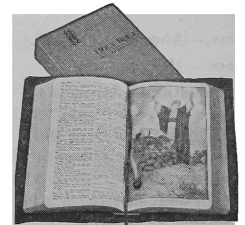
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SOME SUGGESTIONS.

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Offer one of these Bibles to the person who will read the most verses or chapters within a given period of time.

SPECIMEN OF TYPE

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they

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REQUESTS FOR PRAYER.

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Mrs. W. R. V.: "Please to pray for the salvation of my daughter."

Mrs. B. F. S.: "Please to pray for a friend of mine who has been deserted by her husband, and is left with a child to support. She has cancer and desires that praying people hold her up to the throne of grace for healing, if it be the Lord's will."

Pray for a girl whose life and character have been threatened by a man, that God may shield her.

"The Course of Christian Missions," by Prof. William Owen Carver. (Revell. 312 pages. \$5.00).

The author has for the past thirty-two years been the Professor of Comparative Religions and Missions, in the Southern Baptist Theological Seminary. His long years as a diligent student and teacher of missions made possible the production of the remarkable book he has given us. If I am correctly informed, this book is in a class all by itself, since no other author has undertaken a similar task.

The publisher's foreword aptly says, "A succinct yet comprehensive record which traces the main line of the history and development of Christian Missions from the beginning to the present day."

Recently on the advice of the teacher of Missions in another Seminary, this reviewer read the eight volumes giving the story and content of the Jerusalem meeting, March 24 to April 8, 1928, of "The International Missionary Conference." Great in the way of information and inspiration were these eight volumes; but for an abid-

ing worldview and grasp of the missionary situation, one needs to read, "The Course of Christian Missions."

If I mistake not the book is calculated to prove epochal. As a text book its adoption may be looked for on a broad scale.

Pastors and missionary leaders everywhere should by all means read this book that has more information than any one other, and I was about to say, all other mission books in existence. Of course, the last clause is an exaggeration; but I am well within the bounds of truth when I say it gives a world view not to be had from all the mission books one is likely to read, save an editor of some mission publication or teacher of missions.

It is calculated to be helpful in many ways, but perhaps most of all in enheartening those who read in the conviction of the ultimate success and glorious consummation of the world-wide missionary endeavor. Much has been accomplished, much is being accomplished and much more, very much more is to be accomplished.

Surely when one beholds, as he will in these pages, the manifold accomplishments of the missionaries, the many who have suffered martyrdom and the spirit that has prompted others to step into the places made vacant by martyrdom, he will have a new appreciation for the God of missions and the spirit that dominates our missionaries.

Apart from their great work of making Christ known to those that sit in "darkness and the shadow of death" missionaries from an economical, social, moral, and intellectual point of view have been an unspeakable blessing.

The whole world is, to a measure, far beyond the comprehension of the unformed the debtors of the missionaries.

The book is not easy, but gloriously good reading. It has more words in its three hundred pages than the average book has in five hundred. You are constantly conscious of the author's effort to be as brief as the end in view would permit. He has so presented his outline that the picture stands out vividly. This for the writer is rather a long review and yet if the editor knew how much more I would love to say, he would overlook my transgression of space limits.

Reader, are you missionary in spirit? Then, by all means get this book and read it and see how the fires will burn. Order from Pentecostal Publishing Co., Louisville, Ky.

M. P. Hunt.

SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF.

Lesson IX.—May 29, 1932.

Subject.—Joseph the Dreamer.
Genesis 37:1-11.

Golden Text.—Provide things honest in the sight of all men. Romans 12:17.

Time.—About B. C. 1725.

Place.—Hebron.

Introduction.—Jacob was a nomad during a large portion of his days. As one looks back over his years preceding our lesson he is found at Padanaram, at Shechem, at Beersheba, at Bethel; and today's lesson finds him settled at Hebron.

Judging from the record, Joseph was one of the purest characters in all the history of our race. I cannot agree with some who term him a spoiled, bigoted boy who loved to boast of his achievements. They even attribute his strange dreams to this cause. I shall not be dogmatic about those dreams; but his after life seems to indicate that Joseph himself had something to do with them. Joseph was to do a mighty work for the protection of God's chosen people; and much preparation was needed, in order that he might be ready for the responsible task when he met it. Most dreams mean nothing. They may be caused by a full stomach, by thirst, by a troubled mind, or by a thousand other things; but in Bible days God frequently used dreams to teach great lessons, or to give needed warnings. He appeared to Joseph in a dream and commanded him to take Jesus and his mother, and flee into Egypt. It may be that most of us are more influenced by his presence in our dreams than we are aware of.

I may be permitted to add this word: Dreamland is a land of mystery. Why do we dream at all? While asleep, one seems unconscious; but there are certain contacts with the outer world that one seldom loses altogether. In boyhood days I thought it great fun to tickle the hind feet of my hunting dog just to see him kick. He kicked with all his might, but slept on. I often wondered how he could kick so hard, and not wake up. I know now that the tickling sensation did not reach his brain at all, but that it was received and acted upon by certain ganglia in his spinal cord. Sometimes that dog would dream that he was hunting game. Lying on his side in the warm sunshine, he would move his limbs as though running at top speed, and bark at every jerk. In that case I suppose his brain must have been active; but he slept, while I sat and laughed at his antics. Under ordinary circumstances I suppose our dreams are about on a par with those of the dog; but God may sometimes use those partially conscious seasons to make tremendous impressions upon our souls, impressions that will be as lasting as the passing years. This was possibly true in the case of Joseph.

The contrast between Joseph and his brothers is painful. He seems to have been made of better material. No doubt he had some advantage over the children of the two handmaids, unless they belonged to Laban's race. They may have been of superior human stock, although slaves. But Joseph possessed one high advantage over all the brothers, except Benjamin.

min. He was a love child, a son of Rachel whom Jacob loved with all his soul. There may have been another: Jacob and he were companions. If a man lives as he should, and makes close companions of his boys, I have never known them to go wrong. Some one says that the real character of a man is always measured by his children. As a rule, that is true; but trouble may arise from bad inheritance on the "wife's" side of the house. Had Jacob kept as close to his other sons as he did to Joseph, the result might have been far more honorable.

Comments on the Lesson.

1. **Dwelt in the land wherein his father was a stranger.**—Isaac had wandered over that region and lived there in the bygone years.

2. **These are the generations of Jacob.**—There seems to be a break in the story at this point. The writer does not give the generations of Jacob, but proceeds to give the story of Joseph. He was seventeen years old at that time, and was out with the sons of the two maidservants, "feeding the flock." Joseph brought unto his father their evil report.—We are left in ignorance as to the nature of this evil report. Their conversation must have been bad to have induced Joseph to tell his father about it. If Jacob reproved them, that must have created some unkind feeling in their hearts against the talebearer. The father's task was delicate under the circumstances. It calls for wisdom when such things arise in a family. Better pray about it.

3. **Israel loved Joseph more than all his children.**—Being the son of his old age and a child of his beloved Rachel, that was natural for all, except Benjamin who was still younger and a son of the same wife. Trouble arose because Jacob showed his partiality. Maybe he could not hide it; but he should have done his best to keep it to himself. That "coat of many colors" grew out of his partiality. It made a distinction in Joseph's favor, and created jealousy on the part of his brethren. Partiality on the part of parents will ruin any home on earth. Kill it as you would a ravenous beast.

4. **His brethren . . . hated him, and could not speak peaceably unto him.**—Jacob's partiality was bearing bitter fruit among his children. Their hatred of Joseph was so intense that they were ready to murder him. They were bad men; but God purposed to use them in establishing his chosen people. I am persuaded that he used them because he could find no better. The human race is fearfully full of sin and corruption. Sample men are comparatively few. That is true, even in our own day. The chief trouble about Jacob's partiality was that the storm broke over his beloved Joseph, and then settled in midnight gloom over his own soul.

5. **Joseph dreamed a dream.**—There is nothing strange about that; but some are troubled about what follows: "And he told it his brethren." Some think he should have kept it to himself; but that would have been unnatural. Joseph did not need to be mean to tell his brethren a peculiar dream that he had dreamed. There was something wrong in his brethren,

that made them hate him because of the dream.

7. **We were binding sheaves in the field.**—We learn from this that Jacob was both a stock raiser and a farmer. I note that when Joseph told this dream he did not interpret it. If there was anything wrong about the interpretation of it his brethren were responsible for it.

8. **Shalt thou indeed reign over us?**—I grant that there was something very peculiar in the fact that his sheaf stood on end, and that theirs came up to it and bowed their heads as if doing obeisance to it. But the dream should have excited their curiosity, and not their wrath, had there not been in their hearts a certain jealousy towards Joseph. They had the seed corn for a big crop of anger and hatred within themselves.

9. **He dreamed yet another dream.**—Some persons can stand a good deal, if one does not pile it on too thick, nor rub it in too hard. In this second dream he says: "The sun and the moon and the eleven stars made obeisance to me." I wonder why the moon was in the group when his mother Rachel was dead. The text does not say so, but I suppose his brethren were madder than ever. Maybe little brother Benjamin was not vexed at brother Joseph, but proud of the fact that his big brother was the prize dreamer of the family.

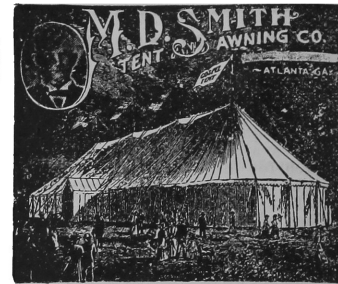
10. **His father rebuked him.**—I cannot see why, unless the boy was boasting. Jacob had done some big dreaming himself once upon a time when he saw the ladder reaching from earth to heaven and the angels of God ascending and descending upon it. What is this that thou hast dreamed?—He seems to have been demanding an interpretation, something that, maybe, Joseph could not give. Then Jacob made his own interpretation, but made the same blunder about Rachel that had been made in a previous verse. There was some mystery about these dreams, that had the entire family guessing. Joseph had dreamed himself into an uncomfortable position, one out of which it would take years for him to extricate himself.

11. **His brethren envied him; but his father observed the saying.**—Envy is a deadly passion. It is ever looking for a dagger, or its equivalent. No man can stand before it, for it is a deadly foe in ambush. It seldom comes into the open, but ere its victim is aware its dagger is plunged to the hilt into his vitals. Jacob was serious about the matter, but could not understand it; so, like a wise man, he kept it in his heart until one day in the distant future his lost boy was found master of all the land of Egypt. Then he understood the dreams.

NOTICE!

Having been engaged with Rev. C. C. Rinebarger and wife in the Light-house Gospel Tabernacle in a most gracious revival, we found that while he is pastoring this great work he is available for two meetings this coming summer. With his many years' experience as singer and preacher in the larger camps of the nation he needs no recommendations, for he has been tried, proved and is known. We are confident that some camp meeting boards seeing this notice will want to address him at 1226 Tower Grove Ave., St. Louis, Mo.

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CAMP MEETING ANNOUNCEMENTS.

The Thirty-second anniversary of the Ohio Camp Meeting Association which convenes at Camp Sychar, Aug. 4-14, will have as workers, Revs. F. Lincicome, Paul Rees, John Owen, evangelists, and Rev. W. L. Mullet, song leader for the main tabernacle. Miss Anna E. McGhie will have charge of the young people's meetings, and Mrs. H. E. Overholzer the children's services. Rev. H. A. Guiler and wife will have charge of the Ring Meetings. For information, address Rev. E. E. Shiltz, Sec., 89 Broadway, South, Geneva, Ohio.

The Kinsey Holiness camp meeting will meet near Dothan, Ala., July 14-24. The boy preacher, Rev. Elton Jones, will be the evangelist; Mrs. J. R. Clark will have charge of the young people's meetings, also the children's services. The 18-year-old girl preacher, Rev. Ethel Snell, will assist, as will J. P. Peacock, Rev. W. R. Quinton and wife. Sunday, July 17 will be Missionary Day, when several returned missionaries will be with us. Send for circular to Rev. Dr. C. J. Hammitt, Sec., Dothan, Ala., Rt. 5.

The Texas State Camp Meeting of the Church of the Nazarene will be held on the Waco Holiness camp ground, Waco, Tex., July 14-24. Revs. C. M. Dunaway, Rev. C. H. Wiman, of Kansas City, Mo., the Vaughan Radio Quartette and others will be the workers. For tent and shack reservations write to Ross Smith, Rt. 8, Waco, Tex. For other information, write O. F. Hatfield, 140 Koepke Ave., San Antonio, Texas.

The Nazarene camp meeting of the Ohio District will be held at Columbus, O., Morse Road, July 21-31. Rev. Chas. A. Gibson will be platform manager, Revs. T. M. Anderson, Lum Jones, evangelists, and Prof. Kenneth end Eunice Wells singers. Rev. C. T. Corbett will have charge of the children's meetings. For information, write to Rev. W. R. Gilley, Sec., 2976 Cleveland Ave., Columbus, O.

HARRIS SISTERS' QUARTETTE.

The above quartette is available for evangelistic work. They are well recommended and will go anywhere for a freewill offering. The oldest sister has had six years' experience as choir director and soloist, and a year with "The Owen's Lady Quartette" of Springfield, Mo. All of these workers have had considerable experience in evangelistic work. They may be addressed, Harris Sisters, Stewart, Tenn.

WHAT THEY SAY!

W. B. Austin: "I thank God for all of your helpful pieces in The Herald. It brings comfort to our home each week. I have been a reader for several years and many times have been helped spiritually. May the Lord bless and keep you, is my prayer."

Mrs. Guss Hunt: "I have been a reader of The Herald for three years and like it better than any holiness paper I have ever read. How the Lord has blessed me when I would read Dr. and Mrs. Morrison's articles. I have so much confidence in both of them and believe in their work. About four years ago I was sanctified and the power came on me in a marvelous

way. I shouted the praises of God. As I lived near no holiness people the Devil tried to discourage me, I began to doubt and don't have the joy I once experienced. Please to pray that I may soon get back to where I once was."

Mrs. M. F. Custer: "Dr. Morrison's reflections on his 75 birthday is a wonderful rebuke to the ungodly. I praise the Lord for the table he spreads in the presence of our enemies. Dr. Morrison has been a great blessing to me in watering the seed sown by Mrs. Eliza J. Malone, of Ennis, Tex., in my heart through the dear old Herald. The Wesley Class of the M. E. Church, South, here in Beaumont gives us money to get The Herald for the jail, and we get it in this way. It is a wonderful blessing, and I hope to get some subscriptions for it. May God bless both Dr. and Mrs. Morrison in their every undertaking."

Mrs. C. A. Messenger: "I am an old lady 73 years of age, and lived through those awful saloon days and know what it will mean if open saloons ever come back. May God bless us, and Dr. Morrison and wife as they fight this battle for righteousness."

Mrs. Henry Folsom: "Dear Pentecostal Herald: We have been having you come to our home a long, long time, since before your name was changed. We have enjoyed, yes, feasted on your pages, especially Brother and Sister Morrison's writings, and all that you stand for. You have brought sunshine to our home and cheered our hearts so often; so now it is with regret and sad hearts that we give you up, but the best of friends have to part. We must say Good-bye and give you up, for we just can't renew our subscription. It seems hard, but we face the fact that we have no money, and are getting up in years and can't work, as we used to do. May you continue to carry the blessed news of salvation, cheer and encouragement to many thousands of sad and weary ones that, without you, might go down in despair and darkness forever. Wishing you, my beloved paper, the greatest success, and the most beautiful blessings of God on dear Brother and Sister Morrison, and the whole staff, as well as the great family of readers, very affectionately your devoted reader and co-worker."

J. M. Zook: "I am enclosing over 100 signatures on 'Our Protest.' I believe I could get many more if I had the time to get out among the people. Surely we need to place our protest before the government, for the Devil is determined to get back the saloon. I am enjoying The Herald immensely, and pray that you may have many years to preach the radical truth, and that God may awaken many who are asleep with only a profession."

A Reader: "I have been wanting to tell you how much I enjoy your articles in The Herald. It has been hard for me to keep my subscription up but I feel like I could not get along without the paper. It has been a great inspiration to me in trying to live a Christian. I hope the time will not come when I cannot have The Herald come to me. Dr. Morrison, I admire the stand you take on Prohibition. I am sending some names who are anxious to see our country continue dry."

53 BIG BARGAINS 53

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Van, W. Va., Aug. 28-September.

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KENTUCKY.
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MARYLAND.
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MICHIGAN.
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Columbus, Ohio, July 21-31. Workers: Rev. Chas. A. Gibson, Rev. T. M. Anderson, Rev. Lum Jones and Prof. and Mrs. Kenneth Wells, evangelists and singers. Rev. C. T. Corbett, young people's worker, and Mrs. C. T. Corbett, children's worker. For information write to Rev. W. R. Gilley, Sec., 2976 Cleveland Ave., Columbus, O. Mt. Vernon, Ohio, August 4-14. Workers: Rev. F. Lincicome, Rev. Paul S. Rees, Rev. John Owen, evangelists. Rev. W. L. Mullett, song leader. Miss Anna E. McGhie, young people's and boys and girls' worker; Mrs. H. E. Oberholzer, children's worker; Rev. H. A. Guiler and wife in charge of ring meetings. Address Rev. E. E. Shiltz, Sec., 89 S. Broadway, Geneva, Ohio.

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Kittanning, Pa., July 17-19. Workers: Rev. T. M. Anderson and Lawrence Reed, Singers, Bishop Sisters. Children's worker, Mrs. Earl Grumling. Address Miss Nancy Byron, Sec., Ford City, Pa.

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AND WAY OF FAITH

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"WHEN HE CAME TO HIMSELF."

By The Editor.

I.

IN his great parable of the prodigal son our Lord Jesus tells us of how far he went from home, and how low he fell, how desperate his condition was, when he "came to himself." This miserable fellow had an awakening; he had been in a dazed, deceived state of mind.

II.

A one-horse doctor, called an alienist, would not have, on examination, pronounced him crazy—that is, if the doctor had not been a lunatic himself—or hired to say he was mentally unsound; all of which is quite probable. Bear in mind, our Lord in the parable does not intimate that the young man was crazy.

III.

This chap of whom we write was under the common delusion that, having money, spending money, eating, drinking liquor, running around with mean men and lewd women, would bring happiness. Millions of people all about us are affected in the same manner. They would be about as well off if they were stark mad. This prodigal had no happiness; far from it. Contentment is a sort of foundation on which one builds the structure of happiness. The discontented, restless person is never happy, and cannot be.

IV.

It is a good thing that smart young buck "came to himself." Had he gone on a little longer he would have stolen some of those hogs, gotten some money for the sale of them, oiled his hair down, run off with the hog man's daughter, killed the officer who followed after to arrest him, and wound up with his neck in a rope and feet paddling in the air. That is the route the sinner takes—going from bad to worse until the Devil gets him good hooked, and pulls in the line. It's all up then—too late to "come to himself."

V.

You know to keep acting the fool is almost as bad as being crazy. I am not sure that it is not worse. There is some excuse for a lunatic; he does not know any better; and is not held responsible for his conduct; but when a man or woman devotes their time and talents to utter foolishness, rushing from one fool act to another, by and by,—and it does not take long—they become fools, then it's all up with them. They cannot get out of responsibility for their actions on the crazy dodge; their short road ends in prison, or the electric chair—grim end to a gay life.

VI.

The trouble with this nation is, that it has gone into a far country; the people are in a dazed state of mind; they have been money and pleasure mad; they have gotten to the hog-pen stage and are squealing for beer. A group of men in a far worse state of mind than that of the average peaceable lunatic are urging the people to parade the streets, and rend the air with cries, "Give us beer. To hades with law! We want to get drunk.

STRONG DRINK MAKES DRUNKARDS.

No one wants a drunkard father, or a drunkard mother, or a drunkard son, or a drunkard daughter, or a drunkard son-in-law, or a drunkard daughter-in-law. No one wants a drunkard doctor, or a drunkard lawyer, or a drunkard banker, or a drunkard chauffeur, or a drunkard druggist, or a drunkard grocer, or a drunkard drygoods clerk, or a drunkard plumber, or a drunkard engineer, or a drunkard train conductor, or a drunkard brakeman, or a drunkard ticket agent, or a drunkard street car conductor, or a drunkard undertaker, or a drunkard official of any kind, or a drunkard of any kind anywhere. Yet we have a combination of millionaires who are fighting prohibition and trying to bring back the liquor traffic, so as to shift their income tax on to the shoulders of poorly paid labor, making drunkards and starving women and children. A host of the great daily newspapers of this nation are joining in this devilish work.

H. C. M.

Whether we have anything to eat or not, we will have liquor, if we have to fight for it."

VII.

Get that crowd started good and it is a serious question if you can ever stop them. There is hope for one prodigal who has come to himself, and has fully made up his mind that he will go home and confess his sins to his father, but what about a hundred million prodigals who have not come to themselves, and refuse to reason, or listen to warning! The Ship of State has sprung many leaks; the waves are rolling high, and are beginning to wash the deck; the wind is turning into a mad hurricane; there is mutiny on board; the people have broken into the liquor room, they are drunk and, in spite of every protest of the few remaining sober men, they are crowding on more sails and steering straight for the rocks, yelling, "Give us a wet President!"

VIII.

Believe it or not, there are men running loose in this nation, men in high places of authority, who believe and insist, that the way out of all our troubles is to get on a big continuous drunk. They are crying long and loud for liquor and, shocking to contemplate, millions of church members will follow after and vote with these leaders, on into the night of deeper darkness. Will this nation ever come to itself? Many prodigals never did. If this nation does not have an awakening soon, it will go over the abyss and, if it does the crash will shake the world.

Professor Irving Fisher, the very distinguished political economist of Yale University, who has for a number of years made a scientific study of the economic phase of the question, recently said in a radio address that "Prohibition has decreased drinking in the United States from eighty to ninety per cent, and placed the economic value of the Eighteenth Amendment at between \$3,000,000,000 and \$10,000,000,000 a year."

Then opened he their understanding that they might understand the Scriptures.—Luke 24:45.

ECHOES FROM THE GENERAL CONFERENCE.

THE General Conference of the Methodist Episcopal Church is now in session in Atlantic City, N. J. This is the quadrennial meeting of that great body of Christian people.

Take the M. E. Church for membership, her great men in her leadership, universities, colleges, hospitals, orphanages, old people's homes, vast church plants, strong pastors and her far-flung line of mission work around the world, and she is easily one of the most powerful Protestant bodies in the world. The weak spot in this great church is a species of skepticism which has gotten a considerable hold in the church under the guise of modernistic scholars, which is simply old modified infidelity—a sort of wolf in a sheep's skin, said skin not being large enough to hide the tail, claws and fangs of the wolf.

This modernistic liberalism which has gotten such strong footing in Methodism, both north and south, is most unfortunate. Just now, when Christendom is in such great need of a nation-wide revival, the church is fearfully handicapped by this widespread doubt so paralyzing to the faith that brings revivals and the salvation of souls.

Some one sent me the following clipping, which you will read with interest:

"Atlantic City, N. J., April 28.—(AP)—The board of bishops of the Methodist Episcopal Church has approved unanimously the preaching mission movement, sponsored by Bishop A. W. Leonard, of Buffalo, N. Y.

"Bishop Leonard's plan is designed to 'take the blight off the evangelism caused in other years by the claptrap of mountebanks working on overwrought emotionalism.'

"We seek to establish an artistry in worship," he said, 'which will combine stately and well-balanced devotion with the passion of evangelism. There is no need for the inferior singing of inappropriate songs or the spectacular methods, designed for front page consumption of other years, and there is no need in religion for working on overwrought emotionalism.'

"Many persons of higher intellects avoid evangelistic services because such methods offend their sense of the dignity of religion. Converts obtained through aroused emotions rarely remain in the church."

"Bishop Leonard's program for evangelism, divided into four periods of ten days each, seeks to awaken spirituality by a dignified appeal to the intellect and through the refined passion of preaching, he said."

Allowance must always be made for press reports written by men who are not as careful as they should be for exact accuracy. This report, however, has quite an ecclesiastic flavor about it. It is to be hoped that these ten days missions with the "artistry in worship,"

(Continued on page 8)

"A LITTLE CHILD SHALL LEAD THEM."

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

I.



A child playing with a diamond, using it as a ball—think of it! Such is Africa! but that child has no idea of its worth or value, nor did its mother. This happened in South Africa in 1866; when a traveller saw the stone as the child played with it, he admired it so greatly that the mother made a present of it to him. He afterwards had it sent down to Cape Town to have it tested; it was found to be a diamond of twenty-one carats which the Governor bought for \$2,000, one-half of which was sent back to the child's mother. This led to the discovery of another diamond held by a witch doctor who was using it as a charm. This proved to be the famous "Star of South Africa" diamond and proved so valuable, that the old witch doctor was made a rich man and the possessor got a fortune out of it.

Singular that the finding of diamonds was at a time of great depression and people were moving away to other parts in order to make a living. When diamonds were discovered the exodus ended, and soon this part of Africa became the wealth center of thousands. Thus did Kimberley become the greatest city of sunshine and diamonds in the world.

II.

I never saw the force of that expression, Isa. 56:10, "dumb dogs," until I came to Africa. In going through the villages in the auto dogs come out in all directions and chase after the car; occasionally they get hit and killed, but strange I never heard them bark; when they get hit they never howl. Now there's a reason for all this; good old Mother Nature knew that dogs and leopards and other wild animals could not live together, and if the dogs barked as they do in the homeland, the leopards would know their whereabouts and get them at night. The leopards seem to have a preference for dog meat, so the dogs are better off by not being able to bark or howl. On our way to the railway town the missionary drove very fast; a dog came out, rushed in front of the car and poor thing got killed, but it hardly made a sound. Being dumb, of course, robs the dogs considerably of their usefulness as watch dogs. I suppose the Prophet had that in mind when he wrote: "His watchmen are blind: they are all ignorant; they are all dumb dogs; they cannot bark, sleeping, lying down, loving to slumber."

Now this very pertinently describes many modern prophets and preachers. Touching the great issues requiring courage they are as dumb dogs. As watchmen they are no longer of any use; they have lost their bark, they sleep on, their people sleep, their churches sleep. Many a man becomes dumb when he loses his experience of the deep things of God; testimony gone and the witness left him, he cannot speak or preach as he once did. On the sin question too many preachers have become dumb; they preach on the questions of the day, on philosophical and intellectual matters, but are dumb on the matters of sin and repentance, the judgment and the wrath to come, hence the people have no conviction for sin, and feel no need of the mourner's bench.

We were recently told the story of a rather grandiloquent preacher of the modernist type who, before the service one Sunday, was asked by the soprano soloist for his subject, so that she could select an appropriate solo to follow the sermon. When he hesitated she said, "Never mind. I'll listen carefully, and before you are finished I'll have something

selected." The sermon ended, the lady sang the well-known refrain, "Sometime, somewhere, we'll understand."—It may have been a bit of unconscious humor, but there was probably point in it.

III.

Spurgeon, who had to endure much scorn and scoffing from the press in his early days, said that a "True Christian is one who fears God and is hated by the *Saturday Review*." At this time, he was filling Exeter Hall, London, to overflowing and preaching ten and twelve times a week, and occasionally preached at Crystal Palace to 20,000 people.

It might be said today of the ministry, that a true, whole-souled, consecrated, New Testament preacher who preaches the old gospel of repentance and redeeming grace, is one who fears God and keeps the judgment day in view, and is hated and despised by the modernists. It is amazing the influence and power men of the new theology have upon the appointing power. "Your rotten theology empties the churches," cried Dr. T. D. Young, at the Birmingham Conference last year.

IV.

Went this morning to the Leper Colony, where over one hundred men and women are being cared for by the doctor and missionaries of the M. E. Church, South. After we gave a short message the doctor gave an invitation to those who wanted to seek salvation to come forward; a number did so. The chief man there is a real Christian; he himself is leprosy but, he and his wife are doing a splendid work. Leprosy is a wonderful type of sin and leads to isolation and separation. They tell me the natives cannot stand to have lepers live in the villages. Very often where there is no hospital or colony to send them they force them to leave the village and they go outside somewhere where, too often, they are carried off by the wild beasts.

In connection with leprosy, think of the story of Naaman. 2 Kings 5. In this we see certain great truths.

1. Sin, like leprosy, knows no respect of persons.
2. Sin puts a discount upon all attainments. Naaman was a great captain but—
3. Sin, like leprosy, is a terrible disease.
4. Sin, like leprosy, brings isolation and separation.
5. Salvation from sin obtained—
 - (a) Not through good works or money gifts.
 - (b) Not through any preconceived method of our own.
 - (c) Through simple obedience to God's command through his word.
 - (d) Through humbling ourselves; getting saved in God's way, not our own.

V.

When William Taylor came to the Charles Street Methodist Church, Baltimore, in 1856, the pastor and Taylor were given permission to hold the meeting if they "were willing to face the failure and disgrace of an abortive attempt." A remarkable revival broke out adding 200 members to the church. In connection with the revival a wealthy member, Major Dryden, made a prayer which Taylor records as follows: "O Lord, twelve years ago we built this house. We poured out our money freely and constructed this beautiful edifice. These fine pews have been sepulchres to the dead, and these fine cushions the habitations of our graves. We have had good preaching but we awoke not. O Lord, thou knowest how helpless and hopeless was our deplorable state, but during these meetings, blessed be thy holy name, the voice of the Son of God has awakened the dead and they have come forth a great army and are on the march for the conquest of souls for thee."

There are many high-class, luxurious

churches in the U. S. A. today of a kind with this church of seventy years ago. Too often our big churches are places where the Christ and his religion lie embalmed. But it is a mighty hard matter to wake up these churches to righteousness. They are too conservative to permit anything radical; too dead to want anything lively, and too worldly to desire anything spiritual.

VI.

Some one handed me the January *Christian Herald*. (May God bless that Christian paper that now can be bought at the newsstand.) I was keenly interested in reading Kagawa's message to America. Note these words by Kagawa, the Japanese:

"The church in the United States needs more evangelists and it won't get them until it has more people who personally have been evangelized. I've heard a great deal of talk about a great revival; frankly, I haven't seen many signs of one. You are too busy, and the business of being converted is likely to interrupt too many of your arrangements. It is my opinion that the church in America will find an audience when its members have found the gospel for themselves."

These are earnest words, and keen, by a great man of God who is doing so much to turn his own country, Japan, to God and the gospel. All fine talk about the coming revival will amount to nothing till the preachers of America turn back to the old gospel of repentance and preach it, and bring back the mourner's bench.

VII.

A Monk said to Savonarola, "Father, one cannot deny that your doctrine is true, useful and necessary, but your manner of delivering it lacks grace." The great man of God replied: "These verbal elegancies and ornaments will have to give way to sound doctrine simply preached."

"I preach," said Savonarola, "the regeneration of the Church, taking the Scriptures as my sole guide."

It was said of Genazzano, whom Lorenzo brought to Florence to offset the power of Savonarola, that "his zeal overbore his discretion." "He draweth the thread of his verbosity finer than the staple of his argument." Savonarola refused to any longer tie himself down to "pulpit verbalities, rhetoricals, scholasticisms and theatricals." He spoke in a language that the people understood, and crowds waited through the early hours of the morning to get a place in the cathedral, when the doors opened, to hear this prophet of God preach.

The sins that Savonarola thundered against most are the corruption of the church by the priests, and the profligacy of the times. The church in Savonarola's days was destitute of sound doctrine and in control of ecclesiastics who were base and corrupt.

VIII.

Many a church may have this said of it:
 "Outwardly, splendid, as of old,
 Inwardly, sparkless, void and cold—
 Her force and fire all spent and gone—
 Like the dead moon she still shines on."

The Church of the living God is made alive and kept quickened by the presence and power of the Spirit of God. The fires of the church are fed by prayer and the Word of God. The preacher preaches in the power of the Spirit and the people testify from experiences felt in their hearts. It is related of a Salvation Army lassie that she was holding a meeting in the open air, when a conceited young fellow said to her, "What does an ignorant girl like you know about religion? I know more than you do. I can say the Lord's Prayer in Latin." "Oh, but," she replied, "I can say more than that. I can say the Lord has saved my soul, in English."

In Memory of John Wesley Hughes.



IN the long ago, God appeared to a man and called him to go out into a country that he knew not of, saying, "I will make thee a blessing." The same God who called Abraham just as truly called John Wesley Hughes into an unknown and strange field of religious activity when he called him, a poor, ignorant, country lad, to leave his people and go where God said.

John Wesley Hughes was born May 16, 1852, in Owen County, Ky. His father came from Culpepper County, Va., in the early days of Kentucky and settled on the waters of Eagle Creek. Here the life of this intrepid soul found itself in God's great open country; watching the eagle in its wild flight, awakened in his soul a desire to know things. He wandered in the wild-woods under the green roof of the trees; he heard the music of the rippling rill and answered to the call of the murmuring brook. He swam, he fished, he trapped, he hunted, he climbed the cliffs of the hoary hills as he deplored his ignorance and longed to know the God of these things, and the intimacy of his revelation to his own soul. At a protracted meeting on Dec. 26, 1869, at 9 o'clock at night, he was born again. Like one of old, immediately he found his own uncle and led him to the altar and to Christ. His conversion was marked and clear and, from that night to the day of his death, he was a soul-winner. He seldom let a person of any class or rank pass his way that he did not talk to him about his soul. In 1870 he felt his call to preach and settled it then and there, for all time, that he would preach Christ.

About this time a young preacher and his wife were sent to the circuit where Brother Hughes lived; the life and influence of this young preacher, Rev. T. F. Taliaferro, had much to do with Brother Hughes entering college at Millersburg, Ky. Later in life, he entered the Theological Department of Vanderbilt University. In 1876 he was admitted into the Kentucky Conference and appointed to Springport circuit, in Henry and Carroll counties. He was considered a success as a pastor from the beginning. He built churches, parsonages and held revivals and brought things to pass wherever he went. He always left the church in better shape than he found it. He was called by the leading pastors of the conference to hold their revivals. Said he, "I never doubted my conversion or my acceptance with God for a moment, neither did the devil, but I found a cry in my soul for a deeper work of grace and a cleansing and empowering of the Holy Ghost." So on Dec. 30, 1882, he says, "I was gloriously and powerfully sanctified." His last pastorate was at Carlisle, Ky. These were years of revival flame and power. He had a great revival at Carlisle, the fruits of which can still be found.

On July 28, 1880, Dr. Hughes was married to Miss Mary Wallingford of Mason County. She proved to be a real help-mate in every line of his ministerial life from that day to the day of her going to heaven. The year of 1889 he spent in evangelistic work and was very successful in this line of work. From the time that God called him to preach, he had been walking by faith not knowing what the new country was into which God was leading him.

It was in the Spring of 1890, that his real life's work broke in upon his soul. He, like Jacob of old, wrestled for days and nights hoping the angel would let him alone and leave him to go on evangelizing. This was a call to establish a distinctively religious school, where the Bible would be one of the text-books, and where salvation would hold as prominent a place, as the education of the head or development of the body. He knew nothing of school work and had no money to

start a school with. He knew that the school men would laugh him to scorn, but what he dreaded most was his wife, to break the news to her; if she opposed him, he would stay in the evangelistic work. After a night of prayer he revealed to her what God was leading him to do; to his utter astonishment she said, "When I married you, I did it with the understanding that I would follow you into every line of work to which God called you." "I knew then," said he, "that my last prop had fallen."

In September of 1890 he opened Asbury College, with three teachers in a four-room house, and eleven pupils. No one but a man with the religious fortitude of an Abraham, a Moses or an Elijah, could have gone forward with a project so discouraging as this looked to be at this time. Dr. Hughes' faith never faltered. Said he, "When I was sanctified I died to the love of money and what people might think about me." Out of that hemp field, if such could be called a college, have gone boys and girls to girdle the globe. Thousands of preachers, missionaries and teachers have graduated from Asbury and Kingswood and gone to all parts of the world as definite religious workers. No boy or girl could sit under Dr. Hughes for four years and not believe in the Bible and the Trinity.

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of drys do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Official reports show that it cost the people of the U. S. \$6,854,910.91 (fines and penalties considered) to enforce prohibition for one year. That figures to five and six-tenths cents per capita. Yet how the opponents of the law wail about the oppressive cost of enforcement!

Dr. Hughes was loyal to his church. No man ever loved and stood by his church more loyally than he. Those who thought differently at the beginning of his educational career, were made to see that God was with him and that he was true to God and the church. You always knew where to find him; he was never on both sides of any question. With him, it was yes or no. He was known for his generosity; he gave out of his poverty, and those who came to get an education, he always managed to take them in. His life is not written in many volumes of books to be left shelf-worn and dust covered, but is being reproduced and lived out by boys and girls he helped to find God and get an education.

In 1917 Dr. Hughes retired from educational work, and went back to Wilmore to spend his closing days here on earth. His first wife went to heaven while Dr. Hughes was President of Kingswood College. To them were born eight children, four of whom survive the father; Rev. Arthur Hughes, of Mansfield, Ohio, Clarence Hughes, of St. Petersburg, Fla., Walter Hughes of California, and Mary Hughes Wilson of Leavenworth, Kan. Dr. Hughes was later married to Mrs. Sadie Smith Petty, who was a companion, inspiration, comfort and help to him in the ripening years of his life. Dr. Hughes came to the evening of life beautifully. What he stood for through life was his comfort when the shadows fell thick across his sunset. He closed the battle of life with the quotations of

St. Paul, "I have fought a good fight, I have finished my course, I have kept the faith." It was on that eventful day, Feb. 22, 1932, when the liberty bells were sending their chimes across hill and dale, and the sun began to drive back the shadows of the night to make glorious the two-hundredth anniversary of the birth of the Father of our great Republic, that there was also a dirge upon the wings of the morning, telling his children in the faith and his friends around the world, that Dr. Hughes will walk with them no more but has gone to be with God.

His body was left to lie in state in the magnificent Hughes Auditorium, built to his memory. The bier was enshrouded with beautiful wreaths and floral pieces, while students kept vigil through the day and night. Thousands of friends filed in and out in a sheen of golden sunlight as it fell across a sea of beautiful flowers and kissed the quiet countenance of the Hero of Faith. The occasion was not a funeral, but a Coronation. What he had done and stood for, was approved by the vast audience that filled the large auditorium from platform to galleries.

The writer, by request of Dr. Hughes, was in charge of the Memorial service, and the following spoke on various phases of the life of this man, who was characterized by one "As belonging to the ages." Wm. S. Maxwell, A. P. Jones, T. F. Taliaferro, L. R. Akers, W. P. Davis, and Rev. Arthur Hughes, son of Dr. Hughes. Others bore testimony of appreciation and help they had received from this hero of the cross. His son Arthur said, "I would rather have the inheritance I have from my father, than any inheritance of any boy in the State of Kentucky." Time and space will not permit me to tell of the tributes in the telegrams and the presence of his old students that had come hundreds of miles to be there. The College Quartet sang "Amazing Grace," one of Dr. Hughes' favorite hymns, and Mrs. Peniston played softly some of the favorite hymns of Dr. Hughes, as the vast throng filed softly out in silent homage to the one they had learned to love and honor. We laid his worn-out body to rest by his first wife, in the Wilmore cemetery, beneath a bank of flowers to await the first resurrection in which we all expect to have part. In loving tribute, an old student,

WM. S. MAXWELL.

Golden Rule Testament.

A BEAUTIFUL GRADUATION GIFT.

The binding is odd and attractive, unlike anything we have seen, a mixture of black and gold. It has a jacket (or cover) of cellophane, through which this black and gold cover shows up beautifully. On one inside flap, attached to this cellophane jacket, is printed The Golden Rule, and on the other flap is printed The Lord's Prayer.

The type is pronouncing, unusually large for a small book, is black and clear. The chapter numbers are in figures, and the colored illustrations are interesting and attractive. The Testament has gold edges and a silk marker. It is vest pocket size, put up in a case of four or five beautifully blending colors.

This is an appropriate gift for any one, but it is ideal for a graduation gift for a boy, as it can be conveniently carried in the vest pocket. We are enabled to offer it at the extremely low price of 60c. In making your remittance, stamps will be acceptable.

PENTECOSTAL PUBLISHING COMPANY
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If you feel that your Sunday school teacher needs some help in bringing out the spiritual truths of the lesson, invest 60c in stamps, and order for him or her a copy of Arnold's Commentary.

THE HERALD PULPIT

WHAT IS TRUE FREEDOM?

President L. R. Akers, of Asbury College, to the Youth of America.

"Stand fast therefore in the liberty where-with Christ hath made you free." Galatians 5:1.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews 12:14.



YOUNG Americans, we congratulate you for you are living in the greatest age of humanity. We are at the very hinge of history. We have seen the old order disintegrating; thrones have toppled over; empires are broken up; authorities once feared are now laughed at; voices long silent have found utterance. In your hands lies the fate of the world for tomorrow. You must decide whether humanity shall ascend to higher heights of sacrificial service or descend into the lower depths of selfishness and sin.

You are true internationalists. Your great, great grandfathers were citizens of a country; your great grandfathers, of a state; your grandfathers, of a section; your fathers, of a nation; but, in a peculiar sense, you are world citizens. Tremendous are the issues which you must solve. God grant that you may have sufficient greatness of soul successfully to grapple with and overcome the pressing problems of this age. May you have the dauntless spirit of Rupert Brooks, who, in the Gallipoli campaign, exclaimed, "Thanks be unto God who has matched us to this tremendous age." With every generation God gives this old world a new chance. May he grant that this generation may not fail him. If the tomorrows are to be roseate with victory, there must be a very clear understanding of the term, freedom, and a clear distinction made between the new freedom and the freedom that is promised in Christ. Indeed, at no point does there seem to be a wider gulf between youngsters and oldsters than in their attitude toward freedom. On every side, we hear, "This is the age of youth." We read about the revolt of youth in Europe as well as our own country. Much emphasis is placed on individual liberty, independence, and experiment, and the slogans of the new school such as, "Obey that impulse," "Be natural," "Express yourself," are ringing from coast to coast. "Freedom" is in the air: free thought, free love, and other so-called freedoms are attempting to crash the gates of our social order. The moral conventions, the ancient traditions, and the authoritative creeds of our yesterdays are being vigorously assailed by twentieth century youthful iconoclasts in the name of freedom. Professors or preachers who still speak of self-restraint, self-control, and sacred obligations are mid-Victorians, out of date, and out of tune with the new day.

But the fact is that Christianity always has been arrayed against the freedom, which, in its last analysis, is but license, and the narrow way always has run counter to the way of the flesh. Christ and his followers have invariably denounced the easy way and have unceasingly exalted self-restraint and self-sacrifice as the means to spiritual supremacy. The greatest of all teachers spoke much about narrow ways, straight gates, cutting off right hands, the plucking out of eyes, counting the cost, and similar phrases. Since God hung his heart upon the Cross, it has ever been the eternal symbol of self-sacrifice.

In the minds of American youth there is a distorted conception of the Puritan view of

life. Some one has said of the Pilgrim, "His duty was to find out what he did not like and then do it." The cartoons in our comic journals have done much to foster this grossly exaggerated conception of the stern old Puritans, and yet there is nothing more contrary to fact than such a caricature. The press of America could well say less about the Puritans of the seventeenth century and more about the "Impuritans" of the twentieth century.

Despite the popular tendency to think of religion as depressing and restraining, to the great souls of the centuries religion has always meant glorious emancipation. It has meant the pushing back of the soul's skyline, the lifting of spiritual horizons, and the free adventure of the spirit in quest of inward victory and a deep and abiding experience of satisfaction. The fact is, the term, "Pilgrim Fathers," is largely misleading. They were not dried-up old greybeards who had lost the thrill of life. Of the Mayflower passengers, only two were over fifty and thirty-nine were under twenty-one. The coming of the Mayflower was nothing less than a true "revolt of youth." The Pilgrims were young insurgents, vigorously dissenting from a mouldy and decaying social order. This very same spirit was shown in the Reformation, in which there was the quest for a new and free spiritual life. Even the name of the movement—*Protestant*—is significant.

St. Paul was a mighty spiritual iconoclast. He battered away at the hoary ramparts of legalism and formalism and sounded in clarion notes, "Where the Spirit of the Lord is there is liberty." Christ also decried the hoary traditions and petty ritualism of the self-centered Pharisees who were harking back for the source of their authority to "them of old time." In answer, Jesus said, "I say unto you," which, in itself, implied a new regime of freedom. In fact, the keynote of his message may be found in the words, "I am come that they might have life, and that they might have it more abundantly." His words were ever throbbing with life. They were vascular. Cut them anywhere and they will bleed, so full are they of life and freedom.

It is here that we find the real battleground between the two different views of freedom—the one which finds its highest expression in the teachings and life of Jesus, the other that would seek its expression in those things against which the Great Teacher continually contended. It is here that the new psychology runs counter to the Golden Rule of the Nazarene.

"Express yourself," says the modern. "Does not new psychology strongly stress the necessity of self expression?" The difficulty, however, is that Mr. Average Man is a true Dr. Jekyll and Mr. Hyde. He is anything but a unified personality. He has not attained to true selfhood, but is "a bundle of half-formed and contradictory selves." When he speaks of expressing himself, we must ask, "What self?" Shall it be the indolent self or the industrious self, the heroic self or the cowardly self, the cruel self or the altruistic self, the sensual self or the saintly self? Shall it be the ape or the angel?

Suppose that Columbus "as pale and worn he kept his deck" after many weary nights of watchful waiting should have yielded to the impulse of turning homeward again instead of valiantly pressing on? What then

would have been the history of America? If Christ had yielded to the call of the flesh in Gethsemane's garden, what would have been the history of humanity without the story of the Cross upon that skull-shaped hill?

A similar slogan, "Obey that impulse," might be considered for a moment. Again we must ask, "What impulse?" For the average man is a composite of conflicting impulses. If he obeyed every impulse, his inner life would be a terrifying chaos. One obeys his impulse and becomes a lustful sybarite, a Fatty Arbuckle. Another obeys his impulse and becomes a ministering saint, a Stanley Jones. Freedom and peace come only from a rock-ribbed singleness of purpose which is impervious to dissuasion or attack. "This one thing I do," was the secret of the great Apostle's spiritual supremacy. Exceedingly superficial is the advice, "Obey that impulse."

Since it is "sex" o'clock in America, let us consider the matter of sex impulses. These are basic, underlying, and God-given, a part of a beautiful, undying, and Heaven-ordained comradeship. But if Mr. Average Man indulges in every passing impulse as it comes, lets himself go, "has his fling," he becomes a libertine, Miss America a painted disaster of the streets. In this unrestricted indulgence, he would rob himself of that which in his best hours he covets most. It would be as if a man threw away his gold on tawdry jewelry from a ten-cent counter instead of spending it for a flawless, Tiffany diamond of brightest luster and of priceless worth.

Indeed, self-expression is far more than obeying every impulse, for he who follows blindly his impulses is not free at all, but a helpless slave, impotent to be and do what he aspires to become in his best and most discerning moments. True freedom is found only in a central and unifying purpose that can whip chaotic impulses into a harmonious procedure so that no longer is a man set about by "fightings within and fears without," but finds his truest and largest freedom in unified selfhood. Then he is most free who is most controlled by some dominating purpose which unifies what otherwise would be a divided and disordered life.

However, true freedom is not negative but positive, not an empty term but a constructive purpose for achieving a desired end; not freedom *from* something but freedom *for* something. And this freedom must be won by voluntarily limiting our freedoms in other matters. "Narrow is the way that leads to life eternal." This does not involve death but the largest and freest measure of life. The difference between a river and a swamp is that the former has banks. In narrowing itself, it becomes a channel of blessing. Fritz Kreisler is a supreme artist only at the price of denying himself many, many delights in which others indulge, meanwhile holding himself rigidly to the fatiguing and monotonous hours of practice, without which there could be no soaring to the heights. Not by "letting one's self go" is there success but by wise and discriminating and often the narrowing exercise of one's faculties is the coveted goal attained.

Some one may object, "Does not the new psychology warn us that all repression is bad for us?" Grant this to be true, but the *newer* psychology will reveal that control and repression are two different things. Repression may crush and restrain an impulse until

it may later on burst forth like the breaking of a dam, but the control of an impulse is different in that it is fully recognized but diverted into another channel and harnessed to some noble endeavor. This process of sublimation, then, is no longer a bad thing but the source of the greatest achievements of the human race. Let us take the matter of man's fighting instinct. If one follows the law of the jungle he becomes a wolf in human form, predatory, rapacious, cruel. If this instinct is used unselfishly he becomes a champion of society's ills, contending against poverty, disease, injustice, a valiant crusade for righteousness and truth. *Not to destroy the fighting instinct but to direct it toward a constructive program for the advancement of humanity, makes of it a blessing, the advantages of which are almost incalculable.*

The Apostle Paul ever recognized the duality of man's nature. There was a time when he felt himself to be a bond-slave, crying out in the agony of his soul, "What I would not that I do. What I would do that I do not. Wretched man that I am, who shall deliver me?" Then when the power of Christ came upon him, transforming his life and unifying his personality, he cried exultingly, "Where the Spirit of the Lord is there is liberty."

In Begbie's *Twice Born Men*, we have Professor James' striking definition of conversion: "To be converted, to be regenerated, to receive grace, to experience religion, to gain assurance, are so many phrases which denote the process by which a self hitherto divided, consciously wrong, inferior, and unhappy, becomes unified, consciously right, superior, and happy, in consequence of its firm hold upon religious realities."

* * * * *

The second text naturally falls into two divisions: the first part relates to Christian ethics, the ability to live with one's fellowman; the second part, one's relation to God. The first is the earth side; the second, the God side. The first, man to man; the second, man to God.

"Follow peace with all men." It seems indeed strange that after the many centuries of man's history, in which he has mastered earth, sky, and sea, and penetrated deep into the secrets of the universe, he should so signally fail in the one essential thing of living in harmony with his fellowman. But the fact is that man has mastered everything but himself, and, because of a divided heart, we find strident strife still resounding amid the ranks of society.

How may man learn to get along with his fellowman, to live in peace and in harmonious adjustment to the complex social order of today? It is our profound conviction that this text answers the question. Some one has called Holiness a beautiful flower of three petals: a doctrine to be believed; an experience to be received; a life to be achieved. Holiness organizes a man or woman. It involves the complete mastery of life. We become not externally only, but, in a most real sense, *sons of God* when sin is removed from our hearts and lives. The importance of being perfectly organized cannot easily be over-emphasized. Harmony implies law, order, and perfection. Harmony of sound is music. Harmony of word to thought is poetry. Harmony of color is beauty. Harmonious hearts mean unity. A harmonious society enjoys prosperity and happiness. Life is correspondence with environment. Perfection is ever frictionless. The deaf man is out of harmony with the world of sound; the blind, with the world of beauty. Sin is essentially a lack of harmony, the one all-pervading discord in the universe. Sin is disagreement, fermentation, rebellion, alienation, estrangement, mutiny. The sin principle banished from the heart leaves the inner temple in order, harmonious, and beautiful.

This condition is essential for singleness of purpose and soul-supremacy. Only a holy man qualifies to be in accord and communion with a holy God. Holiness is specifically

cleanliness. "Let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of God." This means cleaning up on the inside and the outside. This implies mental cleanliness. Holiness is physical purity, mental purity, heart purity. The cry of the great Apostle was "to the end that God may establish your heart in holiness." "Wherefore, Jesus also that he might sanctify the people with his own blood suffered without the gate." In the background of our thinking and living should be ever the thought, "Christ died for our sins."

*"There is a green hill far away
Without a city wall,
On which the Lord was crucified—
Who died to save us all."*

"This is the will of God, even your sanctification." That the beautiful flower of holiness might bloom in the garden of our hearts, God attested his will with his signature of blood upon the Cross.

How, then, may we obtain this coveted spiritual grace? The Hindu says, by renunciation; the Mohammedan avers, by conquest; but Christianity finds its blessed reality in unconditional surrender. Christianity is first an agony, then an anthem, then immortality. Be it always remembered that one cannot be effectually used of God until he is fully surrendered to God. There must be no "if's" in his perfect relation to God.

There are forty-eight states in our nation, but the greatest is the forty-ninth; it is the "state of holiness." In an age of impurity, holiness enables one to be pure, to put spiritual brakes on and thereby to avoid moral disaster. Holiness is an establishing grace. It enables one to say "no," and, "having done all, to stand." The King's Highway of Holiness leadeth to the snowy heights of *true freedom* and eternal life.

The secret, then, of the life that is truly free, unified, harmonious, and full-orbed is to "follow peace with all men, and holiness, without which no man shall see the Lord."

A Fearful Disaster.

The wreckage of the new six million dollar state building in Columbus, Ohio, is an appalling disaster. The loss of life and money is fearful to contemplate, but that is not the worst feature of the calamity. The paralyzing loss of confidence in mankind looms up as the most fearful feature of the whole matter. There seems to be no doubt but the wreckage was caused by the placing of a powerful explosive by some party or parties, with full purpose to destroy the lives of the workmen engaged, as well as the property. Eight men were killed instantly, and some fifty injured. It seems the building is wrecked beyond repair.

One can but ask, What next? It seems we have human demons let loose in the world. The kidnapping of the Lindbergh baby, and what followed, seemed the limit. If buildings like this at Columbus are be wrecked, and men slaughtered wholesale, what are we to do with hope of peace and permanency. One thing is certain: It is high time this nation come to repentance and turn to God. If modernism would bring righteousness, purity and peace, Columbus ought to be almost a paradise. It has been a great center of aggressive and all but blasphemous liberalism. It went so far as to undertake to pageant the coming of the Holy Ghost into the church at Pentecost. It was one of the most sacrilegious stunts in the history of Christianity! What next?

H. C. Morrison's Revival Engagements.

Newport, Ky., Grace M. E. Church, Dr. Robinson Pastor, May 18-22.
Asbury College Commencement Exercises, June 1-7.
Lockhart, S. C., Rev. C. O. Dorn pastor, June 12-26.
Bethlehem Camp, Fla., June 30-July 10.
Wilmore Camp, July 21-31.

Indian Spring Camp, August 11-21.
Glasgow, Ky., Pentecostal Park Camp, August 25.

Some Graduation Gift Suggestions

Our friends so often write us for suggestions of gifts for special occasions, that we give the following for your convenience. We feel a very sacred responsibility because of the confidence you place in the literature we suggest, and to the best of our knowledge and ability to judge, these are some of the finest and best books on the market to place in the hands of young people.

"The Trusteeship of Life," by Wm. George Jordan\$1.00
A wonderful book to place in the hands of young people. Mr. Jordan gives good counsel for the practical affairs of life.

"The Book of Courage," by W. J. Dawson. 1.00
A young student to whom a copy of this book was presented, says he has gotten incalculable good from it, and that it has helped him to help others.

"The First Soprano," by Mary Hitchcock. 1.00
A masterpiece of Christian fiction. This book has won its way into the hearts and homes of thousands of young people.

"Eyes in The Dark," by Zenobia Bird. . . 1.50
A purely scriptural story, full of adventure, and young people just devour it.

"Adoniram Judson, Apostle of Burma," by L. Helen Percy75
One becomes enthusiastic as one reads these thrilling tales of heroism, adventure, love, triumph and dangers among the cannibals.

"William Carey, Prophet to India," by Russell Olt.75
A life story of a world-renowned religious leader, a man of purpose, ideals and vision. It appeals to young and old alike.

"More Stories of Grit," by Archer Wallace.00
The author shows that the best people face difficulties, and that these difficulties help to develop muscle, backbone, and above all, character.

"Men Who Played the Game," by Archer Wallace. 1.00
In this book is the story of the man who discovered X-Rays, the man who helped the blind to read, and twelve others just as interesting.

"Girls Who Achieved," by Winifred and Frances Kirkland 1.00
The stories gathered here are of women whose triumphs have been in slightly different, but not less heroic endeavors. Every girl who reads the stories in this book will feel that she too can do as well as these heroines.

"Beautiful Girlhood," by Mabel Hale. . . 1.00
Every girl has need of guidance, and many girls lack the counsel this book gives. It is invaluable.

"Ideals for Earnest Youth," by A. T. Rowe. 1.00
The world lies before youth; every avenue of life is open before youth. This book serves as a guide to every legitimate opening that young people may make the very utmost of their lives and opportunities.

You need not hesitate to order any of the above books, as we feel confident you will be delighted with any of them you might select. But in case you are not pleased, you may return them within 10 days in good condition, and we will make an exchange with you.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

WITH OUR YOUNG PEOPLE

REV. ROBERT G. WITTY.

MAKING OUR FRIENDSHIPS CHRISTIAN.

Scripture: Romans 12:9, 10.

Introduction to Subject. (For Leader's Talk).



That powerful is friendship that no one can afford to enter it carelessly. Friends mould friends and are moulded by them. The inter-flow of personality, which is the essence of friendship, makes a relationship capable of changing life into the much better or into the much worse. He who has a goal for his

life must choose his friends in the light of this purpose.

He is the greatest friend who bestows the most and receives the most. By this standard no friend is equal to Christ. He receives our all and gives his all. However, friendship with Jesus excludes friendship with those things which are not in accord with his purpose and principles.

He, then, who would have Christ for a friend, must make his own friendships Christian.

Development of Subject. (For Leaguer's Talks).

a. Making our friendships Christian means making them *purposeful*. Some teach that we should make friends only with those who can add something to our lives; but that would be selfish. We would never know the inspiration of a finer life,—which is necessary if we would grow. However, the fundamental idea behind these two theories is sound: our friendships should have a goal of growth either for ourselves or for our friend. This purpose may be but dimly realized; but friendship, if it is more than a superficial acquaintance, must be based on a felt need in each life either to give to or to receive a part of the other's personality.

b. Making our friendships Christian means making them pure. Purity is the fundamental necessity for a Christian because it is the fundamental characteristic of God. If God cannot be friendly to the impure, how can a Christian, who is God's man, be friendly to the impure? Obviously, he cannot. However, this does not mean that the Christian can have no relation to those people and those things which are impure. Jesus fellowshiped with sinners and went to the synagogue to worship. Making our friendships pure does not mean that we have only pure friends; it does mean that our relationship to all men and all things is pure, no matter whether they are pure or sinful.

c. Making our friendships Christian means making them *sympathetic*. The non-Christian friendship is more often than not too selfish to care about the feelings of another. When they are gay, then their friends who are not gay are not good sports. When they are blue, then their friends who are not comforting are hard-hearted. Because of his greater victory over mere feeling, the Christian is able to be more sympathetic with the sorrow and happiness of his friends. And do not forget that true sympathy is understanding in time of happiness as well as in time of sadness.

d. Making our friendships Christian means making them *Christ-guided*. The love for Christ should guide us in our actions toward our friends. By this pure emotion they will be lifted above the pettiness of selfish greed and the cheapness of degrading familiarities. Although all friendships partake of greatness, the greatest of all is that one in

which two human souls knit one with the other in a common love for Christ. Here is complete Christ-guidance. Other friendships may work harm; these only good. Other friendships may please; these edify. The hope for world peace and racial understanding lies in the edifying fellowship in this mutual search after Christ-guidance.

Conclusion to Subject. (For Discussion).

This high tasking of making our friendships Christian will require sacrifice and discipline; but it will reward the faithful with life's richest treasures,—God's approval, Christian friendships, finer character, and more effective service to others.

Is it not more worthwhile to work to make Christian friendships than to reap the fruits of careless associations?

Give illustrations from your experience which show the power of friendship to change the life of a man for good? for bad?

Will the fact that a man is a Christian make him lose his friends who are not Christians? What is the test of true friendship?

What value are older friends to a young person?

What personal qualities hinder friendship? develop friendship? Make a list.

How many of the qualities you would want in a friend would be lost if that friend became a Christian? How many would be gained?

FRIENDSHIP.

The symbol of friendship is sacrifice;
The spirit of friendship is love;
The life of friendship is understanding;
And the death of friendship is distrust.

The power of friendship transforms the soul;
The beauty of friendship sweetens the life;
The aim of friendship ennoble the heart;
And the love of friendship unites the souls.

Let him take care who makes a friend,
For he weds his life to good or to bad.

A TRUTH WORTH TESTING IS

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

The story of friendship is written with the rich blood of sacrifice. To be a friend one must give of himself. The quality of friendship is measured by the quality of love one has toward one's friends. The greatest love, Jesus says, is that which makes a man lay down his life,—either by living for them or by dying for them,—for his friends.

Although some of the sacrifices of friendship are attended with agony and pain, they are still the voluntary offering of love. There may be no love involved in getting killed; the love is shown by the life which is given, laid down.

There is much suffering and disorder in the world and in the lives of our friends which will never touch us. We do not have to do anything about it. But if we really love our friends, we are going to lay down our lives in service for them. Through such sacrifice comes the message that "God so loved the world."

Holy Father, we thank Thee that Thou didst so love us and that Jesus didst so redeem us that we may look into Thy face and say, "Our Father." Give us strength to be a friend to the friendless and forsaken, in Jesus' name. Amen.

MOSS-BACKS AND MARBLE-HEADS.

Have you ever had one of the old people come to the young people's meeting to be a self-appointed speaker? They told a great many experiences from their youth and gave a great deal of advice to all the young men

and women. When they were gone, one of the snappy young people said, "Why does that old moss-back insist on coming to our meeting? Why does he tell such a lot of uninteresting stuff about 'when he was a young man'? Who wants all his back-number advice? We can learn about life for ourselves."

Well, I have had just that experience. And while I admit that I have been bored by a too lengthy recital of even good advice, I trust I have never been either as discourteous or as foolish as the young man to whom I refer. My honest opinion is that whether the old man was a moss-back or not, the young man was certainly a marble-head. By marble-head, I mean one who is so hard-headed that he refuses to consider the advice of another and older man. We young people plea for the older folks to consider us; we oftentimes need to learn the maxim, despise not age. Many years may lack sparkle and zest but they are filled with experience. I am still young and not very wise but as for me, I had rather be a man with a moss back than a man with a marble head.

Among the richest treasures of my life are the gems of friendship. I value them not merely for the joy they give but for the wisdom they teach. The friendships which have taught me most, inspired my efforts to higher tasks, and ennobled my thought have usually been with men and women older than I. I think he is wise who includes at least a few old people among his friends. They have mellowness of experience to add to the zest of youth. They have experience's direction to guide the courageous effort of the inexperienced.

And may the Lord keep me from being so marble-headed that I shall add folly to discourtesy by refusing the experience of even the moss-back.

An Earnest Appeal.

There are multitudes of young men and women in all the communities where THE PENTECOSTAL HERALD makes its weekly visits. Many of these young people are high school graduates or will be in a few weeks. Some of them will be continuing their education in college somewhere.

Had it occurred to you that you could do these young people an invaluable service by suggesting Asbury College to them? Asbury majors on those things which build Christian character and which moulds the life for God.

May we suggest that you send to the Publicity Office, Asbury College, at Wilmore, Ky., the names of young men and women whom you think we might influence to become members of our fine Christian student body. Here is a real opportunity for you to do a constructive piece of Christian service, the results of which only eternity can make known. Please do this at once.

Carry the Word With You.

You have often wanted a Bible that is small, convenient and light—one that you can carry in your coat pocket or bag, and we have a beautiful one at a pre-war price. It has a beautiful clear, easy-reading Emerald type, chapter numbers in figures, explanatory chapter headings, references, chronology of the Bible and maps.

It is printed on a white, very thin Bible paper, bound in a beautiful pin seal morocco, stamped in gold, size 4½x6½x¾ in. thick. Has red under gold edges, and is really a beautiful book. A good \$3.00 value, and we are offering it for \$1.25, or five copies for \$6.00. (A \$1.00 bill and 25c in stamps will be acceptable.) Order from this office.

----GLEANINGS FROM THE EVANGELISTIC FIELD----

1932 NATIONAL ANNUAL.

The Sixty-fifth Annual Meeting of the National Association for the Promotion of Holiness was held at Marion College, Marion, Indiana, April 26th to May 1st, inclusive.

This Convention, preceded by four days of N. H. A. Missionary Annual Meeting, registered triumph for God and holiness throughout its sessions. From the first day, with its Education Program, through the days of business and great gospel preaching, to the last night with its sweep of victory and landslide to the altar, God was in our midst. Rev. Seth C. Rees, the eloquent Patriarch of holiness, was mightily used of God in bringing the closing climax of the Convention. Dr. C. W. Butler, our National President, and the Secretaries, Rev. J. A. Duryea, and Rev. Millie M. Lawhead, were in their places for the business sessions, and God manifested his favor on these meetings. Sister Beatrice C. Beezley, honored veteran of this movement, and mother of N. H. A. Missions, a woman esteemed very highly in love for her work's sake, was present in her place of intercession. Auxiliary representation reached from coast to coast, California had her full quota of delegates. Iowa, Kentucky, Michigan, New York, Illinois, Ohio and other states made themselves known.

Many missionaries were present, giving Africa, China, India, Japan, Korea and Russia a place in the Annual Meeting. Missionary zeal and interest reached rejoicing heights Friday afternoon, while gales of glory swept over the audience. About two years ago Bishop Nakada, of Japan, had desired that the National Association should call a World Holiness Convention. The Committee on this proposition reporting through its Chairman, Dr. John Paul, announced such a Convention to be held in Chicago in September, 1933. Education Day, at the beginning of the Convention, was considered of great value to the Holiness Movement. Papers there presented were so strong and convincing that the Committee was authorized to print them for the reading public.

Among the speakers of the Convention were: Rev. Byron L. Osborne, of Cleveland Bible Institute; Dr. Wm. F. McConn, President of Marion College; Dr. C. W. Butler, President of C. B. I.; Rev. Joseph H. Smith, of California; Commissioner S. L. Brengele, of New York; Rev. C. W. Ruth, Evangelist; Rev. Seth C. Rees, General Supt.; Dr. Iva D. Vennard, President of C. E. I.; Dr. John Paul, Educator, Author, Editor; Rev. Paul S. Rees, Pastor-Evangelist; Dr. M. Vayhinger, Evangelist; Dr. J. A. Huffman, Theologian-Archaeologist; Dr. John Owen, Evangelist; Dr. Peter Wiseman, General Supt. Holiness Movement of Canada; Dr. L. R. Marston, President Greenville College; Dr. L. R. Akers, President Asbury College; Rev. Willis R. Hotchkiss, of Africa; Rev. E. O. Rice, of Los Angeles, National Auditor; Dr. John Furbay, of Taylor University; Rev. W. H. McLaughlin, Supt. Evangelical Church; Rev. James R. Bishop, General Secretary N. H. A.; Rev. Noah Douthitt, of God's Bible School; Rev. Edwin Kilbourne, Supt. Oriental Missions, and Rev. W. A. Reavis, of India. Their messages were timely, educational and spiritual.

The singing, led by Prof. Herman Baker, and his Chorus-choir of Marion College, was delightful and helpful throughout. Prof. Baker's Glee Club, the Vaughn Radio Quartette, and Taylor University Male Quartette added much to the interest of the Convention. Prof. N. B. Vandall, of Detroit, blessed the sessions with his inspirational tenor solos. Among others who assisted in special song were Miss Juno Kessler, Rev. Chas. Slater, and Miss Rachel Gillespie. Instrumental music of a high order, with piano, vibraharp, marimbaphone, and violin, was furnished by consecrated young people of Marion and Asbury Colleges.

The attendance was good, and the atmosphere wholesome and uplifting. All members of the National Association were urged to pray daily for the work of the National, and to support it financially as they were able. Membership is open to all holiness people, everywhere, who are in sympathy with the doctrine and work of the Association, and who will subscribe themselves as such, provided their experience and life are in harmony therewith. A beautiful spirit of unity prevailed during the entire Annual Meeting, and climaxed in the unanimous election of officers as follows: President, Rev. C. W. Butler, Cleveland, Ohio; Recording Secretary, Rev. J. A. Duryea, Long Island, New York; Treasurer, Mr. Ludwig Anderson, Hannibal, Mo.; Corresponding Secretary, Rev. Millie M. Lewhead, Van Wert, Ohio; Railroad Secretary, Rev. O. W. Rose, Cooks-ville, Ill.; Auditor, Rev. E. O. Rice, Los Angeles, Calif.; Memoirist, Rev. G. A. McLaughlin, Huntington Park, Calif.; Vice Presidents: Rev. Paul S. Rees, Rev. C. W. Ruth, Rev. John Paul, Rev. Iva D. Vennard, Rev. H. C. Morrison, Rev. John L. Brasher.

Our Honorary President, Rev. Joseph H. Smith, presented resolutions, which were unanimously adopted, making Rev. G. A. McLaughlin Honorary Standard Bearer.

Millie M. Lawhead.
Corresponding Secretary.

GADDIS-MOSER EVANGELISTIC PARTY.

This is our first report since returning from around the World Evangelistic tour one year ago. No time has been lost since our return and we have witnessed the most glorious scenes of revival. Our labors have carried us South into Florida and North into Canada and the Dakotas covering the eastern half

of the United States. The opening months of 1932 have led us to work with Methodists, Baptists, Presbyterians, Lutherans, Mennonites, Nazarenes, Wesleyans; in churches and tabernacles and with hundreds turned away; in several cases the meetings have been moved to larger auditoriums. In every campaign the altar was filled again and again and was the most fruitful season that we have ever enjoyed. Our Round-the-World Pageant, Costume presentation of the Shepherd Psalm, and other special services, have gained a large hearing and opened schools, colleges, and other institutions to the Gospel. Have been broadcasting as often as ten times a week and our Radio ministry has brought gracious returns. The newspapers even in the larger cities, have greatly helped us in advertising, even to sending reporters to our services. We are now with Dr. Maxwell in the first M. E. Church, South, Maysville, Ky. From here we engage in Canada for a Laymen's Evangelistic Association and then begin the camp season. God is doing his best for us and we ask you to pray that we may give our best in these closing days of this great Gospel Age.

T. H. Gaddis.

REVIVAL SERVICES AT KECHE, KANSAS, METHODIST EPISCOPAL CHURCH.

Revival services were held in the Methodist Episcopal Church at Kechi, Kan., from March 13 to April 3. The meeting started with the pastor, Rev. Ernest D. Bartlett, doing the preaching the first few nights, and on Thursday evening Rev. R. E. Dunham, of Hutchinson, Kan., who had been engaged in another meeting in Stafford County, came to assist. Brother Dunham is a man of deep spiritual experience, and has had experience as a pastor, educator, and evangelist and his messages are owned of God. He is one of the deepest preachers of the Gospel of Full Salvation it has ever been my privilege to hear, and the people were impressed with the fact that they were listening to a man who knows God and is delivering his message to a lost world. The pastor led the singing throughout the meeting and with others rendered special numbers which were much appreciated.

Day services were held the last two weeks of the meeting and much good was done. There were several seekers for entire sanctification in the meeting in the day services and also at the night meeting. The exposition of the truth was presented in the clearest fashion, and in the spirit of Christ. Some prayed through to victory and others are still seeking the blessing.

There were several who came seeking to be reclaimed, and others to be saved, and testified to having prayed through for victory. We rejoice in the work of the gospel ministry and the clearcut, loving ministry of the Word in the power of the Spirit as given by Brother Dunham. I take pleasure in recommending him to churches and camps throughout the country desiring a straightforward full salvation ministry in the power of the Holy Ghost. Address him, Rev. R. E. Dunham, 416 East Ninth Ave., Hutchinson, Kansas.

Yours in Christ and for full salvation,
Rev. Ernest D. Bartlett, Pastor.

BROTHER ERNY'S LETTER.

Dear Friends of The Herald Family:

Since returning from our trip around the world with the Asbury Missionary Team, God has been blessing our labors in this country. During the past months we have been busy in missionary meetings in various sections of the country, and during the month of March we conducted an evangelistic campaign in Baltimore. God has been blessing our labors for him.

Brother and Sister Kirkpatrick are planning to sail for Africa in September or October where they are to labor with the National Holiness Missionary Society in the Kenya colony. Brother and Sister Crouse plan to give their time to evangelistic work and may go on a missionary tour to India next year. Pray for them.

We have just received a very gracious letter from Robert Chung, who has been mightily used of God in Korea since his return from America last fall. He reports the greatest annual conference of The Oriental Missionary Society in Seoul he has ever witnessed and gives us a stirring account of the missionary service, which reminds one of the zeal of the early church. Such hilarious giving and such joyful sacrifice perhaps cannot be equaled around the world. We quote a few lines from his letter:

"This year our annual conference was the greatest meeting, so far as I have seen. A thousand or more of us were drunk with the new wine. The 2 P. M. to 10:30 P. M. missionary service was the best of all. By the leading of the Holy Spirit the people shouted and praised, piling their hair pins of silver and gold, watches, spectacles, rings and money in the offering box. They also piled their dresses, garments, blankets, quilts, hats, caps, song books. Bibles and even their return railroad tickets. They said that they would walk to their homes. The man who lived farthest away who gave his railroad ticket had to go 334 miles to his home. Some of our brothers and sisters gave their houses and their land. One of our preachers put his rice field in the hands of God. It was all the property he had.

"A widow's five sen brought fifty yen. We have a poor widow who put everything in the offering box, her cloth, her song book, her Bible and 26 yen, which

was the money she had saved for many years by selling some things on the street. She put in everything, even her seal. She shouted for a long time after she had contributed all she had. Then she found five sen more in her pocket that she did not know about. She put this in too. Every hour some brother would say, 'Allow me to exchange the widow's five sen for my fifty yen.'

My wife and I have felt God's call to spend our lives as missionaries in the Orient and our hearts are happy as we anticipate lives of service in this great field. We hope to sail sometime in September and take up our work with The Oriental Missionary Society. We earnestly covet your prayers.

Yours in His service,
Eugene Erny.

REVIVAL AT MOREHEAD METHODIST CHURCH.

Rev. Virgil L. Moore, D. D., presiding elder, Lexington District, Lexington, Ky., and Rev. Wilbur H. Wilson, Toledo, Ohio, and Wilmore, Ky., conducted a revival meeting for the Morehead Methodist Episcopal Church, South, April 18 to May 1, 1932. Rev. Moore did the preaching. Rev. Wilson led the singing and conducted services for the children and the young men. Rev. Moore preached some of the greatest sermons that the people here have heard. There was a consecration about the singing that was challenging. The churches of the city co-operated. As accurate a record as could be kept between 120 and 125 people were converted, 44 of these were students in Morehead State Teachers' College. Many people who had grown cold and indifferent came back and reconsecrated themselves to God and a spiritual life. On Sunday, May 1, the churches in the city reported the record attendance in Sunday school for all time and each minister generously gave the revival the credit for this. The house was comfortably full from the very beginning and was crowded to capacity with 125 extra chairs several nights.

On Sunday, May 1, as a result of the meeting we took into the Morehead Methodist Church 30. On Sunday, May 8, 1932, we will take in ten or more. The other churches will have an increase in membership as the result of the meeting. It is believed that the entire town will never be the same after this great revival effort. With this increase in membership, the Church will report a net gain in membership for the four years of almost 110 per cent. Bishop W. F. McMurphy will dedicate the church on May 15, 1932. The church has been free of indebtedness since last November.

Albert R. Perkins, Pastor.

COLLINGSWOOD, NEW JERSEY.

For a number of years the First Methodist Episcopal Church of Collingswood, N. J., has had a Holiness Meeting every Sunday in the year at 4 P. M. Many of our leading evangelists have spoken in this meeting, such as Charles Babcock, Joseph Smith, Wm. Huff, George Kuntz, John Paul, and others. Several months ago they organized a Holiness Reading Circle, especially for our young people. They have some of the best holiness books. Many of them were donated by friends. These books are now in circulation and proving a great blessing. People are reading them who never have taken any interest in the cause of Holiness. The Reading Circle which meets each Saturday night, engaged Bessie B. Larkin, evangelist, to conduct a Round Table of discussion on the Fundamentals of Methodism. This proved such an interesting feature that the young people have requested that Mrs. Larkin continue these questionings. Mrs. Larkin has also been delivering a series of Bible studies for the last five weeks at the 4 P. M. Sunday services on Scriptural Holiness. Some of the subjects have been: What is Necessary to Receiving the Baptism of the Holy Spirit? Holiness—The Christian's Standard; Cleansing and Growing; How are we Cleansed? How do we Grow? What is the Difference? Sanctification—Is it Instantaneous or Gradual? The Need for Witnessing; Difference Between Temptation and Sin; How are the Sanctified Tempted? What Perfection is Taught in the Word? Needless to say these services have been very helpful. Mrs. Larkin is a very fine Bible teacher.

M. L. Koller.

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at this graduation time may prove "the lamp unto the feet and light unto the pathway" of some worthy boy or girl. Our graduation Gift Bible at \$2.95 is the ideal one for this purpose.

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523 South First St. Louisville, Ky.

OUR CONTRIBUTORS

Rev. Paul S. Rees	Rev. Andrew Johnson, D.D.
Rev. W. S. Bowden	Rev. L. R. Akers, D.D., LL.D.
Rev. T. C. Henderson	Rev. G. G. Mingledorf, D.D.
Rev. A. H. M. Zahniser	Rev. G. W. Ridout, D.D.
Rev. I. M. Hargett, D.D.	Rev. J. L. Brasher, D. D.
Rev. Henry Ostrom, D.D.	Rev. C. W. Ruth
Rev. C. F. Wimberly, D.D.	Rev. Joseph H. Smith
Commissioner S. L. Brengle	Rev. B. B. Shelhamer
Rev. Richard W. Lewis	

(Continued from page 1)

which will combine "stately and well-balanced devotion," will prove quite successful among those "many persons of higher intellects" who "avoid evangelistic services because such methods offend their sense of dignity of religion" and will prove a means of grace to the Bridge Sisters.

If nobody but the people of the "higher intellects," who will be quite sure to sit tight on the valves of their emotion, are allowed in the "artistry in worship," that will leave quite a bunch of just ordinary sinners for the labors of the claptrap evangelist to work on. The simple truth is, there are some hundreds of thousands of the best people in Methodism who were brought to Christ and into the Methodist Church through the ministry of men who, in all probability, would be classed by the Bishop as of the "claptrap" variety.

How would it do for our beloved Bishop to "take the blight off" of the modernism that is offending so many of the Father's "little ones," and leading thousands of young Methodists into the desolate regions of unbelief. Who are the people of "higher intellects"? Are they young women smoking cigarettes and dancing up at Ohio Wesleyan University, and out at Northwestern University? These are great Methodist schools that have enjoyed all of the advantages of an atmosphere reeking with modernism, cigarette smoke and ridicule of an evangelism calling sinners to repentance. This "artistry in worship" will be quite worth watching. Will its apostles insist on the forsaking of sin, repentance, the new birth, and that "holiness without which no man shall see the Lord?"

What about those five girls of a great university who died recently as the result of abortions performed on them to hide their shame! They must have been of that higher intellectual class as they were students in a university! What about the surgeons who operated on them? They were men of education who, no doubt, could control their emotions in a classic discussion on the "artistry in worship." What do you suppose our Bishop—this self-appointed apostle to highbrows—would have thought of John the Baptist and the stir he made on the banks of the Jordan? Mrs. Herod and her dancing daughter belonged to the best society in Jerusalem, and doubtless, looked upon John the Baptist as a "Claptrap" of the worst type.

We have read of the ten lepers who were

cleansed; one of them let his emotions get away with him, and he came down the road praising the Lord with a loud voice. We do not read that Jesus rebuked him for the expression of his gratitude and his exuberance of joy. No doubt those people who belong to the Bishop's special favorites of "higher intellects" would have been outraged with such an emotional eruption.

The greatest need of this nation is a class of evangelists who will mightily stir the people, awaken their fears, bring them, with broken, weeping hearts to Christ, finding him, and giving such joyful praise that the vast unchurched masses will come in wonder to see, and remain to pray.

Bishop A. W. Leonard is a strong, intelligent, good man, but has always, since coming into the office of Bishop of the church, taken himself entirely too seriously. It is time that he, and others of like tendency, come to understand that the time has passed for the aristocratic Bishop. There are thousands of Methodists in this nation who would prefer to have no bishop at all, than to have an expensive ecclesiastical boss. In my heart, I believe Bishop Leonard is a good man, but somewhat intoxicated with the power of his office, and when he dies he will be remembered more for his prejudices than for his piety.

Tragic Beyond Words.

It is supposed that there are from five to seven millions of laboring men in this nation who are without work, who are willing to work at anything, for most any price, if only they can earn enough to keep their families from starvation. Some millions of these men have families, wives and children, millions of them, struggling to live on insufficient nourishment, and wondering what the immediate future holds for them. Fortunately, the great crop year of 1931 has made food remarkably cheap, so that those with small incomes are able to get the bare necessities of life. There are, however, thousands of people who have no income, and are dependent upon charity.

At this most tragic and distressing time in the history of our nation, and of the world, the fertile brain of a would-be president of these United States, Alfred E. Smith, comes to the front with a loud acclaim of a plan for the solution of the whole problem of depression, idleness and gaunt hunger. Give the people beer! Let them guzzle beer down their hungry throats and into their empty stomachs. Best of all, the tax on the beer they drink will save us millionaires from having to pay income tax in order to keep up the government.

True, there may be a shortage of crops in 1932 and 1933, but let the future take care of itself. Turn the grain, not into bread for the hungry, but make it into beer. Let the hungry starve, but flood the country with beer. Make the people drunk; the mob is so much more peaceable when drunk on beer! There's Al Smith for you! Think of a Methodist preacher voting for a man like that for President of these United States!

England has beer to swim in, and it has not solved her economic problems, but she has her millions of idle, hungry people fed by the government. Germany has beer, with five million idle people hungry. Will Mr. Smith explain to me how it is that beer will bring prosperity to this country, when it has so utterly failed to bring it to those nations who spend so much for strong drink that the people starve and their governments cannot pay their honest debts? We are not so much blaming Al Smith for his views, and methods of settling our hunger problems; with his training, associations and ideals we cannot expect better of him. The horror of the situation is, that we have some millions of people in this country, supposed to be sane, who are eager to vote for him for President of this republic. That is tragic beyond words!

My New Book.

My new book—"Is the World Growing Better; or, Is the World Growing Worse?" came to me by mail. I have not been at home for a little more than six months. I read the book with interest. I was eager to see its various chapters gotten together. I wrote the book on the wing; it was written in at least four states, on trains, in hotels, nights after preaching, and as a quiet hour was found in my busy evangelism. I believe it has a great worthwhile message. There are facts in it that ought to be known to the people, generally, especially to the preachers. Many good people of this country have no conception of the fearful conditions that exist, and are spreading like a plague over the land; in fact, the world. The teaching of evolution in the schools and the preaching of modern liberalism in the pulpits are beginning to bear their logical fruits in a moral degradation that is appalling. There is a bold, indeed, a savage attack being made upon everything sacred in our civilization. The Bible, the home, the Christ, womanhood, marriage, decency, in fact, everything that distinguishes between high civilization and low, naked savagery.

The book is neatly bound in cloth, clear print, contains 176 pages, price one dollar. Send for it to The Pentecostal Publishing Co., Louisville, Ky. I commend it to my young preacher friends. You will find something in it to stir your soul and put earnest preaching into you. Yours faithfully,

H. C. MORRISON.

Asbury College Holiness Convention and Commencement.

- June 1—Wednesday, 7:30 P. M., Dr. H. C. Morrison.
- June 2—Thursday, 10:00 A. M., Dr. John F. Owen.
- June 2.—Thursday, 2:30 P. M., Dr. H. C. Morrison.
- June 2—Thursday, 7:30 P. M., Dr. L. R. Akers.
- June 3—Friday, 10:00 A. M., Dr. John Paul.
- June 3—Friday, 2:30 P. M., Dr. A. M. Wilkinson.
- June 4—Saturday, 10:00 A. M., Annual Missionary Address by Dr. E. R. Fulkerson, former vice-consul to Japan and said to be the greatest missionary speaker in America.
- June 5—Sunday, 9:00 A. M., Annual Love Feast, Dr. Warren G. McIntire.
- 11:00 A. M., Baccalaureate Sermon—Dr. H. C. Morrison.
- Sunday Afternoon—College Chorus—150 voices.
- Sunday Evening—Seminary Night. Address, Dr. Clarence True Wilson.
- June 6—10:00 A. M.—Alumni Day—Address by Dr. A. W. Plyler, Editor of the North Carolina Christian Advocate.
- June 6—Monday, 2:30, Dr. Iva D. Vennard.
- June 6—Monday, 7:30—Grand Concert.
- June 7—Tuesday, Commencement Day—Graduation Exercises. Class Address by Bishop W. N. Ainsworth.

Asbury College Debating Club.

While I was in Miami, Fla., four young men who made up the debating club of Asbury College, called to see me. It was a real delight to see this fine group of ruddy young men full of life and love for their lifework in the world. They filled debating engagements in a number of southern colleges in a tour covering the dates, February 27-March 7. They debated Morehead State Teachers College, the University of Richmond, the University of North Carolina, North Carolina State College, Rollins College, Emory University, Woman's College of Alabama (exhibition debate), Birmingham-Southern College, and the University of Tennessee. The squad this year worthily upheld Asbury's en-

viable record of debate successes, having scored only one loss.

Asbury College devotes more time to the thinking powers of her students than she does to her kicking powers. The Asbury boys have good strong bodies; some of them carry quite a bit of leather on their feet. The big part of them is brain and soul. I have met many of them the past six months in my travels on my long evangelistic tour and every one of them is making his life count for God and his fellowmen. H. C. M.

Wesley's Definition of a Methodist.

MRS. H. C. MORRISON.

It is well enough for us to take a retrospective view of the foundation upon which our forefathers built, and to see the purpose for which we, as a Methodist Church, was raised up, namely, "to spread scriptural holiness over these lands." We fear we have gotten so far from the original copy, we do not imitate very accurately, the characters from which we started. We give below Mr. Wesley's definition of a Methodist and let us examine ourselves and see how far we have departed from the original.

"A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him. One who loves the Lord his God with all his heart, mind, soul and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath and every unkind affection. His one desire, and the one design of his life, is not to do his own will, but to do the will of him who sent him. He keeps all of God's commandments from the least to the greatest. He follows not the custom of the world, for vice does not lose its nature through becoming fashionable. He fares not sumptuously every day. He cannot lay up treasures upon the earth, nor can he adorn himself with gold or costly apparel. He cannot join in any diversion that has the least tendency to vice. He cannot speak evil of his neighbor any more than he can tell a lie. He cannot utter unkind or evil words, nor does corrupt communication ever come out of his mouth. He does good unto all men, unto neighbors, strangers, friends and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from other men."

After reading this delineation of a true Methodist, we find it resembles very much the Sermon on the Mount, which was the standard set by the Master for us to govern our lives by. Of course we may flinch and say it is too narrow, and the limitations are too restricted, but that does not matter; it is not ours to lower the standard, but to climb up to it; if we undertake to live below what the Master has laid down as the rule of our life, we do it at the peril of our soul's salvation. We must remember that with God's commands come his enablings, and what he requires of us as his children, he will give strength and grace to perform. The truth is, Christ wants us to test him, so that we may know the power he has in reserve for those who put their trust in him. God said by the prophet Malachi, "Prove me and see." It is said of a Korean who was converted to the Christian faith, that after reading the Sermon on the Mount, he had a desire to memorize it, but it seemed "it would not stick," as he expressed it, so he thought in order to "make it stick," he would practice each principle laid down and thus he would not forget it, so after he learned a verse he would go and practice it on some one. Would this not be a good rule for us to follow, who have

thought the standard too high? Perhaps the reason we think it unreasonable, we have never tested its merit by practicing it. We would do well to learn a lesson from the Korean brother and go forth to "practice what we preach," thus proving to the world that his commandments are not grievous, but a delight to the one who loves his Master.

Home Again.

Rev. G. W. Ridout left South Africa by SS. Trafford Hall, April 12 for London. He expected to leave London for U. S. A. about May 7, and arrive in New York about May 16. Correspondence may be addressed him at PENTECOSTAL HERALD office; he will be open for evangelistic work all summer.

An Ancient Question.

REV. HENRY J. ZELLEY.

"What means this eager, anxious throng,
That moves with busy haste along?
These wondrous gatherings day by day,
What means this strange commotion,
pray?"

Sometimes the "eager, anxious throng" is making a run on a bank, which usually is fruitless for depositors of small savings, and frequently their all, because the large depositors and prominent business men, seem to have some strange, mysterious warnings or intuitions(?) so that they can withdraw their deposits before the crash comes, at the expenses of the unsuspecting ones.

Sometimes the "eager, anxious throng" is a so-called hunger-march on the "Capital," composed of poor tramps who travel in ex-

pensive automobiles, and carry about a thousand dollars in their pockets,—made for political effect or first page publicity. In such cases the blind leaders of blind followers receive the well-merited contempt of every respectable citizen.

Sometimes the "eager, anxious throng" is composed of red-blooded citizens, male and female, who are seeking a "square deal" from their well paid officials, who often exhibit the spirit of Boss Tweed who defiantly asked, "What are you going to do about it?" And their march has not been in vain. They have answered the ancient question: The answer came from marching host,—

"We're here to cut the living cost;
To tell the bosses in our town,
The cost of taxes must come down."

AND THEY DID.

Were it not true that "The children of this world are in their generation, wiser than the children of light," there would be an "eager, anxious throng" besieging the General Conference in May, and every Annual Conference in Methodism, demanding, as our forefathers did, that there shall be no taxation without representation; and that the money of Methodists who are loyal to God and his Word, shall no longer be prostituted to the support of modernists, unitarians, and other infidels, forced upon the churches by an apostate hierarchy. When all sense of honor has been lost by the leaders, something desperate must be done to secure Christian ministers to fill the pulpits of loyal Methodist Churches. The time for heroic action has come. If this be treason, then—make the most of it.

OUR PROTEST

We, the undersigned, heartily endorse the Eighteenth Amendment to the Constitution of the United States prohibiting the liquor traffic. We endorse the Volstead Act providing for the enforcement of the law against the liquor traffic. We object to any modification; a bill providing for the sale of light wine and beer would simply mean the restoration of the saloon. We feel that the nomination of a wet candidate for the presidency of the United States by either of the great political parties of the nation should be regarded as an insult to the intelligence and morals of the people of this great Republic. There are no circumstances under which we will vote for a candidate of either party who is at all in sympathy with the liquor traffic, therefore, the foe of humanity.

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OUR BOYS AND GIRLS

A MOTHER DAY REMINISCENCE.

By Rev. Henry T. Scholl, D. D.

Like Timothy, I was blessed with a Christian mother and a Christian grandmother. My mother believed that her children should be trained for God, and she began that training early. She did not sing me to sleep by the scanning of Virgil, as the mother of Winifred Stoner did for her child, and I had made a start in my teens before my study of that book began. She contented herself by teaching me sacred songs, and the sacred Scriptures. The process of getting the kinks out of my long hair, which hung in curls far down my back, was trying to me, and time consuming to her, and it was generally exploited for lessons in songs and in Scripture.

My text book was the Tract Primer, with its A B C of Bible characters, its A B C of Bible verses, and its excellent Bible catechism. Here are some samples. A is for Adam, who was the first man. B is for Balaam, who cursed did plan. C is for Cain, who his brother did kill. D is for Daniel, who did the Lord's will. A—A new heart will I give you. B—Be thou in the fear of the Lord all the day long. C—Choose you this day whom ye will serve. D—Draw nigh to God, and he will draw nigh to you. Who made you? The Lord God formed man from dust of the ground. How are you made? I am fearfully and wonderfully made. For what are you made? To glorify God in body and in spirit.

Later, I was encouraged to commit selected passages of Scripture, and to read Scripture consecutively. I was quite young when I completed my course reading of the New Testament. The first time I went through the entire Bible was in company with my mother, and we read it verse and verse about. For years thereafter I was encouraged and expected to course through the sixty-six books by thirty-six inspired authors within each passing twelve months, and the tenth consecutive course was begun sometime before I reached my eighteenth year. On May 16, 1885, I completed my first full course reading and translation of the Greek New Testament, and on April 7, 1932, I finished it for the one hundred and fifth full course reading and translation.

Mother believed in a Holy Lord's day, and in that belief I was trained. She got into my head, and into my habit the familiar verses of Isa. 58: 13, 14. She also drummed into my head the jingle:—

"A Sabbath well spent brings a week of content,

And strength for the toil of the morrow,

But a Sabbath profaned, whatsoever be gained,

Is a certain forerunner of sorrow."

Of course, I was expected to go to church, and to behave at church. I remember vividly a time, when six or thereabouts, when something started me crying at church. I can mentally see myself, under mother's guidance walking what seemed a long way to our home, and then going with mother to our sitting room over the parlor. She deliberately removed her flexible shoe, and then applied it vigorously to a portion of my anatomy for which it was not primarily constructed, but to which the application at that time seemed fitting. I do not remember to have made subsequently any disturbance at church that called for verbal or other disciplining.

Unless I was sick, I was expected to attend Sunday school and church. The rest of the day I was expected to be at home. Sunday visiting and Sunday visitors were looked upon as an inexcusable insult to him who bids us "call the Sabbath a delight, the holy of the Lord, honorable, and to honor him by not doing our own ways, nor finding our own pleasure, nor speaking our own words." There were six days for work and wholesome amusement; but the Sabbath was holy unto the Lord, and could not be put to personal profit

pecuniarily, nor to personal pleasure primarily without both displeasing and defrauding him, and depleting ourselves. This doctrine reappears in the New Testament, and finds expression in Matt. 6:33; 11 Cor. 10:31; 1 Cor. 6:19, 20; K. T. L.

I was trained to love God's Holy Book, to honor God's Holy Day, and to be honest with God's Holy Tithe. Of personal gifts to me in cash, and of personal earnings I was expected to see that the Lord's treasury got at least the tithe. I have yet the little box in which my tithe payments were then kept, and from which I made my personal contributions to various benevolent causes.

My mother prayed for me, and with me. When I joined the church, in my very early teens, it was by her advice and with her encouragement. Her habit of prayer for me presumably continued to the day of her death, or rather to that of her entrance into the Homeland. If I mistake not, she continues to voice petitions in my behalf in the presence of Jesus our Lord.

When I left home for college, and later for the theological seminary, she helped me repeatedly by her letters; and it is my firm conviction that her early and specific petitions for me carried me into the ministry. For years thereafter she was a palpable help to me. She was at work heartily and self-sacrificingly for the kingdom. She knew that souls are guiltily lost till they are willingly saved by grace through faith; and she was strenuous and steadfast in making her exhortation and her example helpful in winning souls for Christ and in training souls for the service of Christ. I do not remember that she ever neglected morning service because she was too tired or too lazy to be up and off in season. She continued her habit of regular attendance at church long after she was so hard of hearing that all she could readily hear was the heavier notes of the pipe organ. Meanwhile she was a regular attendant at the mid-week service and, for a good part of the time, was a teacher in Sunday school. One after another, her scholars connected themselves with Christ and the church; and of her class at Canajoharie, N. Y., where her life on earth terminated, one of the last news items she had for me was that all her pupils were eventually on the Lord's side by profession and practice.

Aptly could my mother have used the words of Paul:—"Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." Well would it be for this and other communities if mothers generally and truthfully could say the same. The character of children is largely determined by that of their mother. Moses, Samuel, Daniel and Timothy were evidently well trained by godly mothers. Of extra Scripture characters, the following each had praise for his mother. Augustine, whose mother Monica, followed him in person and with her prayers till he was royally converted; St. Bernard, whose mother Alice, gave him his early start in head and in heart for future ecclesiastical preferment and greatness; Martin Luther, who was indebted to his mother, Margaret, for a vigorous body and for early training in things divine.

From the ranks of our presidents, we know that Washington, Adams, Lincoln and Garfield were largely indebted for mental, moral and spiritual training each to his mother. Lincoln is credited with the statement:—"All that I am, or hope to be, I owe to my angel mother." Napoleon is credited with the statement:—"The future good or bad conduct of the child depends entirely upon the mother." If we substitute "mainly," for "entirely," I think the statement will stand the test of time. Mothers of today have a grand opportunity, and a grave responsibility. May the opportunity be exploited so commendably and so steadfastly that their children, and our heavenly Father may heartily say: "Well Done."

FATHERS' DAY.

Essie Hadden.

Oh, happy thought—this Fathers' Day.

The brightest day of all the year; Comes in the merry month of June, With honor to our Father dear.

To each one let this be a day
Of happiness and peaceful rest,
So let us all make this a day
In every home by heaven blest.

Oh, Father dear, we wear for you
Sweet blossoms of pure red and white,

To prove our love for you so true,
In this Spring's glorious morning light.

Then let us all be brave and true
To him who is our dearest friend.
For Father it is only you
Who will stand by us to the end.

So Father, dear, we wish for you
Joy and gladness through the year;
May Heaven's blessing rest on you,
And God's bright promise stay your tears.

Dear Aunt Bettie: Will you move over so an Iowa girl can say a few words? I hope Mr. W. B. is full, so my letter will be in print. I enjoy reading *The Herald* whenever my friend gives it to me. I am fifteen years old and a sophomore in high school. I have two sisters and a mother living, but my father and two sisters have gone to heaven. One of my sisters attends Asbury College. I have brown hair and eyes and I am five feet, three inches. I am a Christian. My hobbies are collecting stamps and writing to pen pals. Would like to hear from any boy or girl, and will answer all letters as long as postage permits, so send your letters and foreign stamps to Lois Town, 203 Jefferson Ave., Denison, Ia.

Dear Aunt Bettie: Would you let a girl from the mountains of Kentucky join your band of happy boys and girls? This is my first letter to *The Herald*, and I hope to see it in print. I am a Christian. I have been saved almost three years and as I go along the way I find Jesus more precious to me. I am a Freshman in high school. I am five feet, five inches in height. I have brown hair and eyes and medium complexion. I will be sixteen years of age August 28, 1932. Have I a twin? I am a student of Mt. Carmel High School and all my teachers know Jesus. We have just had a wonderful revival conducted by Rev. Florence. I guess some of the cousins know him. God was in our midst and we surely had an outpouring of the Holy Ghost. We had several seekers; some were saved and some sanctified and called into Christian work. I will try to answer any letters received.

Mary Lou Pelfrey,
Lawson, Ky.

another little girl join your happy band of boys and girls? I was eleven March 30. Have I a twin? I have four brothers and four sisters and I am the middle in the family. I have one sister married and one brother in the army. We have three churches in our country. I go to school at Etoile. My teachers are Mr. and Mrs. D. P. Billingsley, and Mr. Homer Wilson. I am in the fifth grade. I am four feet, eleven inches tall and weigh 76 pounds. I have a medium complexion, brown hair and eyes. Who can guess my middle name? It begins with E and ends with R, and has six letters in it. As this is my first letter I would like to see it in print.

Ruth E. Burnaman,
Box 114, Etoile, Tex.

Dear Aunt Bettie: Will you give me the opportunity to chat a few minutes with you and the cousins. I enjoy reading *The Herald* so much. I love every page and may God bless each writer. I desire to help some one to live a better life or help to cause some poor sinner to find Christ. I have been a Christian eleven years but I need your prayers that I may live closer to the Lord. Blanche Perry, I'm glad you gave your Testament to the woman as God wanted you to. Oh, I wish I had done everything that

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God wanted me to do. I would be a stronger Christian. I'm going to try to do all I can for him the rest of my life, and I hope every reader of *The Herald* will do the same. Blanche Perry, I sure did enjoy reading your letter. I do wish I could go to a holiness school like Mount Carmel or Asbury College and I would go if I had the money. I believe Asbury would be the place for me if I could go. I finished high school in 1928. I have taught three schools but had to quit on account of my health. I loved to teach but I worried too much when anything went wrong in school. Mother and I live by ourselves. We pay the tenth and have been for almost nine years. I wish every Christian would. God would have plenty of money. We enjoy handing it over to God. It is his money, not ours. I'm twenty-eight and my birthday is May 27. You cousins that are near my age please write to me or any one. This includes both girls and boys. Now please write for I get lonesome. Pray for me. May God bless each reader. I belong to the M. E. Church. Myrtle F. Eivens,
Rt. 2, Smiths Grove, Ky.

Dear Aunt Bettie: I don't believe any other girl enjoys page ten any more than I do. I am seven years old. I am a member of the Methodist Church and I go to Sunday school most every Sunday. I am going to look for my letter in *The Herald*. Mother takes the paper and likes it more than any other Christian paper. Miriam Daniel,
Girard, Ga.

Dear Aunt Bettie: Will you please admit a Kentucky cousin in your happy circle for a little chat? I enjoy reading the letters on page ten. As this is my first letter would like to see it in print. I have dark brown hair, blue eyes and fair complexion. I am fifteen years young, about 67 inches high and weigh about 128 pounds. I go to the Corinth Baptist Church. My Sunday school teacher is Mr. Gid Squires. I like him fine. Paul Herrington, I guess your middle name to be Albert. Geneva Bell, I guess your middle name to be Gordon. If I am right, please write to me. Will be glad to hear from any who cares to write. Will answer all letters received. Daisy Decker,
Kirk, Ky.

Dear Aunt Bettie: I am a little Pennsylvania girl. May I join your happy band of boys and girls? I am four feet, nine and one-half inches tall, have dark brown hair, and big brown eyes. I will be thirteen April 11. Have I a twin? If I have please write and I will answer. I have three brothers. My oldest brother and I are in the seventh grade at school. I live in Mount Nebo and I go to Sunday school every Sunday that I can get there. I go to the Rawlinsville Methodist Church. I love to read page ten. Those little letters make me feel good when I read them. Father takes *The Herald* and he and mother enjoy reading it, and wish they could be in some of the meetings they read about. Father is a local preacher. I have a pet Bunny. She is as black as coal. I have a pet kitty; he likes to go up and sleep on brother's bed when she gets a chance.

Ruth Morrison,
Rt. 1, Pequea, Pa.

FALLEN ASLEEP

HOWELL.

Rev. Robert Patton Howell, who was for a number of years a member of the Louisiana Conference and who after his location lived the greater part of the time in Lake Charles, died at his home August 30. The funeral took place Monday afternoon at four o'clock, Rev. R. H. Harper, his pastor, officiating, assisted by Rev. Martin Hebert of New Orleans and Rev. Lastie Hoffpauir, of Baton Rouge. Bro. Howell had attended the Sunday school and taught the Bible class as usual. At the close of the Sunday school he and the pastor met and exchanged greetings. Soon afterward he felt very ill, and he asked someone to drive with him home, as he did not feel equal to the task of driving. He was put to bed and the doctor summoned, but the attack was fatal and by one o'clock he had gone to his eternal reward.

Brother Howell was born in Bonham, Texas, in 1862. Later the family resided in Tennessee and then in Kentucky. Grown to manhood, Mr. Howell worked for a time in a general mercantile establishment in Madrid, Mo. Having come to Louisiana and engaged in the furniture business with his father in Lafayette, he was converted in October, 1885, in a meeting held by the pastor, Rev. J. D. Jackson, assisted by Rev. Marcus C. Manly and Rev. H. O. White. Soon afterward he was called to preach, and he entered the Louisiana Conference to serve Sulphur, Floyd, Haynesville, Zwolle, Lake Arthur, and other charges. While at Lake Arthur he organized the camp meeting association of which he was president at the time of his death.

After his location in 1902, Brother Howell engaged in the real estate business first in Lake Arthur, and then in Lake Charles. Since 1920 he had been secretary-treasurer of the Calcasieu National Farm Association. When the "imperial" parish of Calcasieu was divided in 1912, and Jeff Davis parish was formed, Brother Howell was president of the provisional police jury of the new parish, and assisted in its organization and also received the title to the tract of land in Jennings on which the courthouse was afterward built. He was the first representative of the parish in the State Legislature.

Brother Howell was twice married. His first wife was Miss Mollie Mayo, who died in 1898, and the second wife, who survives him, was Miss Alice Virginia Shaddock. Five children, born to him of these two unions, survive him—Mrs. J. A. Stockwell, Mrs. E. P. Hawkins, and Dr. Robert Howell, of Lake Charles; Mrs. J. Edgar Holt of Laurel, Miss., and Mr. Thad S. Howell of Farmerville, La.

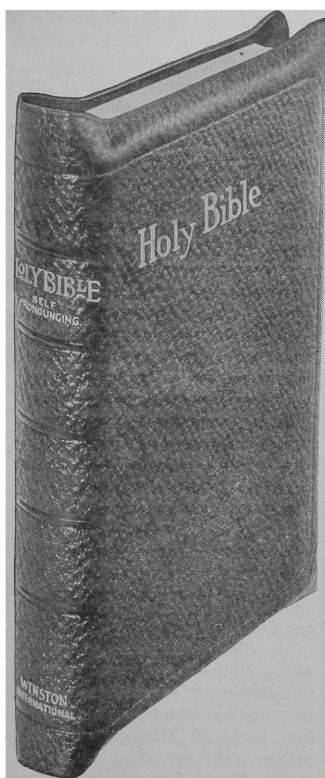
Since his location, Brother Howell has been very active in all the work of the church, serving as steward, as teacher of the men's Bible class, and in other capacities. He was very active in the work of building the splendid house of worship in which a host of his sorrowing friends assembled with his loved ones to pay their tribute of love and respect to a man of God, whose influence will live beyond the years. He served with the pastor every first Sunday in the administration of the Sacrament, and he preached as occasion offered. At the invitation of the pastor, he preached his last sermon on the Sunday evening preceding his death from the pulpit of the First Methodist Church in Lake Charles. He was a man of simple but sublime faith. He had strong convictions and the courage to maintain them. He loved his church and his Lord. We have not a doubt where he has gone.

R. H. Harper.

REQUESTS FOR PRAYER.

Mrs. S. F.: "Pray for two sons who are backslidden, and one who has never been saved, that they may be saved."

Prayer is requested for relatives that deep conviction may rest upon them until they are saved.



The Illustrations

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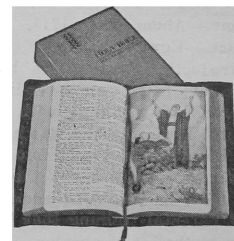
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SPECIMEN OF TYPE

TAKE heed that ye do not your aims before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they

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An Invaluable Help.

For the benefit of some of our subscribers who might be looking for just such a book, or for the benefit of some young man or young woman who might be preparing themselves for secretarial work, we want to tell you about a marvelous book that has just come to our office.

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SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF.

Lesson X.—June 5, 1932.

Subject.—Joseph the Worker. Gen. 41:46-57.

Golden Text.—Seest thou a man diligent in business? He shall stand before kings. Proverbs 22:29.

Time.—About B. C. 1715.

Place.—Egypt.

Introduction.—Jacob has been accused of being an over-indulgent father in his dealings with his son Joseph. If so, the boy was not spoiled. Kidnaped and sold into slavery by his own brothers at the age of seventeen, he displayed some of the finest parental training that has ever fallen to the lot of any boy. Daniel's case is the only one in history comparable with the one before us. How did Jacob so train his boy as to fortify him so perfectly against all the onslaughts of bad men and devils? I am going to make a statement that may cut; but I do not wish to hurt anyone. O that I could induce parents to think and act in time to save their children from ruin. **When children go wrong parents are to blame.** That is a broad statement of a burning truth. There may be exceptions in some cases; but there are not very many. I base myself on the Word of God: "Train up a child in the way he should go, and when he is old he will not depart from it." That will stand while God stands.

Joseph stands before the world as a sample of what a young man should be. His environment was about as bad as it could be; but he was true to the end. He was pure gold in a hot furnace. He came out of the fire as bright and as clean as he was when thrust into it. Had there been any dross in his make up, he would have emerged from that ordeal tarnished. To change the figure, he stood among sinful men as white and clean as a new-born lily rising from a bed of filthy ooze. I commend him to young men as a sample character altogether worthy of imitation.

Have you thought of all that beset Joseph on life's way? He lost his mother when he was little more than a baby. Envied and hated by his brothers, and that without cause, he was sold into slavery in a foreign land at seventeen years of age; but God stood by him, because he was true to God. He found favor in the eyes of his slave-master, and rose to high position in his affairs; but was betrayed by his master's lewd wife—lost his coat and his liberty, but saved his character. Lying in an Egyptian dungeon of filth, he was still true to his God, and again rose to high position in the jail. Being given wisdom from Heaven above all his fellow-prisoners, he became an interpreter of dreams, but was soon neglected and forgotten by the man whom he had befriended; but still he was true. Brought out of prison under an emergency, he interprets Pharaoh's dream and exhibits such wise and far-reaching statesmanship, that he is made virtual ruler of all the land of Egypt. But mark you, he never shows any signs of being puffed up. His eye was single. As long as men live solely for the glory of God and the good of their fellowmen, they have neither time nor inclination for a peacock strut. Joseph seemed to lose sight of the pronoun I.

One more thought: Joseph did not do his life's work in his own wisdom, nor in his own strength, but in the wisdom and power of Jehovah. As he lived in moral purity, walking in all the commandments of the Almighty, he was in league with the Eternal, and was drawing upon infinite resources. It is blessed to know that any young man may have all these glorious privileges, if he will be true to Joseph's God.

Comments on the Lesson.

46. Joseph was thirty years old when he stood before Pharaoh.—That was young enough. The thirteen years of bitter trial and persecution through which he had past constituted a great training school that gave him good preparation for the heavy responsibilities to which Jehovah was calling him. Young princes are trained for thrones, knowing that crowning days are coming; but Joseph toiled in the dark. Maybe it was best that he did not know what awaited him. Had he known, he might have tried to follow his own wisdom; and that would possibly have spoiled the great work of his life. It was best for him to follow God's leadership. The word stood indicates dignity. Few were permitted to stand in the presence of those old kings. During the time that Joseph spent thus in Pharaoh's presence plans were made for gathering food in the seven years of plenty, and Joseph was made second ruler in the kingdom. He had entered the royal chamber a prisoner from the jail; but he went out a free man clothed in fine raiment, with a chain of gold about his neck, and wearing the king's signet ring. He went out to rule the nation—only in the throne would Pharaoh be greater than he; but in character he was far greater than the king himself.

47. The earth brought forth by handfuls.—The crops were more abundant than usual; although at that time Egypt was the granary of the world.

48. Gathered up all the food of the seven years.—That is all that Joseph had suggested to Pharaoh, one-fifth of all the crops that could be preserved. This verse shows fine statesmanship on the part of Joseph. His plans were well laid, and his assistants properly chosen. He selected statesmen, not politicians. The latter are always contemptible; but the former are above price. America is fearfully hurt by an overproduction of politicians and an under-production of statesmen. The former look out for their own interest, but the latter look out for the welfare of their country. We need a tremendous crop of statesmen; but it would help the country mightily, could we ship a few carloads of politicians to the bowwows.

49. Gathered corn as the sand of the sea.—Corn means grain—wheat, barley, and other grains. We have here another Bible hyperbole, used to express an immense quantity. Joseph did not take the trouble to make a record of the amounts of grain brought into the granaries for safe keeping.

50. Unto Joseph were born two sons.—Shortly after he came into power Pharaoh had given him "Asen-

ath the daughter of Potipherah priest of On" for a wife; and these two boys were born to them during the seven years of plenty. They were all the children that Joseph ever had.

51. Manasseh.—Rather a peculiar name, but given to the child because God had so blessed him as to cause him to forget the loss of home and loved ones in the land of Canaan.

52. Ephraim.—In Manasseh's birth he rejoices because of forgetfulness of his sorrows; but in the birth of Ephraim he rejoices because of the fruitfulness of later years. Both were good reasons for joy.

53. The seven years of plenteousness....were ended.—As Egypt's fertility was due to the overflow of the Nile, there must have been a great dearth of snow about the headwaters of that river. Very little rain falls in the land of Egypt; and unless the Nile overflows at the proper season crops must fail. I have seen an overflow of snow at the headwaters of the Skagit River in Washington State; and when the snow melted the on-rushing waters burst the dikes and deluged the country around Puget Sound.

54. The seven years of dearth began.—While Egypt was involved in this famine, it reached far away into surrounding countries, blasting even the land of Canaan. There was neither rain nor snow to water the earth. Bread, however, was plentiful in Egypt, not because they grew crops, but because of Joseph's wise statesmanship in preserving a sufficient supply during the plenteous years. Had we been more careful to conserve our resources during times of abundance in America, maybe we would not now be suffering from a serious depression.

55. When all the land of Egypt was famished.—They were raising no crops, and what food the people had on hand at the end of the last year of plenty had been consumed. It was then that famine broke over the nation; and they cried to Pharaoh for bread. Fortunately for him, he could send them to Joseph the man of wisdom and prudence.

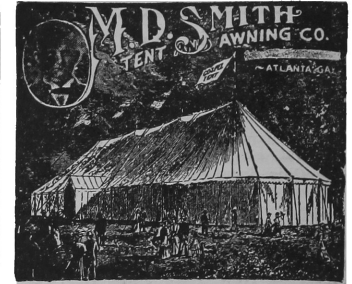
56. The famine was over all the face of the earth.—That is, of the then known world. When we meet such expressions in the Bible, it is well to remember that the world was not then known as we know it now.

57. All countries came into Egypt....to buy corn.—It was a blessed thing that a true servant of Jehovah was in full charge of the great food supplies in Egypt; for a heathen ruler would, perhaps, have hoarded the corn while the surrounding peoples starved to death. Men ought to thank God constantly for Christian rulers. Others are not worthy to rule the nations.

YOUNG PEOPLE.

I am glad to see very much said in The Herald that is helpful to young people. It pains me to see so many of them using cigarettes. Some take up the habit before they know how harmful it is. My book, "The Cigarette or White Devil," would be helpful to give information as to the harmful effects on mind, body and soul. If the reader will sell the little 25-cent book, I will sell them for 15 cents. Help to scatter this helpful book. Dr. Morrison prints this book and will tell you it is alright.

S. L. C. Coward, Retired Minister.
Penny Farms, Fla.



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NOTICE.

Rev. Jack Linn and party began a campaign in the large People's Tabernacle, Lima, Ohio, on May 15. The meetings will continue over a month or more. Friends within driving distances are invited. Prayer is solicited. Healing services will be held nightly previous to regular services. For information address, Mr. A. D. Turner, Box 672, Lima, Ohio.

CAMDEN, NEW JERSEY.

There was held from May 13-17 in the Bethany M. E. Church, Rev. John Norberry, pastor, a meeting in charge of Dr. Mary Stone and Miss Jennie V. Hughes, recently returned from China. There was an all-day meeting on Friday in charge of these elect women. Rev. Bradway preached the four nights preceding the other meetings. Brother Norberry will preach May 26 at the all-day Christian Missionary Alliance Church, Pittsburgh, Rev. Sturges, Pastor. He is also engaged for the Cincinnati Camp, May 27 to June 5. Pastor Norberry not only keeps things humming in his own church, but slips out and gives the other fellow a lift, now and then.

CAMP MEETING ANNOUNCEMENTS.

Beulah Grove camp meeting at Mendon, Ohio, will be held July 1-17. Rev. Warren C. McIntire will be evangelist in charge, assisted by Haldor Lillenas and wife, musicians. Address O. T. Reddick, Sec., Spencer-ville, O., for needed information.

Jamestown, N. D., camp will convene June 16 continuing until June 26. The Young People's Bible Conference will occupy the first two days. Rev. Joseph Owen, D. D., and Rev. F. Lincione will be the evangelists. Miss Esther Meier will have charge of the Children's Meetings. Address Miss Esther Meier, Sec., Jamestown, N. D., or Rev. P. J. Barrtram, Supt. of grounds, Jamestown, N. D.

The Indian Springs camp meeting held from August 11-21, will have as its workers, Revs. H. C. Morrison, C. W. Butler and C. H. Babcock. The hotel will be under the management of Brother and Sister Clark, with a reduction of more than twenty-five

per cent from last year's prices. Good rooms for light housekeeping may be gotten at reasonable prices. Friends of holiness, everywhere, are invited to this feast of great things. For information, address R. F. Burden, Macon, Ga., Pres., or Rev. J. M. Glenn, Sec., Columbus, Ga.

The Annual Camp meeting of the Multnomah County Holiness Association will be held on the ground, 107th Street and 45th Ave., E. E., Portland, Ore., July 7-17. The workers are Rev. C. A. Watson, of Los Angeles, young people's worker, Mrs. Grace Flinn, children's worker, Miss Bertha Leitner. There will be good music. Address C. H. Gossett, Bus. Mgr., 1759 Wabash St., Portland, Ore., or Mrs. Lydia Erskine, Sec., 562 East Ash St., Portland, Ore.

Ferndale, Wash., camp will be held July 14-24. This is the thirtieth annual encampment of the Northwest Washington Holiness Association. The workers will be Rev. C. W. Ruth, Prof. E. Sylvester Weidman, Miss Ruth Lortz, and Miss Edith Egbert. Address Rev. A. O. Quall, Sec., So. Bellingham, Wash.

Hoople, N. D. camp meeting will be held June 12-26. Rev. Frank Arthur will be the evangelist, assisted by Miss Clara Christensen, song leader and children's worker.

The Absaraka, N. D., camp meeting will be held from June 23 to July 3. Rev. V. L. Kirkpatrick is the evangelist, with Miss Clara Christensen song

leader. Address Rev. L. E. Dickinson, Crystal, N. D., for information regarding both of these camps.

The Southern California Holiness Association will hold its 25th annual camp meeting at Pacific Palisades from June 24 to July 3. The evangelists are Rev. C. W. Ruth, Rev. D. C. Fenwick, and Rev. Fred Ross, in charge of the young people. Song leader, Rev. James Campbell, pastor of Trinity Missionary Tabernacle. Pianist, Mrs. Florence C. Richardson. Address Mrs. B. W. Fulghum, Sec., 720 So. Lorena St., Los Angeles, Cal.

Wilmington, N. Y., Holiness Camp Meeting will be held from June 29 to July 10. The workers are Fred Sufield, Howard Sweeten, Arthur Gould, Tillie Albright, George Woodward and Mrs. John Wightman. For information, address Mrs. Frank Warren, Haselton, N. Y.

Mount of Blessing Holiness Camp Meeting will be held at Atlanta, Tex., August 12-21. Rev. Harvey B. Hysell and wife, assisted by Edwin H. Grant, song leader, Rev. Miles Simmons and wife and other local helpers. Address Rev. J. W. Land, President, or Rev. Mary Perdue, Sec., Atlanta, Tex.

The Seventeenth Annual Camp Meeting of Chippewa Holiness Association will convene at Montevideo, Minn., from June 2-12. Workers are Rev. C. Murdock Nere, Rev. L. T. Flynt, preachers, and Loten Teare, song leader. Address Albert E. Anderson, Sec., Montevideo, Minn.

Asbury College Commencement Exercises.

WEDNESDAY, JUNE 1

7:30 P. M.—Sermon, Dr. H. C. Morrison Hughes Auditorium

THURSDAY, JUNE 2

10:00 A. M.—Sermon, Dr. John Owen Hughes Auditorium
2:30 P. M.—Sermon, Dr. H. C. Morrison Hughes Auditorium
7:30 P. M.—Sermon, President L. R. Akers Hughes Auditorium

FRIDAY, JUNE 3

10:00 A. M.—Sermon, Dr. John Paul Hughes Auditorium
2:30 P. M.—Sermon, Dr. A. M. Wilkinson Hughes Auditorium
7:30 P. M.—Asbury High School Graduating Exercises. Hughes Auditorium. Address, Dr. H. C. Morrison.

SATURDAY, JUNE 4

9:15-9:45 A. M.—Organ Recital, Mrs. Era Wilder Peniston. Hughes Auditorium
10:00 A. M.—Annual Missionary Address, Dr. E. R. Fulkerson, former vice consul to Japan Hughes Auditorium
10:00 A. M.—4:30 P. M.—Arts and Crafts Exhibition. Studio, Basement Library. Mrs. Richard L. Putnam, Director.
10:00 A. M.—5:30 P. M.—Home Economics Department, Practical Arts Exhibit Ground Floor, Crawford Hall
Miss Lucy Adams, Director.
1:30 P. M.—Annual Meeting of the Asbury Alumni Association. Neblett Talbott Chapel
2:30 P. M.—Address, Dr. E. R. Fulkerson Hughes Auditorium
4:00 P. M.—Band Concert Semi-Circle
Prof. Albert Smith, Director
7:30 P. M.—Annual Program Hughes Auditorium
Music and Speech Department (Admission 50c).

SUNDAY, JUNE 5

9:00 A. M.—Annual Love Feast Hughes Auditorium
Conducted by Dr. Warren C. McIntire
10:00 A. M.—Baccalaureate Sermon, Dr. H. C. Morrison. Hughes Auditorium
3:00 P. M.—Asbury College Chorus Hughes Auditorium
Prof. I. D. Moon, Director
7:30 P. M.—Seminary Night Hughes Auditorium
Address, Dr. Clarence True Wilson

MONDAY, JUNE 6

9:00 A. M.—Alumni Praise Service Neblett Talbott Chapel
9:00 A. M.—Annual Meeting Board of Trustees Board Room, Library
10:00 A. M.—Alumni Day Program Hughes Auditorium
Address, Dr. A. W. Plyler, Greensboro, N. C.
1:30 P. M.—Business Meeting of Alumni Association Neblett Talbott Chapel
2:30 P. M.—Address, Dr. Iva Durham Vennard Hughes Auditorium
7:00 P. M.—Alumni Dinner and Reception Lafayette Hotel
7:00 P. M.—Grand Concert, Conservatory of Music Hughes Auditorium
Nina Jeanne Ridgell, Director

TUESDAY, JUNE 7

9:00 A. M.—Academic Procession Hughes Auditorium
9:30 A. M.—Commencement Exercises Hughes Auditorium
Class Address, Bishop W. N. Ainsworth, Birmingham, Ala.
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53 BIG BARGAINS 53

GROUP 37

Mountain Peaks of the Bible. Bud Robinson \$1.00
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A Message From Bethlehem. W. J. Bryan50
Messages For the Times. C. F. Wimberly150

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Missionary

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Creative Forces in Japan. Galen M. Fisher50
Please Stand By. Margaret Applegate50
Chinese Lanterns. Minna McKuen Meyer50
Modern Women. By A. E. and S. M. Zwemer50
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The Moslem Faces the Future. T. H. P. Sailer50
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Gloria Christi. Anna R. B. Lindsay50
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Prayers For Girls40

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One Thousand Thoughts For Funeral Occasions With Introduction by Russell Conwell 1.00
Swann's Funeral Manual 1.50

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