

PENTECOSTAL HERALD

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THE JOY OF PENTECOST.

By The Editor.

THERE has never been a time in the history of this nation when so much was being said with reference to the importance of a nation-wide revival. The need of such a revival thrusts itself upon the people and all serious persons are coming to feel that it is the only possible remedy for the present-day evils which are breaking out everywhere.

The general lawlessness, the boldness with which anarchy lifts its head and fist, the rampant wickedness on every hand, the unbelief and worldliness in the churches, all impress upon serious people, in the church and out of it, that there is great need for a spiritual awakening—a great moral upheaval—a general recognition of the existence of God and his right to govern the intelligent beings existing upon this planet.

We do not believe there has ever occurred anything more unfortunate in the religious history of this nation, than the very general widespread and bitter opposition to the Wesleyan doctrine of sanctification which broke out in the Methodist Church some three or four decades ago. The result is, that we have vast multitudes of Methodists who know almost nothing of the origin, history, and distinctive doctrines of Methodism. They have had no possible chance to learn of these great essential facts in our Church history. Many of them have been taught to despise these gospel truths, to ridicule and feel unmeasured contempt for those who give special emphasis to them in their ministry or dare to claim full redemption from sin through the atoning merit of our Lord Jesus.

Methodism has been sowing to the wind and there is a harvest of whirlwind preparing for the nation. If Methodism had earnestly pressed the doctrine of full redemption throughout the land, if bishops, editors, general superintendents, presiding elders, college presidents, pastors, evangelists, Sunday school superintendents and teachers had been faithful to the teachings of the early Methodists on this subject, if they had consecrated wholly, and entered into the experience of perfect love, if they had preached, written, exhorted and insisted that the whole Church crown Jesus Lord of all, live lives of abstinence from the appearance of evil, and trust the all-cleansing blood of a crucified Redeemer for deliverance from all sin, and the indwelling Holy Spirit to keep untainted and unspotted, that which we have committed to God, long ago this nation would have been swept by a tornado of revival power.

This revival power would have found its way into every city church, into every country village, and backwoods hamlet; it would have kindled the torch of full salvation in every factory, foundry and workshop. It would have permeated the great mining districts and hundreds of thousands of the brawny sons of toil would have been caught

AN EASTER HYMN.
By Ernest Wesley.

Son of God, without corruption—
Lord of death and grave is He!
Source of life and man's salvation
King of all eternity.

Praise Him! Praise Him! Lord exultant:
Hosts of heav'n before Him bow;
Praise Him! Praise Him! God triumphant:
King of kings He reigneth now.

Vainly hatred sought to slay Him—
Cross and spear to thwart His will;
Vainly soldiers sought to hold Him
In the tomb, rock-hewn and chill.

Praise Him, Praise Him! Give Him glory—
Worthy He, and He alone;
Praise Him! Praise Him, song and story
Him who sits upon His throne.

Angels are the stone door rolling
From the grave where Jesus lay;
Angels are the grave clothes folding—
As the night clouds change to day.

Praise Him! Praise Him! Who now liveth
Who for sinful men once died.
Praise Him! Praise Him! Who forgiveth—
Him who once was crucified.

Countless millions are proclaiming
Jesus' fame from shore to shore;
Countless heaven's hosts, acclaiming—
Him all Worthy to adore.

Praise Him! Praise Him! Praises ever
Let us give to Christ our Lord.
Praise Him! Praise Him! Cease? No, never—
By all heav'n and earth adored.

in the gospel net and swept into the Kingdom of God. There is movement and power in holiness. The joy, the shout, the overflow of happiness attracts the multitudes, appeals to the common people, awakens and draws the heart of the humble mass of humanity. It comforts them in the midst of their toil and burden, makes them glad, notwithstanding uncomfortable surroundings and heavy tasks. The joy of Pentecost is what our old world needs.

THE HOLY WAY.



WE are beginning one of the most momentous years in all modern history. The most optimistic cannot hide from their eyes the fact that the world is in a most unsettled and uncertain condition. What a day may bring forth no one can foretell. We must hope for the best, trust in God, and lay ourselves out in earnest service to bring order out of chaos, victory out of defeat, the salvation of men from the bondage of sin, and glory and honor to our Lord, Christ. No servant of God can afford to sit still in these days of battling with the hosts of evil. It will mean much to keep ourselves unspotted from the world, to keep the glow of love on our hearts, to boldly contend against the evil and earnestly labor for the good.

Much as we regret it, THE HERALD is entering upon a year of unusual war and con-

flict. We prefer the olive branch but we are compelled to draw the sword. Holy Writ commands us as we love good to hate evil; to cleave to that which is good and abhor that which is evil. Evil has become so bold, so aggressive, and so determined to thrust itself upon us, to crowd into the Church, and to enthrone itself in holy places, that it would be criminal to remain silent and indifferent.

The moving picture program flourishes. There is immense capital and shrewd business men and women back of it who have no love for souls, no saving faith in Christ, no holy fear of God, and no desire for the spiritual awakening and uplift of the Church. In their propaganda they find large sympathy and help among many pastors and multitudes of lay people. We must rally every possible spiritual force against this whole movie business which proposes to divert our attention from the Holy Ghost, and blast the Church with worldliness.

The dance craze is on with full blast. The cheap dance, where the waltzers embracing each other, lay their cheeks together, an outrage against all decency, is now becoming quite fashionable. The dancing masters have taken upon themselves to advise the Church with reference to its rules and regulations, go from one extreme to another, constantly seeking to invent various wriggles and twists to excite the lower animal passions and keep the giddy and thoughtless throng kindling the fires that burn up all devotion, and form the trickling rills of passion, that make the wide, deep river of lewdness, divorce, broken hearts and homes, that destroy and blast multitudes and millions of our people. Every disciple of Jesus Christ must unsheathe his or her sword against this dancing assault upon decency and fight against it with unrelenting energy.

There is another insidious foe, and that is a spirit of liberalism and compromise in many pulpits that sees no danger and has no outspoken objection to the evils about us. It is an insipid ministry that does not preach enough against sin to produce any fear in the hearts of those who hear them; does not preach enough of holiness to create a hungering and thirsting after righteousness. It is a timid ministry that does not preach enough about hell to make men desire to shun it, or enough about heaven to cause men to seek to enter it. It condemns almost nothing and does not advocate anything with enthusiasm and zeal. This timid, easy-going ministry is one of the greatest difficulties with which the Church has to contend.

During the coming year THE PENTECOSTAL HERALD will labor faithfully to promote the revival about which so much is being said, to place before the people the importance of the new birth, and that holiness without which no man shall see the Lord. We shall want, and greatly need, the sympathy and prayers and help of all God's children who love the Bible and who believe in the salvation that saves men from sin and from the

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OF ASBURY THEOLOGICAL SEMINARY

The Minister's Call and Commission.

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



HE greatest and most comprehensive statement on the call and commission of the minister is that of Paul's in Acts 20:19-25. I would counsel young ministers especially to read that scripture once a week on their knees. It will make them better ministers of Jesus Christ.

Philip Doddridge in his hymn on the ministry says:

"From Christ they all their gifts derive,
And fed by Christ their graces live;
While guarded by his mighty hand,
'Midst all the rage of hell they stand."

THE MINISTER'S CALL.

One of the greatest of our Southern Methodist preachers and evangelists tells of that time in his life when the call to preach came to him. He was trying to settle the question. The following story tells how hearing a negro singing an old hymn enabled him to "cross the rubicon" and throw in his lot with God's heralds of the great salvation. He became a great pastor and next one of the greatest holiness evangelists.

"I was five miles from town when the day began to break. The cotton and corn fields had little spots and banks of silver haze upon them. A sweetness and freshness was in the air of the early dawn that was like an elixir to brain and heart. The hills were standing up in the indistinct light, solemn and gray, like great altars. A slight mist on their heads looked like rising incense. Nature seemed to be sacrificing to God. I was drinking it all into my already overflowing soul, when fully a quarter of a mile away, on one of the hills, I heard a negro man singing. His voice was rich, deep and solemn. The hymn was a plaintive old melody. The words and music God brought to me through the misty, tremulous, beautiful morning air were:

"Awake, my soul, stretch ev'ry nerve,
And press with vigor on,
A heavenly race demands thy zeal
And an immortal crown."

"How the sacred song echoed and re-echoed over the fields, in the valley, and was thrown back from the opposite hillsides! I was almost breathless, while the words 'heavenly race' and 'immortal crown' seemed to linger the longest.

"The singer was hidden from me in the trees on the hill. He knew not that his song was reaching, filling and blessing me, and this made it all the more powerful. I had checked the canter of my horse, and was walking him along the road, that I might catch every strain and hear every word. The singer was deliberate. He seemed to be employed in some kind of work, and hence took his time; so that a full minute elapsed, giving the strains of the first verse full time to die away in the distance before he resumed again. This time it was:

"A cloud of witnesses around,
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way."

"This time I felt the wonderful strengthening and girding power of the words, and said most fervently, 'Lord, it shall be so.'

"Again after a pause, came another verse, thrown outward by the mellow, solemn voice of the singer:

"'Tis God's all animating voice
That calls thee from on high;
'Tis his own hand presents the prize
To thine aspiring eye."

"As the negro sang that morning, would that all could have heard him in one of God's natural temples! And yet, as far as I could see there was but one listener and worshiper beside himself. What a pity not to have

O TEACH ME WHAT IT MEANETH!

O teach me what it meaneth,
That Cross uplifted high,
With One—the Man of sorrows—
Condemned to bleed and die!
O teach me what it cost Thee
To make a sinner whole;
And teach me, SAVIOUR, teach me
The value of a soul!

O teach me what it meaneth—
That sacred crimson tide—
The blood and water flowing
From Thine own wounded Side,
Teach me that if none other
Had sinned, but I alone,
Yet still, Thy Blood, O JESUS,
Thine only, must atone.

O teach me what it meaneth—
Thy love beyond compare,
The love that reacheth deeper
Than depths of self-despair!
Yea, teach me, till there gloweth
In this cold heart of mine
Some feeble, pale reflection
Of that pure love of Thine.

O teach me what it meaneth,
For I am full of sin;
And grace alone can reach me,
And love alone can win!
O teach me, for I need Thee—
I have no hopes beside—
The chief of all the sinners
For whom the SAVIOUR died!

O teach me what it meaneth,
The "rest" which thou dost give
To all the "heavy laden"
Who look to Thee and live.
Because I am a rebel
Thy pardon I receive:
Because Thou dost command me,
I can, I DO believe!

O Infinite REDEEMER!
I bring no other plea;
Because Thou dost invite me,
I cast myself on Thee;
Because Thou dost accept me,
I love and I adore;
Because Thy love constraineth,
I praise Thee evermore!

Lucy A. Bennett,
in Joyful News.

heard such a sacred song, with the sides of the valley for the sounding-boards, the opaline sky for a ceiling, the floating mist on the hilltops like incense rising from majestic altars, while the silent woods and fragrant cane brakes seemed actually to be drinking the scene and sound in, like the solitary listener!

"The singer reached the fourth stanza. How triumphantly it rang out! Not a note or word was lost:

"That crown, with peerless glories bright,
Which shall new luster boast,
When victors' wreaths and monarch's gems
Shall blend in common dust."

"The world looked very little, and its honors and rewards very contemptible, under the words of the last verse. Heaven seemed the only thing worth living for. My heart was all melted, and the tears dropped fast."

The minister is to be more than a builder of sermons and a speaker, he is to be a witness. He can say:

What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible.

Sometimes the sermon fails—then it is that the testimony will tell. This point is illustrated by the following incident in the early life of one who has seen great gospel triumphs both at home and abroad. He says:

"When I was called to the ministry I had a vague notion that I was to be God's lawyer—I was to argue his case for him and put it up brilliantly. When I told my pastor of my call he surprised and thoroughly frightened me by asking me to preach my first sermon on a certain Sunday night. I prepared very thoroughly, for I was anxious to make a good impression and argue his case acceptably. There was a large crowd there full of

expectancy, for they wished the young man well.

"I began on rather a high key. I had not gone a half-dozen sentences when I used a word I had never used before (nor have I used it since!)—'Indifferentism.' When I used that word I saw a college girl in the auditorium put down her head and smile. It so upset me that when I came back to the thread of my discourse it was gone—absolutely. I do not know how long I stood there, rubbing my hands, hoping that something would come back. It seemed an age. Finally I blurted out: 'Friends, I am sorry, but I have forgotten my sermon!' I started down the steps leading from the pulpit in shame and confusion. This was the beginning of my ministry, I thought—a tragic failure. As I was about to leave the pulpit a Voice seemed to say to me, 'Haven't I done anything for you?'

"Yes," I replied. 'You have done everything for me.'

"Well," answered the Voice, 'couldn't you tell that?'

"Yes, I suppose I could," I eagerly replied.

"So instead of going to my seat I came around in front of the pulpit below (I felt very lowly by this time and was persuaded I did not belong up there) and said: 'Friends, I see I cannot preach, but I love Jesus Christ. You know what my life was here in this community—that of a wild, reckless young man—and you know what it now is. You know he has made life new for me, and though I cannot preach I am determined to love and serve him.'

"At the close a lad came up and said, 'I wish I could find what you have found.' He did find it then and there. He is a member of that church now—a fine Christian man.

"No one congratulated me on that sermon that night, but after the sting of it had passed away, I have been congratulating myself ever since. The Lord let me down with a terrible thump, but I got the lesson never to be forgotten: In my ministry I was to be, not God's lawyer, but his witness. That would mean that there would have to be living communion with Christ so that there would always be something to pass on. Since that day I have tried to witness before high and low what Christ has been to an unworthy life."

Let us consider now some things the minister should dedicate himself to.

1. He must preach the great Finalities of Faith. These are very powerfully put by Dr. Conrad of Boston, thus:

"(1) God is. (2) God created. (3) God spake. (4) God came. (5) God redeemed. (6) God is here. (7) God is coming again."

2. He must preach aggressive Truth. Martin Luther was such a preacher and he said: "I was born to fight devils and factions. It is my business to remove obstructions, to cut down thorns, to fill up quagmires, and to open and make straight the paths. But if I must have some failing let me rather speak the truth with too great severity than once to act the hypocrite and conceal the truth."

3. He must preach Sin and Redemption through the Blood of Jesus. Jerome once said "He who hath slight thoughts of sin never had great thoughts of God." This means that when the preacher has a defective theology of sin he has a defective redemption to preach: he does not preach salvation unto the uttermost.

We are called unto trust. We are entitled to exult in the goodness and majesty of God. Ours is to be no depressing religion, but a religion of boundless joy. Our springs are not in ourselves. We dwell in the security of God's power, and as for wisdom, we ask and receive.—Joseph Parker.

THE MILLS OF THE GODS.

"A TALE OF TOMORROW."

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

CHAPTER V.

LULA MAI.



OM, I guess I'll have to go, but I do not want to," said Wallace to his mother some three weeks after the events recorded in last chapter. "They always have a reception for the football players; but my soul is sick when I think of it. I feel like it is celebrating the death of poor Gilly. I don't like to be discourteous."

"Why not just go, and remain for a little time," she replied, "and then excuse yourself. I don't blame you for not wanting to mix up, after all that has happened."

"I tell you one thing, they are not going to pull me into any of this wild social business. If they go to dancing, I am coming home as quick as I can get away."

The reception was given at the home of the Alumni president, who was a very wealthy man, and a strong sponsor for all the University athletics, and backed all the enterprises with an outlay of money that was a small fortune. He had been the heaviest promoter of the big million dollar stadium which had been dedicated only a few years before.

Bruce Duncan, of course, was present. This was the first social affair that brought the two boys together. Wallace felt a strange depression as he thought of the little interest Bruce had taken in him since coming to the University. The fact that Bruce was an upper classman had something to do with it—but not understanding these class distinctions, he was puzzled over it.

The first half hour was spent in a general round of introductions, with one exception, and that was between Bruce Duncan and Lula Mai Thornton, the daughter of Dr. Archibald Thornton, dean of the Biological Department. Lula Mai was a beautiful girl, and the center of attraction of every social gathering where she happened to be. Dr. Thornton was a stern, cold, scholastic skeptic, touching everything scriptural and religious, but at the same time an officer in one of the leading churches of the city. He had but one tender spot, and that was his affection for his only daughter; he idolized her, and indulged her every whim.

Bruce Duncan was desperately in love with Lula Mai, and in a way she reciprocated his attention, as he was rather handsome, rich, and dressed in the latest styles of haberdashery. His was a mad, jealous passion; even when she would be with others for a moment, his eyes followed her with burning animation. Lula Mai was frivolous, gay, and daring, but strong enough to know how far to go with her seeming recklessness. It was evident, that beneath the outward show of the jazzy, flapper attitude, there smoldered a depth of feminine character and a lofty ideal for which few, if any, ever gave her credit of possessing. Her fluffy auburn hair, naturally wavy, never needing a "permanent wave," in its naturalness, danced about her brow, perfect as a Grecian goddess, created a picture which students, rich bachelors, and business men alike lost their heads when in contact with her charms. Lula Mai was the social spot of the campus; men of all classes bowed at her shrine, and she ruled them by the slightest wish or command.

Bruce kept all his religious theories to himself when he was with her. Another unexplainable phase of Lula Mai's character, according to her own standard, *she was religious*; she maintained a reverence for the church even in the face of her cynical father; scarcely a Sunday morning but she was in her pew reading her prayers and litanies with devotion. This wild harum scarum girl

was an enigma—a paradox; she entered the dizzy whirl with an abandon which shocked her closest friends. Many young men interpreted this reckless behavior as it would indicate—moral looseness; but they soon discovered that Lula Mai was like a snow-capped mountain peak—beyond a certain familiarity, there was icy coldness, reserve, and absolute self-control.

As soon as Bruce could get an opportunity, he took her by the arm and in a pleading voice, begged her to retire with him to an alcove behind the orchestra screen; he was like one insane to have her alone with him. "No, Bruce, I am not going. You have not kept your promise with me. You know I have wanted to meet your friend, you have told me so much about. You were to introduce us, and he is here tonight, and I am going to meet him. I could get the professional introducer to do it; but he is your friend, and it is your place. I shall do nothing until I meet Mr. Hargitt, then I might want a little private chat with *him*," she said, with a saucy toss of her head.

Deep in the heart of Bruce Duncan there crawled a burrowing serpent of jealously toward this honest, unsuspecting boy, that he knew loved him devotedly and he also once loved. The thought of it horrified him, and he would not even admit it to himself; but his passion for this girl was such that he hated anyone who might be a possible rival. The young woman's supreme indifference gave him further anxiety, as he knew he was helpless in any way to control her will. He dreaded to have her meet this veritable Apollo, with his black eyes, that could look you straight in the face without a tremor, and bespoke the embodiment of honesty and courage.

"You know, Lula Mai, I am glad to have you meet him. Wait right here and I will bring him over."

In a moment he returned with Wallace, who was flushed and embarrassed as he stood before this brilliant apparition of girlish charm.

"Miss Thornton, this is Mr. Hargitt, that you have heard so much about," said Bruce, in the best tone of voice he could assume.

"I am very happy to meet you, Mr. Hargitt," she said, putting out her pretty little hand, making the introduction less formal. When Wallace took her hand, he was conscious of a strange thrill, even more pronounced than when he met Willie Josephine, the memorable holiday he spent in the Duncan home. Every fiber of this lad was courage and poise, as had been demonstrated so often; but now he was standing before a citadel, and felt himself a weakling. Few girls had interested him, partly because of his conscious ignorance and bashfulness in the ways of society. Now he felt a tremendous stir in every nerve of his being, and the keen jealous eye of Bruce detected this very thing, that even Wallace did not understand. He also knew this girl so well that he saw she was also interested in the fine handsome young man before her. After a few formal words had passed, nonsensical as they always are, Bruce exclaimed: "We must have that little spin now," as the orchestra struck up a lively air.

"No, Bruce, please excuse me. Come, Mr. Hargitt, I want you to tell me all about your mountain home country; mountains always fascinate me."

Wallace could do nothing else but follow this dream girl where she led him. "See you later, Bruce," she smiled back at him, as she led the way back of the orchestra platform, where they were shut away from the crowd by a big row of palms. This was the exact place Bruce wanted to take her a few mo-

ments before. When Lula Mai saw the hidden jealousy flame up in Bruce's face, she was more determined than ever not to humor him. When they were seated she looked into the dark eyes that now shone with a new luster, and her free and easy way soon led them into a lively conversation.

"Now from all I hear, I know you are going to be a campus hero, but I don't want to talk of any athletic stuff. Tell me all about your home in the mountains, the people, and how you like us over-civilized folks."

"Miss Thornton, there is not much to tell."

"Say, I want you to call me Lula Mai—that's my name when I want it to be. Cut out all this formal lingo. That is for folks to use when they are talking to each other and lying most of the time; smiling smiles they do not mean. I like you—what must I call you?"

"Every one calls me Wally, but my name is Wallace," he replied, now thrilled to his finger-tips, and embarrassed as she talked on.

"That's fine—I'll call you Wally, and don't you forget that my name is Lula Mai."

The little chat was indescribable ecstasy, and it was not long before her familiar winsomeness removed all feeling of embarrassment, and with full possession of his faculties Wallace entered for the first time into happiest moments of his life, talking freely with one of the opposite sex. His ability to meet this cultured young woman's sallies and witticisms astonished himself. Then they were interrupted by Bruce who returned demanding his promise of her company, but it was only to get them apart. Before he reached them, she whispered: "Wally, do you dance?"

"No," he replied, "I never learned how, and the mountain folks don't dance like you all."

"Say, you come over to my house Saturday night, and I'll turn on the victrola, and I'll teach you—Don't fail to come. I will be looking for you." As she swept away with Bruce, Wallace's heart skipped a beat. He visualized himself in her embrace, and the thought intoxicated him like new wine; but he remember his future life work—a preacher and dancing—and the tempting imp laughed at him.

"Bruce, you give me a pain," said Lula Mai, when they had withdrawn to a corner after the swirling rhythm was over."

"Say, girlie, if you knew how I am tortured when you are interested in some one else, you'd at least be a bit more considerate; you know I am wild about you—desperate—insane!"

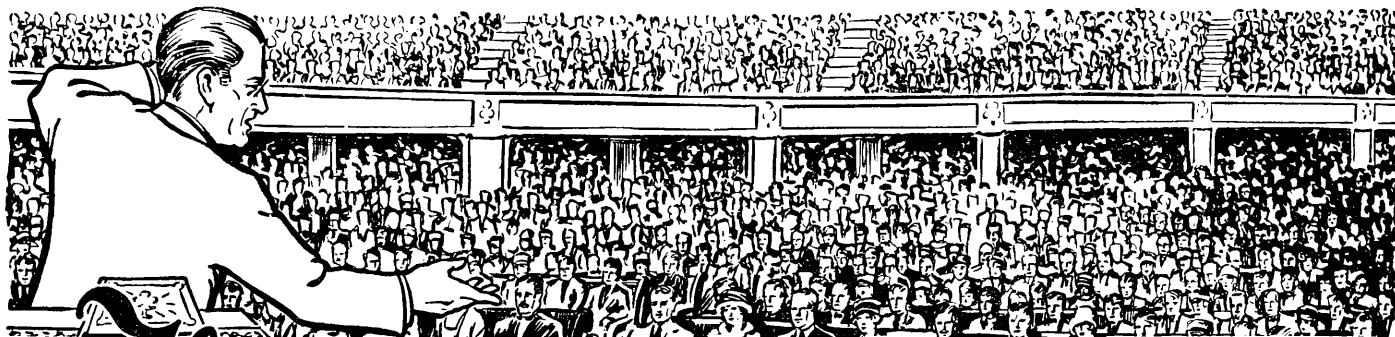
"Now, hold on just a minute—I like you, Bruce, but you know I have never encouraged you to be worked up crazy over me. You have no right to dictate to me whom I shall have as my friends. I think Mr. Hargitt is wonderful, and he is not one of the wise guys—and he is clean and fine. He is one boy a girl can trust."

"Hush, Lula Mai, I know that all you say is true; but I cannot bear to hear you talk that way about anybody—I simply cannot."

"Now Bruce, let's not quarrel; but I shall do as I please with Mr. Hargitt, or any one else I choose."

Bruce Duncan went to his room that night morose and unhappy. Some way he felt that Wallace was going to be his rival with the girl he worshipped; and furthermore he felt himself unequal to compete with this handsome manly fellow. He knew that beneath the wild reckless spirit, with every manifestation of being a typical flapper, there slum-

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THE GOSPEL OF AN EMPTY GRAVE.

Dr. W. B. Hinson.

"He is not here. He is risen. Come see the place where the Lord lay." Matthew 28:6.

THERE is nothing novel about a grave, God knows. For early in man's history he dug a grave and he has been digging them ever since. And the green-sward has been gashed for purposes of burial wherever the grass grows. And no man need talk to us about the grave, for we have all been there and we are all journeying towards it. But an empty grave is a novelty the world knows nothing about. No man can tell the location of an empty grave. When death lays hold, its hold remains. And when the narrow house we call the grave receives a tenant, it keeps that tenant in spite of tearful pathetic protest, in spite of all argument, in spite of all skill. Do not think I am forgetful of Moses in the Old Testament, who was buried by his God and who reappeared afterward on Transfiguration Hill. That lonely grave in Moab's land is not empty. Moses has not yet come out into his resurrection glory. And the great law-giver of Israel is no exception to my statement that an empty grave we know nothing about. Nor am I unmindful of Lazarus, who in a newer age came out from the tomb. For to the tomb he left, he returned. And even the great Christ, when he came to be man, to live among us, to love us, to die for us, had to go along the trail that ends in the grave. And they put him—the marvelous Speaker of the parables, the wonderful Worker of the miracles, the Lord of the marvelous life—they put him in the borrowed grave of Joseph of Arimathea, and the grave closed on the Hope of the world, the Son of David, the Son of Mary, the Son of God. Oh it is interesting, pathetically so, to go to that grave and remember behind the stone there lies the body of the One who dared say, "I and my Father are one:" who dared say, "I am the Resurrection and the Life." But the Resurrection and the Life lay quiet, within the darkness of the tomb.

Now there moved along towards that grave on that first Easter morning ere the sun had kindled his fires, a group of women, disheveled with grief, broken hearted, utterly hopeless, without any faith in a resurrected Christ, never dreaming that he would come forth from the grave. But you know when hope and faith are dead, love remains alive. You can kill hope and faith, but you cannot kill love; and with never a ray of hope in their lives, and no particle of faith in his resurrection in their hearts, they still loved the One whom they believed to be behind the stone in the borrowed grave. And so early in the morning ere it was light, they moved along towards the sepulchre, saying, "Who will roll us away the stone?" And when they came to where in that dim dawn they could clearly see the grave, they found the seal broken and the stone rolled away and the grave empty. The novelty of the empty grave!

Now if that resurrection of Jesus be a

fact, it is the greatest fact the God of Eternity knows anything about. It is a fact alongside which no other fact is worthy of being placed. So we must pause a minute to see whether the resurrection of Jesus be a pleasing fallacy, a bit of fiction that appeals to the heart and excites the emotions; or whether it be a fact upon which we can build our hopes for this world and the world to come. Well, they never produced the body of Jesus! The saying of some skeptics that it was stolen falls to the ground if you remember his foes would never steal it out of the grave, for they wanted to be assured it was still there to remain forever. And his friends would never dream of stealing it, thus causing a belief in the resurrection to spread abroad, for they did not believe in it themselves. And how easy a task it would have been in those early grand days of the church, when by the thousand all around men were saying, "What must we do to be saved?" how easy it would have been to have crushed that rising religion by the production of that dead body of the Christ whom those old time preachers affirmed to be alive.

Oh they found the grave clothes, but they could not find the Christ. And Mary Magdalene, the woman who loved him in her unique way, Mary Magdalene sat over against the grave weeping. She wept a little while before because the body was placed in the grave, but she was weeping now because the body had gone out from the grave. And as she wept, the angel told her Jesus Christ was not there any longer, he had moved out into the day, the new day. And she saw a man standing, whom she took to be the gardener. And she accosted the resurrected Christ and asked for information as to where the body might be. And the Gardener said, "Mary!" And the woman said, "Master!" And across her tears the great light shone, making rainbows of hope in her very distress. And the woman who through the early dawn had walked with her spices to anoint the body, saw the Christ. And they went away and told the disciples that the Lord had risen. And poor Peter had been carrying around a broken heart for long hours, a disquieted conscience, a perturbed soul. Oh if only that Christ whom he had denied could be alive for five minutes, so that poor blundering Simon could confess his sin! Well, Peter saw Jesus and made his confession and became what he afterward evidenced himself to be. And John, who had spent an awful day talking to Mary the mother of Jesus, John who did his best to carry out his last charge of the Christ and be as a son to the broken-hearted mother, what joy do you suppose thrilled his soul as he told Mary, "The Lord has risen," and Mary answered back, "Yes, the Lord has risen, for I too have received the proof of the resurrection." And those two men whom I always love were on their way to Emmaus. And they were sorrowful as they walked. And a stranger drew near and said, "Why are your countenances sad?" And they said, "Because we had a great hope, for we thought we saw the rising

of a Sun in the person of Jesus Christ, but it was only a will-of-the-wisp, for he is dead." And you can hear the pathetic cadence of their voices as you listen even now, as they plainly said, "He is dead." And he broke bread in their presence, and they knew him by his old mannerism, and hurried back to Jerusalem with the tidings. "The Lord has risen." And all the disciples, save one, were gathered in an upper room, and the Lord appeared and said, "Peace be unto you." Thomas was absent, and I have always been glad that he was, because Thomas said, "Unless I put my finger in the hole the spike made in his palm, I will not believe that he has risen from the dead." And a week afterwards Jesus appeared to the disciples when Thomas was present and said, "Thomas, there is the palm, there is the scar. Put your finger in the hole the spike made, as you said you must ere you could believe." And Thomas fell down before the resurrected Lord and said, "My Lord and my God." And five hundred people at one time—all of them men—saw the Christ. And twenty-five years afterward Paul, writing to the Corinthians, said two hundred and fifty-one of those men were still alive! and twenty-five years afterward they were prepared to solemnly assert that together they saw the risen Jesus Christ. Ah yes, the novelty of the empty grave is a fact and not a fiction. He came forth from the grave, and Stephen, dying, saw him; and Paul saw him; and John, on Patmos Isle, saw him. I call you therefore, I repeat, in the first instance to behold the Novelty of the empty grave of Jesus.

But then secondly I bid you notice the Necessity for the empty grave of Jesus.

For hope concerning our resurrection there is none, if the Christ be not alive. And then Paul—oh they are saying in some quarters today that Paul is the one we should leave, but please God I will cleave to the writings of Paul so long as I can hold on to anything—Paul sat down one day and said to himself, "Now suppose Christ be not risen, what happens?" And then he began to tell what would happen if the novelty of the empty grave were a fiction. And the first thing he said was this—"Our preaching is vain." I wish I had all the preachers of America within sound of my voice now, where I might to them say this, The great preacher Paul thought if Christ in his resurrection glory were not preached, the preaching was vain. They tell me today the age has gone by for doctrinal preaching, but Paul says any preaching that omits constant reference to the resurrected Christ is only a vanity. I wish these people would listen to Paul as he says, You may have all the faith you like, but if there is no resurrection, your faith is vain and ye are yet in your sins; unforgiven, my hearers, unless the novelty of the empty grave be a fact and not a fiction. And then he says, "The dead are perished," if that grave of Jesus Christ be not empty. And all those Old Testament saints who laid themselves down to die with their eyes towards the East whence the rising of the sun

would come as they boldly believed, they are all perished! And every New Testament believer who had fallen asleep, had fallen into an eternal sleep if the resurrection of Jesus were not a fact. Aye, and the word "perished" comes down those ages like the sob of a rising storm. And your mother and my father and all we have buried in sure and certain hope of a joyful resurrection, are perished if the grave be still occupied and if it be not empty. And then he adds his last word as he says, "If there is no resurrected Christ, then there is for us no resurrection, and we are of all men most pitiable, most miserable."

Do you know there would have been for us no New Testament Scripture but for the resurrection of Jesus. There was no word of that New Testament penned when he walked out from the borrowed grave of Joseph of Arimathea into the dawn of the great day of the gospel. And we should have possessed no Holy Spirit to convict us of sin and comfort us amid all our tribulation, but for the resurrection of Jesus, for he himself said, "If I go away I will send the Comforter unto you." Do you begin to see the necessity for the empty grave of Jesus Christ? Oh my friends, gather together all your hopes, all your anticipations, all your longings, all your thanksgivings, and bury them all in the grave, if Jesus be not risen.

The news of the resurrection of Jesus Christ is the great gospel for us all. It will do for us what it did for those men on the Emmaus Road. It will turn the sorrow into delight, and the weeping into rejoicing. It will do for us what it did for the Magdalene, it will shine upon the brine of our tears until they glisten and glow like lamps lighted by the Eternal God. It will do what it did for Simon Peter, causing us to lift up our heads and rejoice because our sins are all forgiven by the Christ whom God raised up for our justification. It will scatter all our doubts as it scattered the misgiving of Thomas when he fell before the living Lord and assured Jesus of his fealty and eternal love. It will do for us what it did for those women in the early dawn, when all their sadness was turned into gladness. It will do for us what it did for those five hundred men of whom Paul writes in First Corinthians, it will turn our existence into real living, full of anticipation and glory in the eternal God. And when we die it will cause us only to fall asleep in sure and certain hope of sharing the resurrection glory of the Lord Jesus Christ.

Yes and tell it to all the world of men and women. Tell it to all those who have been bereaved. Tell it to all those at whose heart there is an ache, whose hearts are ready to break. Tell it to all those who have listened to the dull thud on the coffin. Tell to them all the grave is empty, and the Christ is risen, and for everybody there is a sure faith.

That is the resurrection story and the Easter story, that we have not a Christ who lies dead in old Judea; but we have a Christ who died, thank God, for our sins; who rose again for our justification, and who ever liveth to make intercession. For whom? For all those who believe in his death, his resurrection, and accept his salvation.

Will you bear in mind the novelty of the empty grave? Will you continue to remember the necessity for the empty grave? And as you think of those you have loved who have passed away, will you remember the joyful news of the resurrection includes all those whom you have loved long since and lost awhile? They shall all rise. So hear him as he says, "With my dead body they shall rise." And for you there is the great hope that some morning you will open your eyes, sharing in the resurrection glory of Jesus Christ. For to you he says, "Because I live, ye shall live also."

Power of The Resurrection.

Phil. 3:10.

REV. C. F. WIMBERLY, D.D.



STUDENTS of literature often find in the study of great authors what they call "gems." Now and then a passage or paragraph will be found of unusual beauty and charm. We have in this text a real gem of literature; it has the rhythm of music, and the measured steps of poetry. This will be apparent; if we but speak it over and over. It is a classic equal to anything written by Hugo or Irving. But we do not wish to tarry with its literary charm; it is the marvel message of power that interests us.

First of all, let us remember that it was written from a Roman prison, and by one who was under the sentence of death. Now we deeply sympathize with the men behind our prison walls, and we are anxious to help and encourage them; we have "Prison Day," once a year, and we go there with flowers, fruits, and music to cheer them a bit. We have here some contrasts that are amazing: here is a man in prison, sending out messages of cheer and comfort to those on the outside enjoying their liberty. One who is able to do this must be in touch with powers and resources that are not of this world.

Then, we observe further a startling fact; how that the authorities and earthly organizations have never been able to know the real benefactors; the real builders of society, and those who have blest the world, and made it a place of safety in which to live, have been the greatest sufferers. The world has meted out to the men and women who have lived and toiled to bind up the world's broken heart, the rack, the gibbet, the block, the stake, the cat-o'-nine-tails, the gallows, and the dungeon. The world has been as blind as the fish of Mammoth Cave to the real benefactors. The pugilist can make a half million dollars by going into the ring and fighting for four or five minutes, a man goes to the bat and knocks a ball, wins a ball game, and a great city like Washington will load him down with valuable gifts. A young man who dances in a New York cafe writes a jazz song, and is now a millionaire. A young man not yet a graduate from college, but is a great football player, goes out and makes several hundred thousand dollars in a few weeks; but the men who write music and books that live and bless humanity, can scarcely keep soul and body together. We have always gotten our wires crossed, and do not know the day of our visitation. We let those who lift the world's burdens go the way of suffering and poverty. Our dissolute movie stars live in palaces and roll in luxury, while our messengers of eternal life must skimp and count the pennies daily.

Let us examine this proposition in the light of history: We find Jehoikim on the throne, and Jeremiah in a dungeon; lecherous Herod on the throne and John the Baptist in a dungeon; Pontius Pilate on the throne, Jesus Christ a prisoner on his way to the Cross; Nero, the most cruel monster that ever lived, on the throne, and Paul, the world's greatest apostle of righteousness in prison waiting his execution; we find Caligula and Marcus Aurelius on the throne, and the church fathers, such as Polycarp, burning at the stake, and being fed to the lions; Joan of Arc burning at the stake, while the corrupt ruler is on the throne. This pure maiden saved her country, and secured the Dauphin his throne, but she must pay the penalty for her power. We find Savonarola, the purest and holiest character ever produced by the church of Rome, hanging on the public square of Florence, while the corrupt Medecis are on the throne; John Bunyan in prison, and James the 1st, on the throne. We

repeat, the world has never been able to know her benefactors; the world has persecuted the apostles of righteousness, and turned the cornucopia of wealth upon her Babe Ruths, her Charlie Chaplins, her Douglass Fairbanks, and Jack Dempseys. The spirit of the world has never changed; she has changed her method, as to her true benefactors, but not her deep-seated purpose.

Paul makes a startling contrast, when he estimates the world and its gifts; he places all the gifts and wisdom of the world on one side of the equation, and counts it as refuse—as filth—that he may win Christ. "That I may know him and the power of his resurrection, the fellowship of his suffering, being made conformable to his death." Now Paul often uses a word which is spelt "know," but it is a word in the original, which is far superior to an intellectual knowledge; it is the *epignosko*, knowledge that does not belong to the intellectual processes. This is the line of demarkation between the scholar who is familiar with theology, and knows not the Lord. "No one speaking can call Jesus Lord but by the Holy Ghost." It is the knowledge that enters into the consciousness: "Taste and see that the Lord is good." It is this knowledge which cannot be had by logic, science, philosophy, or syllogisms. Paul would not have given up his Judaism, his religious bigotry and conceit, for an intellectual concept of Christ. He had access to all these lines of information, but Christ was revealed to him by supernatural vision; so must every one, if they really know him, as our text suggests.

This is what Peter meant when he told of being with him in the holy mount, hearing the voice of God, etc., and then having a more certain knowledge than even that: "Until the day dawn, and the day star rises in your hearts." This supernatural revelation is the first step of human redemption. We are heathen, pagan sinners without God—lost—until we come into this knowledge.

But our text sweeps us on into the marvels of this great revelation; we go down with him in the descending scale, in what Paul calls fellowship. There are four degrees of fellowship: one which is social and human; those we know and meet in human relationships. But, there is still a deeper fellowship, when we know and love those to whom we go in times of sorrow and distress, pour out our burdens and anxieties; such a fellowship is much closer than the other. But there is still a deeper one, when we suffer with them, know their actual pangs of agony and sorrow. The parent cannot fellowship with another who has carried from the home a little white coffin, until one is carried out from his or her home. We must suffer the same, if we have fellowship. But we must go down deeper into the dark cavern, if we reach the meaning of the text, the marvelous pinnacle of honor, as was sought by Paul—"being made comfortable unto his death." There is a fellowship unto death.

The disciples once asked Jesus if they could have the places of honor in his kingdom, and he told them they knew not what they were asking for, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" They told him they could, and he told them they would. Oh, what persecution, what terrible deaths which awaited them! Hanged head downward, skinned with pinchers, by inch strips, crucified, burned. It meant fellowship unto death. But that was necessary, if they were to know the "power of his resurrection."

The second step in the process of salvation is *death*, not *literal*, but conformable unto *his* death—the stigma, the crown of thorns, the scourging, the buffeting, the spittal, the blood. That terrible physical death process is typical of the spiritual death we must die, if we gain this resurrection power which

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THE MILLS OF THE GODS (Continued from page 3)

bered a depth of character which could be satisfied only with the genuine. He knew himself to be living under false colors. Sometimes he cursed in his heart the fatalism which gripped him, soul and body; his creed was animalized, and life reduced to its lowest terms, meant only sensuous indulgence. His passion for this girl was only in keeping with his creed, and at times he feared that her keen intuition could penetrate his mask. Even his people at home never suspected that he had embraced such tenets of the jungle. He yearned to possess this treasure girl, not by the inspiration of a noble romance, but because she was desirable above all other women he had met; he knew he must approach only by the conventional love making route, and in that he was doubtful of himself.

"Ye gods," he groaned, that night as he stumbled into his room, "if I had a soul, I'd sell it for all eternity, just to possess Lula Mai Thornton. I'd commit murder; I'd betray my best friend—I'd perjure my honor. Oh, I'll have her—all my own by fair means if possible—if not—then—well—"

Then the vision of Lula Mai beaming up in the face of Wallace Hargit turned his soul sick with venom—"I hate him—I hate him," he groaned, with clenched fists, and eyes red with anger.

(To be Continued)

THE WORLD IN THE CHURCH REV. A. W. ORWIG.

*"Never let the world break in,
Fix a mighty gulf between."*



FHAT is a good and safe motto for both the individual Christian and the church. Evidently, however, the world has greatly broken into the lives of numerous professors of religion and into many church organizations. It is by no means pleasant to make such a charge but rather occasions sorrow and excites prayer.

Many Christians deeply deplore the fact of the world's encroachments upon the church. But such a fact would be impossible did not the church afford the opportunity. In many instances she has opened her doors widely enough for the world to sweep in with remarkable ease. And the injury, often done, is great and alarming, and sometimes seemingly irreparable. Worldly and pernicious maxims and practices adopted have despoiled not a few church-members of their "first love" and rendered them inefficient in real Christian service.

Two young men, on being asked by an earnest child of God if they were Christians, replied, "No, but we once were." "How did you fall away?" was further inquired. "We backslid in the church," was the somewhat startling reply. And they proceeded to state that soon after they were converted and joined the church they were put on a certain entertainment committee which absorbed so much of their time and thought that when the affair was over they lost their religion! Surely a case of "the world in the church" when the church conformed to the world.

To this some persons may say that those two young men had not much to lose, if lost so easily. But it should not be forgotten that they were mere "babes in Christ," as all new converts are, and therefore the more liable to be led astray before becoming rooted and grounded in divine truth and in the love and power of God. And it should be remembered that the pressure brought to bear upon those young men was not from the outside world, but from the world inside of the church, and, consequently, the harder to overcome. An

instance, it may be said, of "a man's foes" (spiritually, though not intentionally) "of his own household." And the young men were honest enough to tell the truth about themselves, while some others, in the same condition, are not frank enough to do so. They are Scripturally described as having a name to live, but are dead. And, as such, they are a menace to the church.

In the city where I live I heard a preacher declare, some years ago, in a sermon, that he once told a woman, who applied for membership in his church, that he could not receive her. "Why not?" she asked, with some astonishment and haughtiness. The preacher courageously answered, "Because you attend dances, theaters, and play cards, and are given to worldliness in general." "Oh," excitedly retorted the woman, "you've got plenty of that kind in your church." "I know I have some, and don't want any more," said he. Another case of "the world in the church," according to the testimony of a worldly-minded woman herself, though unwittingly expressed. And here was a man of God trying to protect the church from the world. A few years since I heard a preacher say in his pulpit, whether wisely or not, that he had so many worldly members in his church as hardly to warrant the expectation of much being done for God. The same condition is found in many other churches, to the great elation of the devil.

Allow me to mention another case of "the world in the church," according to a church-bulletin which fell into my hands. It was stated that "the Brotherhood" would give a "Box Social," and that cash prizes would be offered. Among the six, the last three prizes would be given for the following: 1. "For the gentleman wearing the oddest necktie"; 2. "For the lady having her hair dressed the most attractively"; 3. "For the most jolly person present." And this was added, "Come, join in the fun." The spiritually deadening effect of such an affair must be apparent to all truly godly persons. It is not surprising that they are deeply grieved at the low state of piety in many churches, and at the very few Scriptural conversions occurring therein.

A certain writer speaks of "the appalling encroachments of worldliness in the church." An editor and evangelist, whose pen and voice are faithfully employed against the carnal and destructive innovations of the world into the church, speaks of "worldliness flooding the churches." In his paper he fearlessly arraigns certain men who "scorn and cast out old Methodist teachings and usages, who open the doors of Methodism to worldliness, turn the sanctuaries of God into places of feasting, rioting, plays, games, amusement and debauchery." And he adds, "So, help us God, we intend to fight these men." One of the deceased Methodist bishops declared that "the church of God is courting the world"; or, as some one else said, "flirting with the world."

And thus I might easily multiply witnesses in various denominations as to the damaging inroads of the world into the church. But the world is not so greatly to blame as the church. The world naturally seeks its own, and often finds enough of its kind in some churches as to form quite congenial associations. That the world has, in some churches, the preponderance of influence, is well known. Worldly men, even unsaved men, frequently dictate the policy of the church, not only in temporal matters, but also in spiritual things. They assume to dictate the doctrinal attitude of the preacher, and sometimes he is so much of a "hireling" as cowardly to submit. And when the world thus rules, there are often those who weep and mourn in secret, knowing that protest would be unavailing. Ah, how many are in the church who have never "come out from among" the world! The line of demarkation between the world and the church is almost imperceptible, generally speaking. Thank God for the exceptions!

But now what should be our attitude, as Christians, toward the fact of the world being so largely in the church? Hardly that of a hasty and wholesale elimination of the undesirable and harmful element. And yet, in some cases, the church should be purged of such material. Doubtless it has sometimes been too lax in administering proper rebuke and enforcing righteous rules. Of course care should be taken that the "wheat" is not uprooted while dislodging the "tares." And there should be greater care in reviving new members. There has been too much looseness in admitting people into the sacred enclosure of the church. "Goats" have been received because they have had the "sheep's clothing," but were not real "sheep."

But whatever else is done with the worldly ones in the church, certainly there should be earnest prayer for them, as well as wise and continued effort for their real salvation. Our own holy example will doubtless appeal to some for good. And now let me close by giving a striking petition in the prayer of a very godly woman evangelist whom I knew many years ago, when she cried out, and which I shall never forget, "O Lord, save us from the world in the church." Let us not think the petition inappropriate for ourselves, as long as we are in the world, even though not of it.

This Moment.

He's helping me now—this moment,
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not,
I have the help of the Lord.

He's keeping me now,—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not
He keeps me from harm and sin.

He's guiding me now,—this moment,
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a joy withholden,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.

He's using me now,—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when He stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labour of love I share.

—Annie Johnson Flint.

O most sweet Jesus! my Lord! my Savior! and my God! behold me prostrate before thy Divine Majesty, dedicating and consecrating this work to thy glory. Give to it, by thy blessing, such efficacy, that it may impart to those for whom I have composed it, the sacred inspirations which I so much desire for them, and particularly that of imploring for me thy immense mercy, whereby I may not, after having pointed out the way of devotion to others in this world, become myself a castaway and be eternally condemned in the next, but be permitted there to sing with them for ever, as a canticle of triumph, those sweet words which with my whole heart I now pronounce, in testimony of the fidelity with which I desire ever to adhere to thee through all the vicissitudes and perils of this mortal life: Live Jesus! Live! Yea, my Lord Jesus! Live and reign in our hearts for ever and ever. Amen.—*St. Francis.*

GLEANINGS FROM THE EVANGELISTIC FIELD

HEARD AT SYCHAR.

William R. Chase.

These few excerpts give one a little idea of what is being said at Sychar. "Jesus knew about the origin of the human race and of all the earth. He set his seal on the fact by going back to the first human family and speaking of the blood of righteous Abel. He knew himself to be very God. The Pharisee said that none but God could forgive sin and they were right. But they were wrong in not accepting Jesus as God."—(Owen).

"The casual reader of the Bible can see that the God of the Bible loves holiness and that Satan hates holiness and loves sin. Then if we hate holiness we are not godlike but satanlike. We see by reading the Bible that God's plan is for all the world for all ages."—(Dunaway).

"There are those who say that second blessing holiness splits the church. Not so. The Holy Spirit strives with every Christian. If they never read a holiness book, or heard a sermon on holiness every truly regenerated person feels at some time the conscious longing of heart for holiness. We do not all understand what it means, but God speaks to every one of us about it. Nor will he allow any one of his children to go through this life and not tell them in their soul of this thing."—(Post).

"The commandment as we find it in Peter is to see that we be in all manner of living right. It takes the incoming of the Holy Spirit to live that way. When he is in it is just natural to do right, to talk right, to live right. We do not have to try to do this, but it becomes natural. As said by Ezekiel, 'I will cause you to walk in my statutes.' To be holy is obligatory."—(Dunaway).

"We misjudge, but thank God there is one in the earth who knows. That he knew the thoughts of men was illustrated by what he said to the Pharisees who cavilled about his being able to forgive sins. He answered them before they had spoken. He knew that Judas was to betray him and that Peter was going to deny him. Jesus knows the worst about us and also the best that is in us."—(Owen).

Post.

"Jacob is known as the heel grasper, the supplanter. But one day an epochal blessing came to him. It was at Bethel. He was converted. He struck the mourner's bench good at Bethel. He got into such a positive relationship with God that he never backslid.

"Let us ask God to illuminate us in our thinking. The Spirit will guide us in our thinking if we will let him. We would have a better idea of what the Bible was speaking and of what was being preached if we did.

"Some folks seem to think that folks go crazy over religion. I can't see where folks who think that carry their brains. To get enthusiastic over a ballgame is all right, but to get more salvation they seem to suppose will make one crazy. The fact is that the man who is off is the sinner. You remember that when the prodigal came to himself he went back home.

"There is a vast difference between dress parade and the field of battle. Many people at a camp meeting start out in fine way but forget to continue to start after they have started. Paul exhorted Timothy to stay steady, to continue in line.

"It takes more courage to be a true soldier of the cross than to be a soldier for the government. It takes courage to stand these days. You tell me of a hero on Flanders field; the young Jew whom I saw pacing the floor for he had been given until six o'clock to give up Jesus or be disinherited, which meant the giving up of a million dollars, and he decided for Jesus, that was heroic. He was disinherited, lost the love of his parents, they had a funeral for him and while that was going on he was shouting and rejoicing. That was heroism.

"You cannot go out with an unspiritual gang and grow in grace. Your companionships must be with Christian people."

Dunaway.

"Death, the resurrection and the judgment are three great crises in history of us all.

"Most people die and are buried before their time. All expect to repent before they die, but time slips by so quickly and death comes along before they repent.

"One must be in a good healthy state to be sanctified, must be right with God in all regards and then such are eligible for the experience.

"Carnality is an outlaw. Have him electrocuted. He is a disturber.

"The lions said of Daniel when he was cast into their den, 'He is nothing but backbone,' so they let him alone. It was what he was that saved him.

"When neighbors living side by side have the one chickens and the other a garden they need a good case of religion. And do you know that if you have a good case of religion that your neighbor will either get mad or get religion?"

"The man who gets religion and compromises goes back on God. The preacher who says that he does not see things as he used to is a compromiser. I would not have him on the platform of a meeting of mine.

"There is no such a thing as a worldly-minded Christian. You might as well talk about a holy devil.

"The kingdom and the church are not synonymous. The church is to be built up. The kingdom to be set

up. The church has members, but the kingdom heirs. The church is not a gift, but the kingdom is.

"Don't harp on any of the side issues. We believe holiness folks should be very careful as to their dress, but don't harp on dress. Dress so that no one will notice your dress. Be neat, never untidy, but never loud so as to attract attention. The bunch that lounge on the street corners like to look, and they do look."

Owen.

"None of us are so well born that we do not need the new birth.

"God calls his ministers in the 20th century as well as in the 1st.

"We need deliverance from the fear of man, and we are not thus free until we have been cleansed from all sin.

"They say that man had to struggle up through beastdom. If that is so the Bible is a lie. No evolution can have logical thoughts of sin and salvation.

"We cannot deny the historicity of Genesis without undermining the book of Romans.

"The one who has a cleansed heart has more than a suppression of the carnal nature. The carnal nature is suppressed in regeneration. You cannot live the Christian life at all without carnality suppressed. The sin question is not settled in suppression. It leaves you in sin. It takes sanctification to solve the sin question. Holiness is an eternal necessity.

"Every soul that is under conviction for conversion or sanctification will have to resist the devil. The devil is opposed to holiness.

"The devil is doing all he can to blight the race, but I am glad that before he got into the garden there was to be a sacrifice for us whereby we might be redeemed.

"Every agony that came to the heart of God was for your sin and mine.

"To be supremely happy in the presence of a holy God we must be holy.

"In the garden it seems to me that the world walked roughshod over the Son of God.

"I would that every Christian here would realize that it is their inheritance to be sanctified. If it took his sacrifice on the cross to give us this experience we all should want it."

There is but one way to get any sermon preached at a holiness camp and that is to be there, feel the inspiration of the singing, get the breath of heaven that fills the place, hear the shouts of praise that come from the lips of the folks and get the touch of the Holy Spirit; then these sermons really take hold. Come and see.

JACK LINN AND WIFE.

We have just closed one of our best meetings in the large, new M. E. Church, South, at DeLand, Fla. Rev. R. F. Hodnett is the pastor, and a real man of God. The meeting had been well prepared, and God was with us from the beginning. There was not a barren service. Great crowds attended, and definite preaching on regeneration, sanctification and healing was blessed of God, and many came into the blessings. It was really a taste of a real revival. We give God all the glory. We have a few open dates for camp meetings and may be addressed at Oregon, Wis.

Rev. Jack Linn.

VICTORY.

Our revival at Hope, Ind., closed March 4 with forty-six souls saved from sin. Some several received the baptism with the Holy Ghost, and quite a few were added to the church. Brother Morris Loper, of Mississippi, but now a student in Asbury College, led the singing. This young man is an all-round helper. He leads the choir, sings special solos, picks his guitar, plays the piano and preaches. The preacher in charge and wife seemed to be very much pleased with the results. The people in general and the pastors especially of the little city were very courteous and helpful to us in the revival.

L. E. Williams.

GLENN-TILLMAN MEETING.

Mrs. Glenn and I have just closed a three-weeks' revival and evangelistic campaign in Hendricks Memorial Church, Jacksonville, Fla. Associated with us were Charlie Tillman, Georgia's sweet gospel singer, and his daughter, Elizabeth, a gifted pianist. Mr. Clayton Luce, of Fort Valley, Ga., assisted Mrs. Glenn with the young people and helped in the singing.

Results of a meeting such as this cannot be tabulated. Eternity alone can reveal the good done. A few of the apparent results were a number of new family altars, several boys and young men offered for the ministry, three girls for special missionary work, backsliders reclaimed, the spiritual life of the church deepened and some forty or more added to the membership of the church.

Hendricks Memorial is strategically located to take care of Methodism in that rapidly growing section of Florida's metropolis, and is destined to become a great church in the near future. One of the choicest new developments of the city is right at their door; and the thing necessary to a speedy realization of their unlimited possibilities is for their already strong congregation to line up unitedly behind the leadership of their aggressive and capable young pastor.

Rev. C. J. Tyler, an old Georgia boy from Sandersville, and formerly a member of the South Geor-

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gia Conference, is in his second year as pastor. He is easily one of the outstanding young men with whom I have come in contact in recent years, and I predict that Georgia, as well as his adopted state, will feel proud of him some day. He has deep spirituality, real culture, clear vision and the application to work out his vision. With it all he has the ability to think and possesses rare gifts in expressing his thoughts. In addition to all this he has been blessed with an exceptionally consecrated and helpful wife, formerly Miss Garbutt, of Sandersville, who is making thoroughly good in the pastorate. Her hospitality was delightful and unbounded.

J. M. Glenn.
Young Harris, Ga.

AN OLD-FASHIONED REVIVAL.

The M. E. Churches of the Fairland, Ind., charge are surely enjoying refreshing seasons of old-time revivals once more. The pastor, Rev. W. A. Ryland, was ably assisted by Miss Imogene Quinn, well-known Hoosier Evangelist, of 909 N. Tuxedo, St., Indianapolis, Ind. In just a few services the people began to respond to the appeals of "the old-time gospel messages and again and again the house was filled to its utmost capacity. There were 151 definite seekers, either for pardon or purity and as a result this little city has enjoyed one of the greatest revivals in many years. Sunday, March 11 was the closing day and a red letter day in the history of the church. The evening service was most impressive when Miss Quinn delivered her last message to one of the largest audiences Fairland has ever witnessed in a revival campaign.

It was sad indeed to face that vast audience knowing that some perhaps would never again feel the striving of the Spirit as they had during this great meeting.

The children's chorus organized by Miss Quinn early in the meeting was a real inspiration to the boys and girls and a real treat to the older folk as well.

We give God the glory, and will never cease to praise him for the gracious revival we have been privileged to enjoy here.

Rev. W. A. Ryland, Pastor.

MEETING IN MICHIGAN.

We closed a three-weeks' meeting in the Williamston Center M. E. Church on March 16. From the very first service the power of the Spirit of God was manifest in the conviction, reclamation, conversion and sanctification and edification of souls. Many men are now praising the Lord for new and clean hearts. One whole family of seven was converted one night. They had never been either church members or Christians. The whole altar was full of seekers that night. The pastor, Rev. Henry Schofield, says he has not seen the like of this revival in fifteen years. He co-operated with the evangelist in every possible way, and is a faithful shepherd of his flock. He has invited us back for another meeting beginning September 30. Praise God for Victory!

Florence Schleicher, Evangelist.

RUBTON, KANSAS.

We began a meeting on Christmas day for Rev. Jesse Epps, pastor of the M. E. Church, in Rubton, Kan. God was with us from the first and gave liberty in preaching and once more demonstrated that there is power in the Gospel.

It took nearly two weeks' preaching before there was a visible move. On the third Sunday night the real break came when several of the high school students came crying to the altar and wept their way through to definite victory. They went right to work inviting others to Christ and praying with them until they too were saved.

It was a pleasure to invite folks to the altar, especially the young people when they would break down and begin crying and start for the altar.

I also enjoyed working with the pastor for he believes in praying with the seekers until they pray clear through to real victory.

I am now in a meeting in a schoolhouse out in the country where there are no services of any kind.

Evangelist D. R. Close.

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(Continued from page 1)

love of sin. Please to pray for us. Hold up our hands in the conflict, help circulate THE HERALD, be a faithful witness for Christ, contribute in every way possible to keep the holy fire burning, and may God grant us such power and grace that the floods of iniquity shall be stayed, and the gracious power of his salvation poured out upon the people.

What Would I Do If I Were a Young Business Man?

YOU have asked me a big question. There are many things I should like to do if I were a young business man. I would like to own and edit a daily paper. That would call for hard work, of course, but it would be thoroughly interesting. I would want an independent paper, not belonging to any political party, but always standing for best principles and championing the cause of the cleanest, best men who were candidates for office in any party. I would endeavor to make a paper that would be clean and safe in the homes of the people; nothing in it to taint and poison the life of young people. I would make a strong fight against the liquor traffic in all of its phases. I would antagonize all men in office who oppose prohibition, criticize officials who did not do their duty in the enforcement of the prohibition laws.

I would condemn divorce from any and every cause, except that permitted in the Holy Scriptures. I would take a strong stand against strikes and insist on equitable settlements between capital and labor. I would express my disgust with indecent dress and foolish extravagance. I would raise a warning voice against road-houses and public dance halls. I would condemn mob violence under any and all circumstances, and insist on prompt and adequate punishment for crime of every sort.

I would have at the head of my editorial column a verse of scripture every day, and would publish from some able minister a short, clear-cut sermon daily; something to the point that would take about three minutes to read. Every Saturday I would pub-

lish a strong sermon by a devout, orthodox preacher of various denominations. I would get them from such men as Bishop Candler, G. Campbell Morgan, Dr. Truett, Bob Shuler, Clovis Chappell, John Brasher, Joseph Owen, C. F. Wimberly, C. W. Ruth, and others. The people would read them with interest and profit. I would guard against length and insist on flashes of truth and pointed statements of God's Word, his will, law and love.

I would not publish any Sunday papers, but would bring out a great paper on Saturday with these sermons for the people to read on Sunday. I would run a good wholesome story with high moral standards, some pathos, love and tragedy in it, that would interest and elevate the thinking of young people.

I would hit race-track gambling hard, and warn the people against investing in wildcat stock of any and all kinds. I would ridicule modern skepticism in all of its phases and call on men of the Fosdick type to prove it. I would rally to my support a hundred thousand preachers and substantial people who believe the Bible and stand for old-time religion. I would have a page for farmers, giving the last word on things that would be for their interest and improvement. I would take a lively interest in better schools, better roads, better stock, more poultry, and the planting of fruit trees and berry briars.

I would have an interesting chapter every day on history, with illustrations. I would skim the whole milk of American history and give my readers the condensed cream. I would have in this department chapters on such men as Washington, Webster, Calhoun, Patrick Henry, Jackson, Lincoln, Roosevelt and Wilson. I would have brilliant professors write me illuminating essays on the authors, poets and humorists of our country. I would acquaint my readers with Whittier, Longfellow, Bryant, and men of like talent and reputation. I would have interesting chapters on great inventors, manufacturers, merchants, architects and contractors. I would seek to make my paper a medium of education and uplift in the best thinking and highest aspirations.

You think such a paper would not go? Yes, it would. *I would make it go.* Here is a wide field of service for a group of young men, men who have energy, brains, and whose souls are on fire to serve their fellow-men in a large and splendid way.

The Day of Revivals Has Not Passed.

The day of revivals has not passed, and there never was a time when revivals were more needed than right now. What Methodist preacher of true faith in the Bible, in Christ and his gospel, has not seen communities revolutionized by revivals of religion. Suppose the pastor preaches on revivals, exhorts his people to pray, visits his members, stirs up his church, gets help, if necessary, and holds a revival meeting, and scores of souls are saved. Many are added to the church; preachers, missionaries, strong, devout stewards, many devout women and men are developed as a result of the meeting. Who can compute the far-reaching and gracious results coming out of such a revival of religion.

On the other hand, suppose the pastor does not hold the revival; the church languishes, the fire on family altars goes out, sin becomes bold and aggressive, young men who would have been saved, go into crime; girls who would have been won to Christ fall into sin and become a snare to other souls, sin abounds, by and by, the church is closed, and hell enlarges itself. What about that pastor in the day of Judgment!

H. C. M.

Another minute, and it would have been too late! But they were urgent, and as he entered they lifted up their voices and cried. Urgency is the first preparation for blessing.—C. A. Fox.

"Wilt Thou Not Revive us Again?"

MRS. H. C. MORRISON.



HIS question was asked of the Lord by the Psalmist David. Thus we see that revivals are not "something new under the sun," but have been known as far back as sin.

The word "revive" means to reanimate, to restore to life; in other words, it means to stir to a glowing flame the embers that have smoldered so dimly that one hardly realized they were burning at all.

To say that the days of revivals are past is to acknowledge that God is no longer able and willing to heal the backslider, convict the sinner, or sanctify the believer, which, on its face, is a false representation of our Father, "who willeth not the death of any one, but that all should come to repentance and live."

The history of Israel, God's chosen people, is one of ups and downs, ins and outs, sinning and repenting, but in the midst of such experiences we find the Father yearning over them with a solicitous love that always met the repentant backslider with the kiss of forgiveness. It seemed there were times when the followers of the true God were very scarce, and the work languished, but in due time some great prophet arose who called the people back to Jehovah and saved them from a final apostasy.

It has been so all along the way. Elijah came on the stage of action at a time when he thought he was the only one left to advocate the cause of Jehovah, but when he met the conditions, the Lord showed himself mighty to defend his servant and himself and the people were convinced beyond a doubt, that Jehovah was the only true God. As Elijah left the field of action God had a plowman in reserve who was to take up the work laid down by faithful, rugged Elijah, and Elisha lost no time in proclaiming to the people that the Lord Jehovah was the only true God of Israel. Thus from time to time the prophets kept revival fires burning throughout the Old Dispensation.

After some 400 years of silence, the shouts of the angelic host were heard announcing the coming Redeemer who should save his people FROM their sins. With his advent came a new order of things; old sacrifices were left behind and the sacrifices of broken hearts and contrite spirits were laid upon God's altar, and the Spirit's witness assured them that they were made new creatures in Christ Jesus.

The first great revival we know of in the New Dispensation was under the searching preaching of John the Baptist, who proclaimed the Christ who was soon to be ushered in as the "Teacher sent from God" and who was to set up a standard of living that the world had hitherto unknown.

The day of Pentecost was the time when Jesus' followers received their divine furnishing for the great task before them. Revivals sprang up everywhere, and the early church was given an impetus that has kept it going until the present time. There have been times when revival fires burned low, but at the strategic time God had a Luther to proclaim his truth of salvation by faith, and the people came to know the Lord by the thousand.

God in due time raised up the Wesleys to sing and preach his truth to the people, and a revival torch was kindled that has never gone out. And through the years, God has had his preachers to appear when the world needed to be quickened into spiritual life by the preaching of the gospel which is the power of God unto salvation to every one that believeth. It seems that now, in this the progressive age of the Twentieth Century, we are in sore need of some great leader to step forth and cry aloud to the Lord for a

revival of his work among the children of men. Who is to be the modern Isaiah who will get the vision of a backslidden people, and who will get the vision of a mighty God, and of himself as unfit for the great task, and will cry out for the coal of fire to touch his lips and purge him of everything that would hinder his message from reaching the people, and then answers the call, "Whom shall I send?" with a prompt reply, "Here am I; send me."

No, no, the days of revivals are not passed, but God needs some channels of human co-operation that have been made fit for service by the baptism with the Holy Ghost; men who count not their lives dear unto themselves, who are willing to undertake for the Lord whenever he says "Go!" Then the prayer of the Psalmist will be answered, "Wilt thou not revive us again, that thy people may rejoice in thee?"

The Two Teachers.

"Great Prophet of our God,
Our tongues shall bless Thy name;
By Thee the joyful news
Of our salvation came;
The joyful news of sins forgiven,
Of hell subdued, and peace with heaven."

I have heard my dear Dr. P—— say, in speaking of the scholarship of Paul, that he was regarded as more than ordinarily favored because he sat at the feet of Gamaliel; but that the most obscure Christian has a Teacher with whom Gamaliel is not to be compared. The Christian sits at the feet of Jesus. Christ is his Teacher, and is ever, in love, saying to his pupil, "Learn of me." Doubtless you have been taking some new lessons in *trusting* the Lord. Zion waits for your improvement of this with interest, expecting, of course, to see the result of these new lessons in trusting the Lord. I have also been taking some new lessons, of late, in the art of holy warfare. Blessed be the Captain of my salvation! He does teach "my hands to war and my fingers to fight."

Unholy Uses of Easter Season.

A. W. ORWIG.

The chief use some persons have for the Easter season is the gratification of their carnal natures, in one way or another. The resurrection of the blessed Lord and Savior from the tomb, and the inestimable benefits accruing therefrom, enter very little into their thoughts and plans. But the so-called "Easter hat," "Easter clothes," "Easter jewelry," etc., as well as questionable festivities and diversions, constitute the principal attractions. In fact, so absorbing do these things become with some persons that they will not attend a church service on Easter Sunday unless they have first secured a new hat or bonnet, some new clothes, or some article of personal adornment.

I once heard a young woman say to another young woman that she would not be much interested in Easter Day because she could not have a new hat and new clothes, and yet she was a church member! Dominated by the spirit of vanity, such persons could hardly be expected to either care for or seek spiritual profit.

In a certain city daily paper I saw this sentence in an advertisement: "It has become the custom of ladies and gentlemen to procure a new headwear for Easter; in fact that day is recognized as one of the greatest occasions for dress in the year." Yes, and a shame and a sin it is that this is true of so many, even of some professing Christians! The tyrant "custom" rules multitudes in this respect.

There is a great deal of the merely spectacular and the worldly in connection with Easter, and, as a consequence, cold ceremony and dead works often take the place of truly devout, spiritual worship. Usually very elaborate preparations for church music are made, but sometimes in a direction which

will afford the greatest opportunity for the display of musical talent. Sometimes the veriest operatic performances are substituted for wholesome, spiritual song. We cannot be too joyful of praise, even in the musical part of the service, if it be rendered in the right spirit—"Singing and making melody in your heart to the Lord." With some persons, however, the great cardinal and consoling fact of the resurrection of the Lord Jesus Christ is almost, if not entirely, overlooked.

Dearly beloved in the Lord, if we have truly "risen with Christ," if we have experienced "the power of his resurrection" in our own souls, we will "set our affections on things above, and not on things on the earth." Easter season will then, not be given to gaiety and frivolity and Easter-day itself will be observed with a view to our own and others' well-being. God grant that it may be so with each one of us!

POWER OF THE RESURRECTION.

(Continued from page 5)

comes as the by-product of death to self—the Old Man of Carnality—the self-life which is the evil nemesis of every struggling soul seeking to mount up the hills of salvation and glory. We shall never know the power of the resurrection until we, like him, submit to the crucifixion of self on the altar of consecration for the cleansing fire of the Holy Ghost. To the self-life the pangs of crucifixion are as real as the nails, and the thorns, which pierced the hands and the feet of our Lord, and the thorns pressed into his brow. The price we must pay for the resurrection power is absolute abandon of all that we are, or ever hope to be. The price is big, overwhelming, but oh, the rewards, the glory of the life hid with Christ in God! No wonder Paul was willing to put all the emoluments of earth on one side of the equation, and the knowledge of Christ on the other—and count it all as *dung*, "for the excellency of the knowledge of Christ." The big things of salvation are not cheap; cheap salvation is worth only what it costs. When we pay down all the price, we get the results—the "pearl of great price." It cost the man all he had to buy this pearl, and the price has not fluctuated from that day.

I used to think that we could never know about the resurrection until we died and, on the glad morning, would be raised; but that is not the case; if the quickening Spirit which raised him from the dead, dwell in us we may know here and now, "the power of the resurrection." When Martha met him four days after her brother died, she cried out: "Master, if thou hadst been here, my brother had not died." But says he: "I'll raise him up." "I know you will at the last day." Then, our dear Lord spoke words of greatest comfort: "I am the resurrection." Not the last day—but now—here in your presence. Bless his name forever!

There is a beautiful legend told of one of the little Bulgarian kingdoms which will serve as a parable to this text teaching; we give it for the blessing it will bring to hearts downcast and saddened by the fiery tests and trials of those who have gone with him all the way, "without the camp, bearing his reproach." There was a crown prince soon to become the king, as his father was growing old. His father was seeking a princess bride for the king-to-be. The son said to his father, "I know I can get any princess I may select, but will never know whether she loves me or not. I want a sweetheart—I want to woo and win a girl that will love me—for myself—like the peasant lads. I can never marry unless I do."

The prince royal took off his garments of nobility and dressed in the garb of a laborer, with a little pack of simple clothing, left a-foot, over the hills and valleys far away from the palace. He sought for work, as a common toiler; at last he hired himself to a

well-to-do farmer, who had a beautiful, cultured daughter. From time to time, these young people met, and she discovered in the new "hired hand" traits of character and personality, which she had not seen before, and day by day, the attachment became more pronounced. Their meetings were at first formal, and conversation general, but interest in each other grew, and when the fact became known to the father that his daughter was becoming interested in the poor laborer, he gave the ultimatum: it must stop at once, and the young man would be discharged. Their clandestine meetings were arranged, and the matter brought to a crisis. He told her he had only his love and a strong body to give her, and she must think seriously before she made up her mind; she would be leaving a good home for nothing, he told her. But her heart was won, and she informed him that she would rather take him, with nothing, than anything else in the world. "Then, my dear, if you are sure," he declared, "be ready tonight at twelve, and I will place the ladder at your window, and we will be off." At the midnight hour, they started away in the darkness a-foot, and with their small bundle of extra garments, and on through the lonely hours they traveled. At last, worn and sleepy, he said to her: "Wait here for a little while and rest, and I will shortly return." They were near a station, a place which communicated with the king's palace. The sleepy operator was aroused and ordered to send a message to the king. "Send the royal chariot, fully equip, and have it at a certain little village at sunrise.—Your Son," was the message.

They resumed their journey, and as the sun arose, they entered a little village that was astir over the presence of the king's chariot. But the young prince took his sweetheart by the hand, and led her trembling up to the chariot, and every attendant, at once bowed to him in reverence. The girl was surprised and alarmed. Then, the climax to the beautiful legend romance: "My dear, you took me in my poverty; you took me because you loved me, and left your all for me. Now, I must tell you, that I am the crown prince of this realm, and will one day be the king, and you shall be my queen beautiful, and we shall ride in this chariot to the king's palace, where a royal welcome awaits us."

Beloved, this little legend is a true picture. We must take Jesus for himself, as the world offers us nothing. We must love him, and be willing to forsake all, and follow him. We must die to the things of the world and the flesh, and be true to him, loving him with all our hearts. Then some glorious day, by and by, we shall be a part of the holy Bridehood of the King of kings and Lord of lords. We shall be crowned with him, and reign with him, and rule with him, and rejoice with him, and we shall be served by him, at the Marriage Supper of the Lamb. It will pay us, yes, ten thousand times ten thousand, it will pay us. But we must bear his reproach in the eyes of a godless and reprobate generation.

If we suffer with him, we shall reign with him. Let us gird ourselves and march on to our tomorrows, unafraid, trusting our Divine Lover to see us safe to the end, and at "the general assembly, and Church of the First Born," we shall come at last where the wicked will cease from troubling, and the weary will be at rest. Thank God forever. Amen!

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

IF YOU WANT SOMETHING

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

OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.

Abbie C. Morrow Brown.

No. 1.

Text. "I will not lie." Psa. 89:55.
Story. A little boy returning home one night with the cows, was careless and hurried the cattle over the bars and one of them fell and broke her leg. He was sad and tempted to say that he found the bars down and the cow there. But he answered the devil quickly, "I will not lie. I never have. I will tell father the truth." His father held him close and said, "I would rather lose every cow than have my boy tell me one lie." Don't you think he was glad he told the truth?

Poem.
 "Speak truly and each word of thine,
 Shall be a fruitful seed,
 Live truly and thy life shall be,
 A great and noble creed."

Prayer. Father, I would be true every time, everywhere, and by Thy grace I will.

No. 2.

Text. "As one who casteth... death, so is he that deceiveth and saith, 'Am I not in sport?'" Prov. 26:18, 19.

Story. One "April fools day" a man stopped a boy on a lonely road and asked the way to the nearest doctor. The boy pointed to the wrong road and then shouted, "April fool." But the man did not hear him and when he found the doctor and took him home his little boy was dead from a fish bone in his throat. At the funeral, the minister said, "This little boy was killed by a lie another little boy told with his finger."

Poem, Prayer.
 "O God take the reins of my life,
 Don't let me go blindly to left and to right,
 In the blaze of the sun and the black of the night,
 O God, take the reins of my life."

No. 3.

Text. "Be ye mindful always." 1 Chron. 16:15.

Story. Forty years ago I read about a little boy who walking out, stopped and picked up a banana skin and threw it into a refuse barrel, saying, "Somebody might slip on it."

So all these years, I have picked up banana skins or orange peels, thinking, "Somebody might slip on it."

If those who thoughtlessly throw them down obeyed the word, "be mindful," others would not slip on them or have to stop and pick them up.

Poem.
 "Evil is wrought by want of thought,
 As well as by want of heart."

Prayer.
 "From thoughtlessness, dear Lord,
 Deliver me, I pray,
 May thine own thought possess,
 The soul within the clay."

No. 4.

Text. "Will a man rob God? Yet ye have robbed me." Mal. 3:8.

Story. In a parlor meeting, a little four-year-old boy put a penny in the collection. At the close he went to the table to take it out. The lady said, "You must not take money from the collection." "It's my penny. I want it to buy candy." She said, "You gave it to God and must not take it again." If we should put money in the Jesus box and then take it again we would be stealing from God.

Poem.
 What! steal from God, O never!
 From Him it might me sever,
 'Twould be a poor return for Love,
 Might keep me from the Home above.

Prayer. Father, keep me mindful of the love of Jesus, that I may never be tempted to take what belongs to Thee.

No. 5.

Text. "This poor widow hath cast in more than they all." Mark 12:43.

Story. A lady dreamed she saw a man put a gold piece in the collection plate and it turned to brass. He did it to get favor. A lady put in a quarter. It turned into a penny. She gave because others did. A little girl put in a penny. It turned to a flower. She gave to please her teacher. A very poor little girl put in a penny.

It turned to gold. She had denied herself to give because she loved Jesus.

Poem.
 Selfish desires forgetting,
 Let us cheerfully give,
 To lift hearts pressed out of measure,
 That we like Jesus may live.
Prayer. This is my desire to give to please Jesus.

No. 6.

Text. "What shall I render unto the Lord?"

Story. A poor man wishing to do something for the Lord, gave the price of the eggs that one of his hens laid. After he had given \$23.00, the hen died and left eight chickens. He buried her and put this on her tombstone.

Poem.
 Although she is dead, giving goes on,
 As she left seven daughters and a son
 To carry on the work that she begun.
 So be it.

Prayer. Show me some way that I can have more to give.

No. 7.

Text. "If ye know these things happy are ye if ye do them." John 13:17.

Story. A man said to a minister, "Tell me where heaven is." He replied, "On the hill is a mother and two children ill in bed. They have no coal, wood, or bread. Take them these, then kneel with your Bible and pray and you will find heaven." The next day the man told him, "I know where heaven is."

Poem.
 Giving and loving is living,
 'Tis better felt than told,
 Other lives nobly enriching,
 Make mine of heaven's gold.

Prayer.
 Moment by moment, all the day,
 O Lord, let me live in Thy love,
 Helping others on their way,
 And this shall seem heaven above.

Dear Aunt Bettie: Just little poem, if you will print it in the Boys and Girls' Page I will appreciate it.

A few days more to toil and wait,
 A few steps more to the golden gate.
 The world in woe and misery lies,
 And crushes our hearts with its mournful cries.

As the autumn leaves come fluttering down,

The same is life at the set of sun.
 A friend or loved one we've known to-day

Tomorrow has left the toilsome way.
 We, too, may pass ere another sun

Has set, and our life work will be done.
 What shall our record, your record and mine

Hold for us then at the close of time?
 Can we look the Christ in the face and say

"I've done what you gave me to do to-day?"

Or shall we hang our head in shame
 To know we honored not his name?
 Say friend, the cross may heavy be,
 But Christ a heavier bore for me,
 The cup a bitter one may be
 But Christ a bitterer drank for me.
 The test may seem beyond our strength,

But victory will come at length.
 Just take a little tighter hold
 On him who suffered in the cold.
 No place on which to lay his head,
 But he healed the sick and raised the dead.

His own he came to know him not,
 But in lifting burdens he failed not.
 How gladly we'd welcome the Savior's cause

As he enters Jerusalem midst applause.

But what when after a weary day,
 He ascends Mount Olivet to pray?
 We see the need of the public work,
 But the prayer to nourish it with, we shirk.

The public work must be done, 'tis true,

But to winning souls God gave the clue.

What then if we fail to go alone?
 Our heart becomes a solid stone.
 We may cry out against the sin,
 But where is the passionate love within?

The love that will not give up until
 The throne is reached, and the Father's will

Is touched by our cries and tears and prayer

As a soul before his throne we bear.
 A love that will sacrifice for him,
 And the souls he died to save from sin.

O yes, my friend, the test is here,
 Are we willing to pay the price, the dear?

The praise of men! How many a soul
 Is forever lost and missed their goal
 Because we were busied here and there

And did not go to the place of prayer.
 We were doing something men talked about

And thought we were right without a doubt.

But in our heart was a call to prayer
 And we find ourselves as king Belshazzar,

While he honored the trash and things of naught.

The God who held his breath he fought.

Will we then esteem the praise of men

Of greater gain than 'well done' from Him?

O friend, let us now alone with God
 Find out the path that the Savior trod.
 Learn how to carry a burden for souls
 Which only a blood-washed child knows.

Let him deepen our spiritual life until
 He can mould our lives at his own good will.

Let him strengthen our vision to see the need

And then to the call to take full heed.
 What God wants is a soul so big
 That it isn't afraid to be emptied

Of itself and all pertaining to it.
 Though of life it takes the latest bit.
 A soul who is simple enough to believe

The one who said, 'Ask and ye shall receive.'

A soul that puts God and others first
 Let come to himself the very worst.
 One that instead of spreading doubt
 Will lift the one thus sidetracked out

One that will drop a word of cheer,
 Lift the burdens and dry the tear.
 One that will follow the Christ alone,
 And learn the sweetness of heavenly tone.

This is the one that God will use,
 Which way we go we now must choose
 But he who lives for himself alone
 Will never hear that "Welcome Home."

Pearl Arnold.

1002 Ayers St., Kelso, Wash.

Dear Aunt Bettie: Will you let a Maryland girl join your happy band of boys and girls? My father takes

The Herald and I enjoy reading it, especially page ten. I am twelve years of age and am in the seventh grade at school. I am four feet and ten inches tall. I have dark brown hair and dark complexion. My birthday is May 16. Have I a twin? I would be glad if some of the cousins would write to me.

Mayme Hope.

East Street, Delmar, Del.

Dear Aunt Bettie: As the shadows of the night are slowly gathering o'er I will endeavor to write a few words to your page, and join in the interesting conversation. Please, may I set by my dear pal, Evelyn Tipton? Yet she is unknown to me still I love her by her letters which she has written to me. We have been friends by corresponding for a long while, probably over a year. You all surely know it's quite a difficult task to forget such a dear friend as Evelyn. Cousins; I sure get lonesome, for I can't go to school. I haven't gone any for quite awhile, and I get lonesome. We have church service every second Saturday night and Sunday. Rev. Hows is our pastor. Everyone likes him fine. Well, cousins, I know this isn't very interesting, but anyway I am wishing you all a happy New Year. Georgie Lou Sprouse, if you happen to see this please write me a long letter, and you know I will answer it as usual.

Minnie Perkins.

Perkins, Ky.

Dear Aunt Bettie: Would you let an Illinois girl join your happy band of boys and girls? This is my first letter to The Herald and I hope to see it in print. I am twelve years old, and am in the seventh grade at school.

My birthday is the 20th of July. Have I a twin? I am four feet, eleven inches tall, have brown hair, blue eyes, and fair complexion. My middle

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name begins with B and ends with E, and has seven letters in it. The one who guesses it I will write to them. I belong to the Epworth League and am the pianist. I attend Sunday school and preaching of the M. E. Church every Sunday. My parents do not take The Herald, but my grandparents do and I enjoy reading page ten. My address is

Velda Kitterman.

Little York, Ill.

Dear Aunt Bettie: Will you admit an eighteen-year-old Mississippi girl into your happy band of boys and girls? We take The Herald, and I think it is a fine paper. I sure enjoy reading the tenth page. I do not see any letters from this part of Mississippi, so I hope Aunt Bettie will be so kind as to print this. I belong to the Missionary Baptist church. How many of you boys and girls have read

the New Testament through? I have, and I am going to read the Old one through this winter. I try to live a better Christian life every day of my life. Pray for me cousins, that I will continue to do so. Hope that Mr. W. B. is out visiting when this letter arrives, and that I may have the pleasure of seeing my letter in print. Hoping to hear from all of the cousins. God bless Aunt Bettie and all of the cousins.

Ira V. Taylor.
Rt. 2, Scooba, Miss.

Dear Aunt Bettie: Will you let a little Arkansaser join your happy band of boys and girls? I am a girl nine years of age. I have blue eyes, brown hair and fair complexion. My grandmother takes *The Herald* and she sends it to my mother. I sure enjoy reading page ten. I hardly ever miss a Sunday going to Sunday school. I go to the Midland Heights M. E. I want to see if you can guess my middle name. It begins with R and ends with E, and it has four letters in it.

Hazel Kelly.
Rt. 3, Box 353, Fort Smith, Ark.

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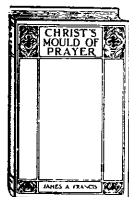
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FALLEN ASLEEP

LUMPKIN.

Mrs. L. D. Lumpkin was born in Tolbert county, near Tolberton, May 24, 1866. She was the daughter of Mr. and Mrs. W. J. Hendrix. She survived by her husband, five sons and one daughter. At a very early age in life Sister Lumpkin found Christ precious to her life and she joined the church, and after moving to the Pierce Chapel community she placed her letter there and has been a devoted member of the Pierce Chapel Church for the past sixteen years. She loved to read her Bible and good literature. She was a reader and subscriber to *The Pentecostal Herald* for sixteen years. Though Sister Lumpkin sleeps in Pierce Chapel cemetery, her soul is at rest with God and there is left with us the godly benediction of her life. She was truly a woman in Israel, one of the Lord's very own.

C. B. Ray.

ASHBROOK.

Wm. Ashbrook, of Springfield, Ill., left this world for his eternal home, Feb. 12, from St. John's Hospital. He had been in failing health for several years, but bedfast only two weeks.

He was born in Harrison county, near Lexington, Ky., June 12, 1856. He leaves a wife, Bertha C., and daughter, Myrtle, and an adopted son, in U. S. Navy. He moved to Springfield about fifty years ago. He was converted in Thomas Harrison's meetings. Was at the time a formal church member with no experience of grace. Was led into the experience of holiness later by a Salvation Army worker.

He was president of Illinois Holiness Association for a number of years, and of the Central Illinois Holiness Association for fourteen years. He was an M. E. preacher, during which time he assisted in establishing the M. E. Laurel Church in Springfield. His evangelistic labors were mostly in northern Indiana, through Illinois, Michigan and some trips into Canada.

Some years ago he joined the Nazarenes organized a church in Bloomington, served it two years as pastor. His last years were rich in love, victory, tenderness and marked with frequent seasons when his salvation cup would overflow.

Servant of God—well done, The battles fought and victories won, The days of toil and battle past, And thou art crowned at last.

Della B. Stretch.

JARRELL.

(By Rev. G. Phelps of Galatia, formerly pastor of Equality.)

John Wesley Jarrell, son of William and Hannah Buffington Jarrell, was born in Gallatin county, Ill., on the 16th day of March, 1852, and departed this life on the 28th of Jan. 1928, being at the time 75 years, 10 months and 12 days of age.

Uncle John, as he was lovingly called by all his friends, grew to manhood in the neighborhood of Cottage Grove. Here he was converted and united with the Methodist Church, to which he was faithful to the last.

He was united in marriage to Miss Eliza Veatch, to whom was born eight children as follows: John, William, Nannie, Miranda, Myrtle, David, Oscar and Andrew.

On December 25, 1924, Mrs. Jarrell departed this life on her 66th birthday. This was a great grief to Uncle John but he bore it with the same Christian spirit with which he had met all the problems of life, knowing that it would be but a short while until there would be a blessed reunion with those loved ones gone before.

Truly the life of Uncle John has been an exemplary one, and his consecration to the Lord was the crowning act of a noble life. He loved his Lord and was ever ready to admonish those in sin, praying earnestly all the time that his God might be glorified in him. His resignation was complete and joyfully did he await until his Lord could call.

He leaves to mourn his departure, the following children: Mrs. Carl Wright, of Harrisburg, Ill.; Mrs. E. E. Pearce, of Equality; Mrs. Earl Helm, of Equality, and Andrew who

was at home with his father since just before Christmas.

Besides the children there were ten grandchildren, and two half-sisters, besides other relatives and friends whose name is legion.

A noble soul has journeyed the pathway of life and many can testify to the fact that he was not only blessed, but was a blessing to them in this pilgrim way.

On the 18th of December, when I talked to him last, he said: "Bro. Phelps, it won't be long, but when I go tell the people that I have fought a good fight, I have kept the faith, I have finished the course, and henceforth there is laid up for me a crown of life which the Lord will give to me, and not only unto me but to all who love his appearing."

The Crossing.

(Rev. D. H. Kenny)

This poem is his (Uncle John's) testimony read by Rev. Phelps. Enclosures in parenthesis were written by Uncle John before his death.

Long years I stood on Jordan's strand,
With weary longing eyes;
Toward Canaan's fair and happy land,
The soul's blest Paradise.
At last I crossed the stormy stream,
And reached the promised rest,
And now Old Jordan rolls between
Me and the Wilderness.

My heart with peace and joy o'erflows
Since first I crossed the tide,
And sweeter ever moment grows
The longer I abide. (Amen).
I find rich fields of living green,
And fruits like Emerald's bright,
Old Jordan rolls behind unseen,
I've left it out of sight. (Yes.)

O'er all these wide extended plains
Shines one delightful day,
Here God the Son forever reigns
And scatters night away; (Amen)
Rivers of oil, like oceans roll,
And grapes of Eshcol grow,
Old Corn of Canaan feeds the soul,
And milk and honey flow. (Amen.)

I see as I ne'er saw before,
There's no "Dark River" here,
The heavenly boundaries touch the shore,
Jerusalem's so near. (Yes.)
Some day, how soon, I do not know,
(Yes.)

I'll join earth's broken ties,
Exchange the "Canaan Life" below,
For Canaan in the skies, (Amen)
(Bless the Lord O my soul.)

REQUESTS FOR PRAYER.

Father: "Please pray for my son only thirteen years old but very hard to reach."

A Subscriber: "Will Christians pray for a father who is in sin, that he will turn to Christ and live for the right."

E. F.: "I ask an interest in your prayers that I may live closer to my Lord each day."

E. W. G.: "Pray for me that I may remain humble before the Lord."

E. E. S.: "Please pray for some young ministers who are about to fall under the influence of modernism."

Mrs. R. M. V.: "I am asking an interest in your prayers as I am broken in health."

R. McM.: "The prayers of The Herald family are requested by a brother who has been expelled from his church for taking his stand for the truth."

A Friend: "I earnestly ask that all readers please pray that a young mother be fully restored."

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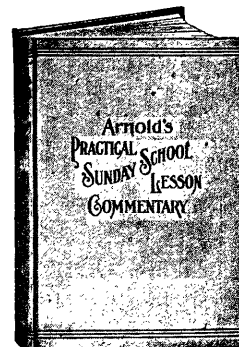
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SUNDAY SCHOOL LESSON

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

Lesson III.—April 15, 1928.

Subject.—Transfiguration and Service. Mark 9:2-29.

Golden Text.—He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Jno. 15:5.

Time.—Summer of 29 A. D.

Place.—Mount Hermon.

Introduction.—Many and various have been the reasons given for the Transfiguration: some may be correct; all cannot be. Could we be certain of the purpose, it might help much in understanding the incident. Some have contended that it was intended to strengthen the faith of the disciples in the Deity of our Lord; but if that be true, it raises another question: Why were not all the apostles permitted to witness it? Again we are met with some more guesswork: only three of them were intellectually and spiritually prepared to see the vision. None of us are sufficiently wise to say whether that is so or not. Very little is said about the Transfiguration in other parts of the New Testament. Peter refers to it in his second epistle (1:17): "For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well Pleased."

The real meaning of this wonderful Transfiguration may lie back in heavenly things. Why did Moses and Elijah come to him? Some one says that Moses represented the law and Elijah the prophets; but that is but a guess at best. They conversed with him conceding his death at Jerusalem, which was soon to take place; but we are not informed as to what they said about it; nor the purpose of the conversation. It would be tremendously interesting to know some of these things to a certainty; but for some reason they have been hidden from us. May be they are too deep for our understanding, or may be it would do us no good to know them. The Bible was given to us for our good, not to satisfy our curiosity.

Whatever may have been the purpose of the Transfiguration, it gives to us through divine revelation some glimpse into the wonders of the glory world. It is commonly believed that Moses' body was resurrected in its immortalized form, and that he and Elijah appeared in resurrection bodies. While there is no such statement made in the Word, the scene seems to warrant that conclusion. The glory of the Transfiguration hangs about the person of our Lord rather than about the two heavenly visitants. They had their place in the scene it is true, but the wondrous splendor of the hour belonged to him. Again, it was the Father's opportunity to declare once more in the ears of men that he was well pleased in the Son of his love.

Get all the lessons you may out of the scene; but be careful not to weave into it what God himself has not put there. Taking liberty with the Scriptures seems to furnish some careless people with a great deal of pleasure; but it is a very dangerous proceeding. Jesus said, "And I, if I be lifted up, will draw all men unto me." referring to his crucifixion; but careless men use the passage to persuade people to talk about him. Shame on us that we take so little

trouble to learn the real import of the Book

Comments on the Lesson.

2. After six days.—Matthew (17:1) uses the same expression; but Luke (9:28) says after eight days. Dr. Adam Clark says: "The reason of this difference seems to be the following: Matthew and Mark reckon the days from that mentioned in the preceding chapter, to that mentioned in this; Luke includes both days, as well as the six intermediate: hence, the one makes eight, the other six, without any contradiction." Peter, James and John.—For some reason Jesus gave these three men a more intimate relation to his person than he gave to the other disciples. Why, we know not. All we know, is that they were a favored trio.

3. His raiment became shining, exceeding white as snow.—Exceeding is a comparative term in Scriptures. His garments were whiter than snow. Some one suggests that they were shot through with the glory of his person. That seems reasonable, and may be true.

4. Elias and Moses.—Elias is the Greek form of Elijah. It is a pity our English translators did not avoid confusion by always carrying the old Hebrew form of the name in both Testaments.

5. Master, it is good for us to be here.—That was impulsive Peter. No doubt he was correct; but one must doubt if he knew what he was saying, for he was considerably confused. Let us make three tabernacles; three booths, or arbors of brush. He wanted to build one for the Master, one for Moses, and one for Elijah; and why not some for himself and the other two disciples? Maybe they could stand the elements.

6. This verse explains Peter's wild talk. "He wist not what to say; for they were sore afraid." When one does not know what to say, the part of wisdom is to say nothing at all.

7. There was a cloud that overshadowed them.—The Scriptures in several places tell of God's clothing himself with clouds. Maybe it was necessary thus to veil his glory from mortal eyes. This is my beloved Son: hear him.—Here we have something that appeals to us common souls. It is blessed to have the Father speak out of the heavens in endorsement of his beloved Son. Let modern infidels howl their unbeliefs: the eternal Father declares the eternal Sonship of his only-Begotten.

8. They saw no man... save Jesus only.—This passage does not teach it, but there is a sense in which we must see Jesus only before we can be of any great service in his kingdom. We must get our eyes off men. That is one of the Church's present troubles: Too many over-lords bossing the ministers of the Gospel. They have little freedom left to them.

17. I have brought unto thee my son, which hath a dumb spirit.—Read the context, so as to keep up with the story. This boy was possessed of a demon that rendered him dumb. The disciples who had not been with Jesus in the Transfiguration, had been trying to cast out the demon, but had failed. When Jesus came down from the mountain the afflicted one was brought at once to him for healing.

18. From the description given of the case in this verse, it must have

been very aggravating. "He teareth him: and he foameth, and gnasheth, with his teeth, and pineth away." The language is tense. The disciples had made an utter failure.

25. Again you will have to read the context, or lose the thread of the story. Jesus rebuked the foul spirit.—One cannot prove it; but it is no doubt true that many people are just as truly possessed of demons now as they were when Jesus was on earth. Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.—The demon had rendered the boy dumb and deaf.

26. The spirit cried.—Cried through the boy's lips, made the boy scream. Rent him sore.—Perhaps threw him into some sort of bodily agony. Came out of him.—Jesus was Master of all created beings in all worlds. He was as one dead.—The agony left him in a swoon, or faint. Had not Jesus interfered, he possibly would never have breathed again.

27. Jesus took him by the hand.—The Master was given to that sort of thing in healing the sick and raising the dead. Lifted him up.—That encourages us. The boy could have risen in his own strength; but we love to witness the Master's helping hand. He helps us now.

28. Why could not we cast him out.—Why not? They were good and true men. The next verse gives the answer for all time. "This kind can come forth by nothing, but by prayer and fasting." All our learning will get us no where, except we fast and pray. If the Church could have no more preaching for the next twelve months, but put all her strength into these two almost forgotten prerequisites to success, maybe we might see the beginning of the long looked-for revival. A year thus spent might get us ready to declare the truth, and to heed it.

ANNOUNCEMENTS.

After an unavoidable absence of a few years from the active field of evangelism, as singer and personal worker, I wish to announce that I am returning to that work at once. Many who read this will recall that for twenty-five years I was kept busy in this line of work—having been associated with a number of our most successful evangelists and pastors. Am a former student of the Beeson Colleges, at Meridian, Miss. Address me at 990 Ave. "D", Beaumont, Tex.

C. V. Spell.

Rev. Roy T. Johnson, of Neelyville, Mo., wishes to get in touch with an evangelist of some reputation, in regard to singing during the spring and summer months. He can play, sing, lead children's services, chalk talk, and uses the Hawaiian Guitar as a solo instrument for Gospel songs. Would like to join party using tent in union campaigns.

Roy T. Johnson

Rev. John E. Hewson, Evangelist, 127 N. Chester Ave., Indianapolis, Ind., has some open dates after April 8th, for church or camp meetings, to go anywhere in the world.

Mrs. O. W. Rose, Cooksville, Ill., who has had the children's meetings for years at the Springfield, Ill., camp, and at the Iowa State camp at University Park for the past four years, and at Jamestown, N. Dak., last year, is open for calls for meetings this year. Best references.



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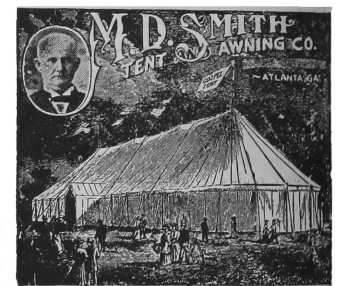
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More from this old world
Into the sweet realms with Thee.
These thin worldly pleasures
Transform with thy treasures,
Whose fullness I yearn Lord to see.
How I feign would rejoice
At the spell of thy voice!
The world's din surroundeth my heart—

O help me to sever
This sham, Lord, forever,
Make me of Thy Kingdom a part!
Kind heavenly Father,
When you come to gather
Your children beneath your soft wing,
I long to be counted
With those who have mounted,
And chosen as friends of the King.
Lead me, oh kind Lord,
More from this old world
Through the portals of heaven's sweet door;

Hear this my petition:
Grant me full admission,
I've tasted O Lord and want more!

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THE BOOKS WE READ.

One great hindrance to the spread of gospel living today is found in the books that religious people read. We may read books that are not an index to our character because not read as a preference, but the books that we recommend to others to read usually reveal much. Character building is essential to Christian living, but character is not Christian living. Nothing can take the place of old-fashioned gospel grace that is obtained by way of repentance and faith. No books of science, no philosophy, psychology, or sociology can work the repentance for sins committed however much it may educate the mind to its mental capacities. Unless there is repentance for sins committed there will be no change of living occasioned by the change that takes place in the heart when a soul repents of its misdeeds. There is no man living but has had need to repent of unright deeds. The Christian graces were not needed for one who had not been a wanderer from grace, hence the Savior's life was lived in vain, and his death and resurrection of no avail if man needs not repentance.

Only recently a book was recommended to me by some dear folks who are striving earnestly to be ready for the second coming of the Master, and who are always talking about, and looking forward to it with apparently great fearfulness of mind. After reading the book I could realize why they were so fearful. God does not want his people to be fearful. The Word expressly tells us that "perfect love casts out fear." With the blessing of pardon on our souls, and a will that is entirely consecrated to the will of God, whatever it may bring, there is no room in the heart for fear. Again we read that "fear has torment." Surely God's saved one should not have torment. "There is no fear in love; but perfect love casts out fear; because fear hath torment.

He that feareth is not made perfect in love." Can, then, books that incite a soul to fear have God's approval? Are his children justified in reading books that seek to create fear in the heart?" Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," so says Paul to the Philippians. And, he adds, "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." There is no fear in these things.

There is one book, the Bible, which is the Book of books, which all may read and find help for every need by obeying the truth in love, but there are many books in the world that Christians would do well to leave unread, even though they are religious books, for all religion is not of God. No other book, save only the Word of God is needed to guide the soul to perfect love. With perfect love in the soul other books may be read and not mislead, but these books are not needed to give salvation. They sometimes help to awaken a soul to its need of salvation, and even help to show him the way.

I recall one book that was placed in my hands many years ago, and which brought much light and help and grace to me. It was a book whose light can never grow dim because it reveals the life that every child of God lives who enters the Kingdom by the new birth, which is the only possible way of maintaining the life of the Kingdom, for whoever enters any other way is a "thief and a robber," and we know that no thieves or robbers can abide in the presence of God, forever. In this "Christian's Secret of a Happy Life," the book to which I refer are to be found all of the graces that it takes to make the Christian character perfect in love; they are given in such simple language that any child of God may read and not be mislead.

There are other good books to read; many of them; nor may we ever hope to be able, in the short span of one man's life to read them all. Then, why waste the time in reading that which is not good. We read in the gospel that even the world could not contain the books that should be written if all that Jesus said and did were put into books. The world is full of literature, but what we need is salvation—a grace that keeps the soul from evil in the hour of temptation.

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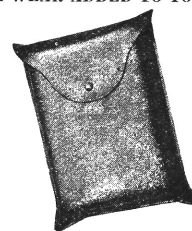
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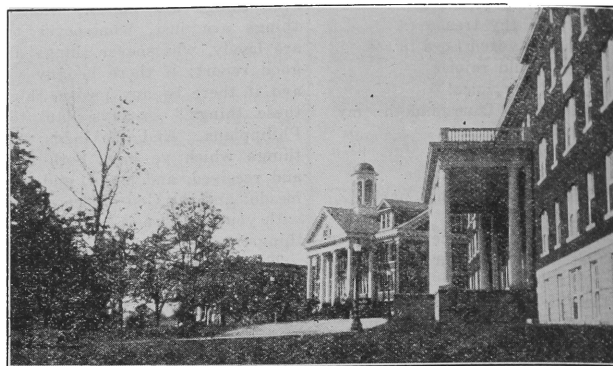
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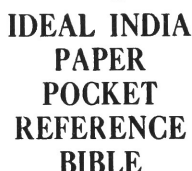
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THE COMING OF THE HOLY GHOST

By The Editor.

THE coming of Christ into the world is not more plainly taught in the Old Testament than is the coming of the Holy Ghost taught in the New Testament. In the day of judgment I would rather be a Jew who rejected Christ at the close of the Old Dispensation, than to be a professed Christian who rejected the Holy Ghost in the high noon of the New Dispensation.

No man can fully preach the gospel, without faithfully proclaiming the personality, presence and office work of the Holy Ghost. This is peculiarly the Dispensation of the Holy Ghost, and he must be fully recognized as the administrator of the kingdom of God.

"I believe in the Holy Ghost," is in the creed of every church. It is in the *apostles creed*, but this is not enough. It is well that we have him in our creeds, our liturgy and songs, but we must admit him to our hearts. He must administer the kingdom of God within us. We must not only believe in and worship him, we must *receive* him. He must abide in us.

A church without the baptism with the Holy Ghost, and his abiding presence, is a sort of religious orphanage. Our Lord said, I will not leave you orphans. But the baptism with the Spirit does not come upon the church in general, as a collective body. He comes upon each individual member of the church. This being baptized with the Spirit is strictly a personal matter. This does not imply that many persons might not receive him at the same instant, as on the day of Pentecost, but we mean to impress the fact there is a personal baptism with the Holy Spirit for every individual child of God.

The baptism with the Holy Ghost is not the end, but the beginning of great things in Christian life and experience. More and more he will enlarge, fill, guide and teach us. We must be careful to guard against fanaticism, but we must not limit the Holy One of Israel. Having received him, let us in meekness receive the gifts which the Scriptures promise he shall bestow. Not to boast about, or debate over, but to use for the glory of God in the salvation of men.

A dry preacher up in the pulpit, a dead membership out in the pews. The preacher would not have testimony meetings, because a few of his people were in the experience of perfect love, and he knew they would bear witness to full salvation. His church ceased to be a witnessing church, the power and joy went out of his people, the rink, the ballroom, and the barroom were full of people who would have been saved at his altars if he had not *quenched the Spirit*, and smothered with his restraints the life out of his members. The preacher killed his prayer meetings with lectures. He consumed the time

with talks which had in them but little point or power. It was unwise, and unfair. The midweek meeting ought to be of a character to give the membership a chance. Short, lively songs, many earnest prayers, and a score of testimonies will make an attractive prayer meeting, one that will draw, exercise and develop the people. When the revival comes on he will have a people, who, trained in the prayer meeting, are ready for aggressive personal work.

The easy going preacher, with his quiet old worn-out methods, is an imposition on any church. He should be made to feel that he must move up, or get out. His lack of life and aggressive evangelism is doing more harm than he realizes. A dull, spiritless man up in the pulpit for a period of four years, and many a girl is caught and swept away by the current of worldliness, and many a boy wanders into gross and blighting sins.

A preacher filled with the Spirit, eagerly seeking the salvation of the lost, and the establishing of his people in holiness, ready to draw out and develop the latent powers in his people, will have a live church membership. He will prove a powerful moral force in a community, and win men from sin and death, to righteousness and eternal life. Oh for a Spirit-filled ministry!

Will the Skeptical Teaching of Evolution, Modern Liberalism, and the Neglect and Opposition of the Fundamental Doctrines of Methodism make the Organization of Another Methodist Church a Necessity?

AN OPEN LETTER TO MY DEAR BISHOP

CHAPTER XII.

My dear Bishop:—

IN my letter last week we were discussing the attitude of a couple of bishops toward Evangelists. I have always been very fond of Bishop Berry. He is a most delightful Christian gentleman. I honor and love him, and I am not in the least disposed to become the critic of the bishops, but I am thinking about the future in the light of present conditions, and what is quite possible in the coming years.

I haven't a doubt but God will continue to call men into the evangelistic work. I am sure a large percent of those so-called will respond, and I know the people will hear and support them, if the bishops make a determined war against them, the bishops and Methodism will suffer. I am led to believe that among Methodist people very generally the bishops have nothing like the influence they once had. The course of study in the M. E. Church has been of a character that has led many people to question, both the

loyalty of the bishops to the voice of the General Conference and to the Holy Scriptures as once taught, believed and experienced by Methodists.

The recent confusion and strife in the Southern Methodist Church over the question of unification did, by no means, increase the prestige and influence of the bishops in that denomination. As a result, much of the old-time prestige of the Episcopacy has passed away, and some Methodists are saying that there is no scripture for such an office, that it was unfortunately brought over from the Catholic Church by the Episcopalians, and then brought over from them to the Methodist Church and, with its large authority and once supposed almost infallibility, that it is becoming a burden and hindrance, rather than a help to the progress of the church.

Not a few people are making the same complaint against the bishops that some of them are making against the evangelists, that the financial outlay is entirely too large considering the amount of service rendered. Please do not understand me to sympathize with this spirit or these complaints and accusations.

People in other denominations amuse themselves by poking fun at the Methodist because of their many officials and their almost unlimited authority over preachers and people, and the immense amount of money it takes to support bishops, presiding elders, and district superintendents. You would be surprised to hear the talk that's going on in church circles when the high officials are not within ear shot. I heard a man say not long since that the two Methodisms payed out in actual money every four years more than ten millions of dollars to their bishops, presiding elders and district superintendents. He insisted that this was a heavy burden upon the church. He actually intimated that there would be larger freedom, better growth, and more strength and power in our ministry, if they had larger freedom and fewer ecclesiastical bosses.

Personally, I do not like the word bosses. Bishops and presiding elders have been good and helpful to me. I owe them much for personal friendship, counsel, and promotion. No men have lived with whom I have come in touch in my long life who have treated me more kindly, from whom I have received more consideration, and whom I have loved and do love more dearly than Methodist Bishops, Superintendents and Presiding Elders. You will please not misunderstand me and my attitude, but I am telling you of a remarkable undercurrent of dissatisfaction abroad in Methodism.

Large numbers of people are insisting that our bishops be elected for only four years, and that presiding elders, if we have them at all, and I am confident a vast majority of people and preachers in Methodism north and south would be glad to do away with the office entirely, but if the office exists they believe that it would be more in harmony with the spirit of true democracy and of New

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

FACTS, FIGURES, AND FAITH.

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

WE read recently that recent facts and figures brought out in recent church statistics show that among three of the largest Protestant denominations—

Methodist, Baptist and Presbyterian, there were 11,924 churches that did not report a single conversion for the whole year!

In the Foreign Field the showing for the Methodist Episcopal Church is very distressing.

In the foreign field the net increase of members was 5,254. This was 3,241 less than for the year before and 22,374 less than for the year before that and 60,995 less than for the year before that, and 18,667 less than for 1920.

We might well ask what is the matter with the churches and the Methodist Church particularly? There's a reason: Methodism has "gone dead" on its great purpose and message and permitted modernism to get the upper hand both in the homeland and the foreign.

James Russell Lowell was once asked by Guizot, the French historian, how long may it be reasonably expected that the United States of America will last as a nation. Mr. Lowell's answer was: "Just as long as the ideas of its founders predominate." The same truth may be applied to the church or the denomination. John Wesley declared it as his conviction that when the Methodists got away from the doctrines and discipline with which they started out they would become a dead letter. Dr. J. M. Buckley declared that when any church allowed its chief doctrines to be neglected that then decadence would set in.

We are at a place now in the history of Methodism when the great central doctrines of the Church are greatly neglected and seldom preached and, as a result, Methodist preachers in many places have to preach to empty houses, attend dead prayer meetings and look after other dead things.

We were in a big city recently when on the Sunday night the biggest Methodist Church in the city held a musicale and we preached in another Methodist Church where it was announced that on the following Sunday morning the chief attraction would be the high school band and at night another program. Now these are things which our fathers would never permit. They held the pulpit sacred and the Sunday services were for the purposes of worship and the dispensation of the Gospel.

Nothing but the gospel free and full gave early Methodism its rise and progress. This gospel saved sinners among the common classes as well as the titled rich.

This gospel gave rise to great revivals of religion and to great growth. Steven's history of Methodism proves that when Methodism was most spiritual she grew by leaps and bounds.

TITHING.

We recently worshipped at Wesley Chapel, Cincinnati, O., a Methodist Episcopal Church that holds to two things: (1) The Gospel of Christ in its integrity and fulness; (2) Tithing—giving the tenth unto the Lord.

Over thirty years ago when Wesley Chapel was face to face with a crisis, William G. Roberts, a lawyer, strongly urged the adoption of the Tithing system, seven others joining him, including his wife, the pastor and his wife, and Tithing at that time—May 14, 1885—became the financial plan; that is, bringing all the tithes into Wesley Chapel, which to us was God's Storehouse.

The two pastors, Rev. James W. Magruder (his pastorate ending two years after the adoption of Tithing) and Rev. Gervaise Roughton (pastor the past thirty years)

have been very pronounced and efficient in presenting the subject of Tithing, not only in Wesley Chapel, but to numerous other congregations and denominations. Quite a number of the official members also have written and taught on the subject, but it is in justice to Brother William G. Roberts to say that he, through all these years, has been the most prominent person, with voice, pen and substance urging upon all the privilege and duty of tithing, telling of the blessings which are sure to come to those who practice in accordance with God's commands on this subject. He has also been associated with the foremost advocates of Tithing in this country and England.

Wesley Chapel for many years has not taken subscriptions nor incurred debts, and from the first year since the adoption of the Tithe Covenant has not had an empty bank account. God has greatly and continuously blessed her numerically, financially and spiritually. She has been, and is now, an outstanding Church in the grace of liberality, at home and abroad, and is known far and wide for her stand that the Holy Bible is the sufficient rule and the only rule of both faith and practice. And tens of thousands of God's people have been led by her pastors, her officers, and her literature into bringing their tithes into his storehouse.

The Covenant in which the Wesley Chapel people entered into May 14, 1895 is as follows:

"We, the undersigned members of the Methodist Episcopal Church of Cincinnati (known as Wesley Chapel), believing it to be a law of God that one-tenth of all the product of our toil shall be brought into his storehouse, that means may be thereby obtained to carry on his work, do therefore hereby promise and agree to keep this Divine Command, and with that view we pledge ourselves to God and one another as follows:

"1. We will tithe our income so long as we remain members of Wesley Chapel.

"2. At the end of each week all the tithe money will be counted and private tithe book balanced, and on each Sunday all the money will be placed in an envelope without any name or amount marked thereon and dropped in the collection plate at said Church. Sickness, distance or unavoidable prevention in bringing in the same each Sunday shall excuse the member until such barrier be removed.

"3. The member entering into this covenant shall not be expected to sign any other subscription nor pledge of any kind for any Church work, but his tithe shall be properly apportioned by the Pastor and Stewards and those official members whose duties require them to look after the financial interests and affairs of the Church, so that all the Current Expenses and Local Work of the Church and all of the Conference Collections shall be apportioned and paid as received under the direction of the Minister, Stewards and Financial Officers who are or may hereafter be instructed to administer the moneys of the Church under and in accordance with the Discipline."

Rev. G. Roughton, who has been pastor of Wesley Chapel for thirty years, in an address on Tithing, speaking on the effects of Tithing, said:

"First. On the tither himself. It is adverse to pride, selfwill and practical infidelity, and produces all the Christian graces, for the Spirit of God must dwell in the soul of one who thus lives unto God.

"Second. It excites gratitude for provisional favors and makes the giver sing: 'Praise God from whom all blessings flow.'

"Third. It carries God into the workshop, office and home, sanctifies toil and traffic, and

makes Jesus Christ a silent but effective head in every business in life. This prevents worldliness.

"Fourth. It brings us into fellowship with Christ in the world's salvation. In this we touch all men, who thereby become our brothers.

"But look at the results to the Church and the world. Impulsive giving leaves the door wide open to selfishness. Tithing will secure the largest possible success. Tithe paying will convince the world of the genuineness and power of Christianity. It has the divine wisdom and sanction, and cannot fail. Of what other system can this be said? Are the various systems of financing that are in vogue in our churches of God's ordering, or are they of man's devising? There is an ordered system. God gives but one. The New Testament agrees with the Old in this particular. We must believe that his system is adequate for the task committed to the Church. We have been endorsing plans and schemes of men and still the treasuries are empty. Men never will bring their substance to the treasuries of God until they are convinced that it is a duty they owe to him. The Church is poor because the Lord's servants are disregarding the Laws of the Lord. They are spending the tithe on themselves. The tithe is not for any and every good work, but is to be used for the promulgation of his spiritual kingdom."

(Anyone desiring further information or literature on Tithing address W. C. Benson, 322 East Fifth St., Cincinnati, Ohio).

DESPERATE FACTS AND HAPPENINGS.

Dr. Henry J. Zelle writing sometime ago on "Prophecy Fulfilled" gives the following:

"In the year 1740, 185 years ago, Bengel, the German commentator, uttered a prophecy which is fulfilled in our day. In the 'Life of Bengel,' Walker's edition, page 322, we read the following:

"Though Socinianism (Unitarianism) and Popery at present appear mutually aloof they will, in process of time, form a mighty confluence, that will burst all bounds and bring everything to a crisis. We may expect it in the following way: The residue of heavenly influence on the professing church, as a body, will have utterly evaporated, its holy things having been already more and more prostituted to the spirit of the world. The Holy Spirit being thus withdrawn from the camp at large, the world will deem its own victory and triumph secured. Now, therefore, a spirit of liberal latitudinarianism will prevail everywhere—a notion that every one may be right in his own way of thinking, and consequently that all is well with the Jew, the Turk and the pagan. Ideas of this kind will wonderfully prepare men for embracing the false prophet."

"As a proof of the fulfillment of the prophecy we find in *The Christian Advocate*, in its issue of November 5, on the title page, in large type, the following quotation from the writings of Sir Philip Gibbs:

"Are we going to serve God or devils? Is the Christian world going to crucify Christ again or obey his commands? There are many religions in the world, but all men have the same God in their hearts—Catholic, Protestant or Jew; Mohammedan, Hindu or Buddhist. The God that is revealed to them has the same attributes of mercy, justice, love, under whatever name they worship the Spirit."

"The same thought seems to have been in the mind of the international secretary of the Theosophical Society, when speaking last month of the 'second Messiah.' According to press reports, he said, 'We believe his body will be used by the great spiritual entity of Christ in the same way as tradition says the body of Jesus was used by Christ to found

Christianity.' He also said that the new religion will not be new in the sense that people are to be converted from one religion to another, but that 'we believe that the new religion will be a spiritual League of Nations, not replacing the present religions, but binding all of them together.'"

Quite recently in Walpole, Mass., a Unitarian, Congregational and Methodist "Union" took place in which these three churches came into one Association. Bishop Anderson (Methodist Bishop) was present at the amalgamation, also Dr. Cadman.

"Bishop William F. Anderson represented the Methodists in the closing address of the celebration. He pictured how Wesley, the founder of Methodism, would glory in the union of the three churches as one answer to the prayer of Jesus, 'Thy kingdom come.' He bade Godspeed to the new church and said he would like to be considered as one of the staff of ministers. He expressed the hope that Congregationalists and Unitarians would be as co-operative in towns where the Methodist Church was the largest. He echoed Dr. Cadman in the thought that it is the part of wisdom to give our disagreements a well-deserved vacation. The bishop's famous barnyard story was an admonition to the people of Walpole to give and to work while they are alive.

"The authorship of the new Statement of Faith agreed upon by the constituent members of the United Church in Walpole is Unitarian and Congregational. It reads: 'In the love of truth and the spirit of Jesus

Christ, we unite for the worship of God and the service of man; and as the Lord's free people, we agree to walk together in all his ways made known or to be made known unto us.' All covenant members before admission shall assent to this "Bond of Fellowship." The dates of organization of the three former churches are as follows: First Parish Unitarian Church, 1725; Walpole Congregational Church, 1826; Methodist Episcopal Church, 1874.

"Imagine how happy the people of Walpole were to hear Dr. Cadman over the radio Sunday afternoon, January 1st, instance the union in Walpole as the beginning of a worldwide movement for Christian unity. A 'Fellowship Tea' in connection with the celebration was an indication of what a great factor the United Church would be in the social life of the community."—From "Zion's Herald," January 18, 1928.

What are we going to have happen next? Dr. Sloan, commenting on the "Union" said:

"One wonders how much longer this shallow uninformed emotionalism can get itself passed off for the Christian spirit; how much longer men will talk about the love of truth while they deliberately betray it. *Come, men of faith, it is time to stand up; if we dally much longer with modern latitudinarianism it will rob us of every Christian value.* It will turn our children out of the house of their fathers into the barren wastes of a life uncomfited by the tenderness of the Christ-mas fact, and of a death unilluminated by the brightness of the Easter glory."

When a Methodist Church and a Unitarian Church can unite articles of agreement and join one another and that thing is "baptized" by a Methodist Bishop, it is certainly time that lovers of the old faith should "cry aloud and spare not!"

Bishop Anderson ventured to suggest that John Wesley would glory in the "Union." No Bishop! if we have understood John Wesley's writing these past thirty years, Wesley had no time or place in his program for Unitarianism. John Wesley said in one of his sermons:

"A catholic spirit is not speculative latitudinarianism. It is not indifference to all opinions; this is the spawn of hell and not the offspring of heaven. . . A man of catholic spirit has not now his religion to seek. He is fixed as the sun in his judgment concerning the main branches of Christian doctrine. . . He does not halt between two opinions, nor vainly endeavor to blend them into one. Observe this, you who know not what spirit ye are of, who call yourselves men of 'catholic spirit' only because you are of a muddled understanding; because your mind is all in a mist; because you have no settled, consistent principles, but are for jumbling all opinions together. Be convinced that you have quite missed your way. You know not where you are. You think you have got into the very spirit of Christ, when in truth you are nearer the spirit of antichrist. Go first and learn the first elements of the gospel of Christ, and then you shall learn to be of a truly catholic spirit."

THE MILLS OF THE GODS.

"A TALE OF TOMORROW."

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

CHAPTER XVI

A TEST OF CONSCIENCE.

IT was Saturday evening following the reception given the football boys, where he met Lula Mai Thornton. The readers will remember, that it had been two years since the epochal visit at the Duncan home. A friendly letter had passed between Willie Josephine and Wallace occasionally; but the first glow of adolescence had been somewhat forgotten by long separation. With mind more mature and with far more self poise, he is thrown in contact with the daughter of the university's leading teacher. From the first introduction, there was an unspoken understanding between them, which is governed by a law as old as the Garden of Eden drama—that such things happen between men and women. Social cast, wealth, culture and other barriers do not seem to matter; and it is not always confined to immature youth. Philosophers have never been able to explain this strange subtle law; but so dominant has it always been that broken homes, broken hearts, broken lives and tragedies may be traced to this *vis uturga* of which these two young people discovered in their hearts.

Wallace had counted the hours to this engagement, and at the same time faced it with dread. There is a sensation which hunters experience when they are about to have a first shot at a deer, they call "buck ager." Well, that would explain Wallace's emotions when he rang the door bell at the fine old home nestling among the forest trees on the campus. His equilibrium was further disturbed as the door was opened by the stern professor himself. He was the last man Wallace desired to meet. There was born in the boy's heart a dislike for him, and it was something that could not be expressed in words; but Wallace felt that besides his ridicule for God's sacred Book, he could not be trusted should any one provoke his ill-favor;

any one who crossed him was in danger to the limit of his power.

When the door opened, the professor glared at him over his gold-rimmed spectacles, and waited for the young man to explain his presence. Wallace lifted his hat, and spoke as calmly as he could:

"Professor Thornton, I believe. My name is Hargit. I am a student at the—"

"Oh, yes, I understand—heard of it. What can I do for you, Mr. Hargit?"

"Nothing, sir"—the unkind look and the air of condescension manifested the latent mountain blood in this lad who, when tests of courage came, knew no fear.

"I am here at the invitation of your daughter, Professor Thornton." At this moment the young lady appeared on the scene—pushed her father aside, and extended her hand. "Come in Mr. Hargit. Daddy, this is Mr. Hargit. You remember I told you I was expecting him this evening." Wallace then acknowledged the introduction, and this ended the first crisis of the evening.

The young people entered the parlor which gave every expression of culture. A grand piano, a victrola, soft carpets and some specimens of genuine art adorned the walls. An old-time chandelier hung from the ceiling, glistening like a thousand diamonds in a cluster. "Now—Mr. Hargit—or Wallace—we were to drop all formalities, you remember. I want us to enjoy every moment this evening. I don't want to hear any shop talk—lessons, classes, athletics, campus gossip, but just visit each other."

"Now, Miss Lula Mai—"

"You were to call me Lula Mai," she interrupted him.

"Well, I'm afraid I'll be a mighty dull visitor," he remarked. "You will have to lead me out and tell me what you want me to talk about," with a merry twinkle in his big dark eyes.

"I just want to know how all this happened—you coming from the mountain regions, and now in this big university, the

most envied boy on the campus. You may not know it, but I know a lot of boys who are green with jealousy over you."

"I can see no reason why any boy should be envious of me," he replied with a look of surprise.

"They envy you because you do things none of them have ever done. The way you cleaned up that sophomore bunch was the best thing that ever happened in this school. Never in the history, did a freshman resist the hazing of sophomores. Then you are the outstanding athlete, and it is predicted, that you will be listed on the 'All American Eleven,' before you are through school." Wallace came near expressing himself frankly as to his attitude of football, then and there; but he restrained himself.

"May I ask you a question, Miss—" She lifted her finger to interrupt him.

"Yes, you may ask me anything you like; but I am a Dum Dora when it comes to answering questions."

"This is the question. How do you feel over the terrible death of Gilly Turpin and the shock to his mother—now a maniac in the asylum—as the result of football, do you think it is right to promote such a dangerous sport?"

"Well, football is a man's game, and as a thriller, it has everything beat on the map. Thrills—that is what everybody wants. Only a small, a very small number have ever been killed playing football, and about twenty thousand people are killed every year in America by automobile. Shall we stop automobiles because folks are being killed. And the ones who are killed, usually are seeking thrills—speeding. Thrills—that is what the world is crazy over."

"But, I tell you, the death of that fine boy gave me a sickening shock, I shall never get over," he said seriously.

"I'll admit that was the worst thing that ever happened at this university, and I saw

(Continued on page 6)

"THE HAPPY ISLANDS."

Rev. C. M. Griffith.

IN the depth of every heart there is a longing for a land of bliss. The Scriptures speak of such a land. It is referred to as the land of rest.

The conception of some tropical isle, basking in perpetual sunshine, serene with perfumed air, and laden with a great variety of luscious fruits has always struck a responsive chord in the human imagination. Who has not longed to be outward bound for some serene and balmy atolls of the sun in the far off seas where rest and perfect contentment might be enjoyed to the full?

Such islands, however, are not to be found in any geographic location in the southern Pacific, but they are to be located within the spiritual realm. Just how to discover such islands has been a mystery to many a soul.

One day I discovered a guide book to such "Inner Islands of Spiritual Bliss." I was rummaging around in the gallery of a church and came upon some old books of a discarded Sunday School library. Here I found a little old book with its old fashioned brown cover worn threadbare. Many of its leaves were brown spotted with age. "The Happy Islands" was its attractive title.

This little book, written by Rev. W. F. Evans, and printed in 1860 was indeed a treasure find for me. Since that day it has fed my soul with the most delightful food. It has enriched my spiritual life beyond measure. Like Bunyan's Pilgrim's Progress, alongside of which it is worthy of a place, it is an allegory, depicting in picturesque, imaginative writing the secrets of the highest attainments of spiritual life and bliss. As the author says, its purpose is to "analyze the higher forms of Christian experience for those who are craving a higher spiritual condition and a fellowship with God which shall satisfy all the needs of their nature."

By way of preface, the writer gives us the heart of his message when he says:

"What we lost in the fall of our first parents has been restored in Christ. All the essential elements of Paradise, so far as it was a moral and spiritual state, may be now regained in him."

This Paradise therefore is to be regarded as a spiritual condition. It is an interior divine life. It is a living in God in conscious communion and union with Infinite Life and Love.

These "Happy Islands," which the author describes were discovered as a result of a shipwreck and the voyage which he took, is to be regarded, not so much as a movement through space, as the surface language seems to indicate, but as a movement of the soul toward God.

This little old book is so rich in its content of spiritual vision and grasp of saving truth that I feel impressed to bring its wealth of spiritual food and inspiration to you that you too might be enriched and inspired by its wonderful message. I am therefore going to give you in as brief a form as possible a resume of this book with a prayer that while you read it there may come to your soul a glorious vision of the spiritual life, a stronger grip upon spiritual truth, and a deepened hunger for this Happy Island experience. It is my prayer that you too who read may, with me, visit and linger in this joyous realm that is about to be set forth.

Embarking from the city called "Semivivum," where, as the name implies, the inhabitants were but half alive, the author ran up to the masthead of his vessel a flag bearing the motto: "Work and Live!"

He shaped his course by the Southern Cross, and after a lengthy voyage, just as the sun was disappearing beneath the Western horizon, several islands were seen quietly sleeping on the bosom of the deep, their sum-

mits gilded with the beams of the setting sun.

But night settled down before the islands were gained. Moreover the wind failed. And to make matters worse, his vessel encountered a strong current that was rapidly bearing her away from the islands.

Recalling his motto, "Work and Live!", he seized the oars and pulled against the current. He toiled thus all the night but without making any perceptible gain, and in desperation, he resolved to abandon all, to leap overboard and to swim ashore. He sprang out upon the waters, but, exhausted by the night's futile toil, he floundered in the current and began to sink, crying out, "Save, Lord, I perish!"

Referring to this terrible experience of sinking beneath the waters into death, he says: "Resigning my soul and its will wholly to Christ, and quitting my hold of life, and every earthly thing, in some way unknown to me, I was carried gently in the arms of a mighty billow, and left upon the shore as tenderly as a mother's love lays her infant down to sleep."

When the struggle ceased, the land was gained! Those of you who have passed through this experience know whereof Rev. Evans speaks. How true it is, when self ceases to struggle against God, the Land of Rest is gained.

While lying destitute upon the beach, our author became aware by faith's interior eye, of the presence of one whose face was radiant with infinite moral beauty, who filled the emptiness of his spirit with divine peace, and put upon him a robe of spotless white, as pure as the untrodden snow.

THE ISLAND OF STAUKROSIS.

Half carried and half led by the Divine Man who met him on the beach, he was gently and gradually assisted to the highest part of the island from whence a true point of view, which is one from the interior, could be gained. It was the Island of Staurosism, or, in our own language, the Island of Entire Consecration.

From his vessel it had presented to him a repulsive, cross-shaped appearance composed of precipitous cliffs, but from the height upon which he now stood, a vista of unsurpassed idyllic beauty spread out everywhere, dotted with vineclad cottages.

Here and there were miniature forests of beautiful trees, gentle flowing streams that tumbled down the hillsides in cascades of sparkling pearls. Fertile fields adorned the rich profusion of hills where cattle grazed in peace. Joyful birds filled the tranquil scene with chirping praises. The inhabitants themselves were clothed in white, their faces were radiant with a divine peace and each lived for the good of the whole.

Our author was then directed to a sequestered vale where there was a large flat moss-covered rock in shape of an altar, surrounded by flowers, upon which he was invited to recline and rest. This he was very glad to do and, in the abandonment of self which attends the full giving of the will to God, he found a heavenly relaxation and felt as though his soul lay becalmed on the ocean of God's presence.

Arising from his repose he noticed the mountainside which bounded the vale. It was a perpendicular rock, like polished marble, which reached to an enormous height. Upon the top stood a golden cross under which, on the rock itself, was deeply cut in large gilt letters an inscription of a full surrender of one's self to God. Under this inscription the whole mountainside was covered with names. Falling upon his knees he, too, wrote his name with a point of a diamond which was provided.

When he expressed a fear that he might

lose this blissful communion with God in the center of his soul, he was informed by a venerable man who wore a look of heavenly benignity that, whenever any temptation arose he should at once drop all, hasten to this rock and cut his name in deeper, as he himself had done until neither the storms nor the changes of time could ever efface it. For thus the will, becoming fixed in the direction of God, the soul passes into a state of comparative, although not absolute, immutability.

THE ISLAND OF ANAPAUSIS.

Our author now spent a few days on the Island of Anapausis, or the Land of Rest, as the name implies. This too, was an idyllic island of quiet woodlands and sunlit pasturage watered by a noiseless stream where a shepherd brought his flock to rest at noon.

This Island of Anapausis is a symbol of that rest which is attained when the struggle of the human will with that of the Divine ceases and both become one. It is that state of the soul when it is in the enjoyment of God. This rest, however, is not one of inaction, nor is it one of labored action, but it is like that of the eagle with outspread and motionless wings as he calmly floats aloft in an ocean of light.

In a beautiful glen upon this Island, the author came upon a golden fountain beside which stood the Divine Man who beckoned and said: "Come unto me, all ye that labor and are heavily laden, and I will give you rest." "If any man thirst, let him come unto me and drink."

"I approached the crystal pool," he says, "and drank from the golden cup he extended toward me. All my inward cravings subsided into a divine repose. Every desire for something which I did not possess at the present moment ceased."

In drinking at that fountain, he reached the highest state in religion,—the destruction of the selfish will, the quenching of all inordinate desire. Profoundest repose swept through his being because he had ceased to desire anything not included in the will of God.

From then on, it was his prayer that God would not only diffuse throughout his whole being all that peace and joy and love, but also give him all those inward and outward crosses which may be necessary to this result. From this point of view he sought to recognize in the divine arrangements of the present moment the supply of all the needs of his soul and to find in that expression of them the will of God, the sum and satisfaction of all his desires.

Prayer, too, underwent a change. Instead of asking for particular requests, he began to ask only for God, and his soul arising to the height of profoundest adoration, held itself with speechless awe in the Divine presence, in which he felt an inexpressible stillness of spirit like that which reigns outside the bounds of creation, in the solitude of empty space where there is nothing but the all-pervading Deity.

THE STRANGE DARK DAY OF NAKED FAITH

While he was enjoying to the full the blessedness of the Island of Rest, our author had a very strange experience. In his ecstasy, he thought that the sun would never cease to shine. You can imagine his consternation, when the sun gradually began to grow pale until only its disk could be faintly discerned, and finally disappeared entirely, as twilight deepened into a profound darkness.

This darkness, which was the darkness of naked faith, was really only a cession of the happy emotion of the soul. The powers of evil, however, took advantage of this darkness to suggest that it was the withdrawal of the presence of God. But the struggle with this darkness really brought strength to the soul. For every temptation successfully en-

countered serves to settle the soul in a more secure position.

The real purpose, however, of this darkness was to bring the soul into the realization that if we can be satisfied with nothing but the intoxication of emotion, we give God himself a secondary place in our affections. It had for its purpose to cause the soul to distinguish between emotion and pure love, which latter is, in reality, a fixed state of the will in harmony with God. The love then, that exists in such a state of naked faith when emotion has vanished and, even God has apparently withdrawn himself, is the purest form of Christian Love.

Love never shows itself so strong as when called upon to separate from its adored object. So the apparent withdrawing of his presence demonstrates the strength of one's love. "And it seemed to me," he declared, "that I never loved him so much!" And so, in the apparent withdrawal of his presence, God aims both to test the strength of one's love for him, and, at the same time, to increase it. Thus one is sometimes kept in this darkness until the craving for God shall become so intense that, overlooking all his gifts, we shall ask only for himself!

As the author gradually realized this fact, the light from the promises of scripture gradually gleamed forth as from stars piercing through the riven clouds. Promises kept flashing into view until a whole constellation of divine promises hung up in the heavens by the hand of God. And then almost without perception, there was a noiseless transition from night to dawn and then the full light of a glorious day dawned when the soul came into the realization that GOD IS ALL!

THE ISLAND OF EUPHROSINE.

After this dark day, the author crossed over to the Island of Euphrosyne, or the Land of Joy where he climbed the height of Mount Pisgah which was crowned with a paradise wrapped in a continual springtime. Here was situated a pavilion of God. On this sublime elevation the soul lost sight of the gilded pageantry of the world and caught a full view of the city of the Great King, flaming with the glory of God.

On this Island, the people had learned the art of being always happy, even at times when it would seem impossible for human nature to rejoice. For here they learned to find bliss in God apart from all temporal conditions. They rejoiced in the midst of assailing evils. They triumphed in afflictions. The harder the trial, the sweeter was the song they sang.

THE ISLAND OF PLEOPHORIA.

Repeated visits were made to the Island of Pleophoria, or the Land of Full Assurance. During these visits many things were learned. For instance, in a low degree of faith, perception of the divine is dimmed by a materialistic bent of mind, but in the lofty stage of faith, the soul, not dependant at all upon outward signs and appearances, views God as incomprehensible Life, Light and Love, within the sphere of whose influence the holy soul consciously floats.

A matured faith prepares the soul for pure love in which all servile and tormenting fears of God is removed. It presents him to the soul as the most perfect and lovely Being in the universe. There is no staggering at his promises, which are viewed as emanations of his own character, and resting on the basis of divine veracity. Here a mature faith became a fixed state of the will which nothing could destroy.

THE ISLAND OF TELEIA AGAPE.

Upon the Island of Teleia Agape, of Pure Love, was found a veritable Paradise. Here there is such an intimate union with Christ as to be regarded as an espousal of the soul to Christ, a union of two souls in one through love. Pure love is not characterized by violence, or intermittent like an emotion, but it is a pure and tranquil principle, a fixed state of the will.

Perfect love casts out the fear of man and

slavish dread of losing his good opinion. It is also calm in danger. It looks peacefully upon the storm of passion and persecution which howls around, like a rainbow over a cataract, watching the madness of the scene.

In the Happy Islands, perfect love even projected its influence upon brute creation, charming its enmity into peace. Life, too, was greatly prolonged. A large portion of diseases having their origin in the mind, were swept away when perfect love controlled the mind and the appetites.

THE ISLAND OF ELEUTHERIA.

A tour of the Happy Islands would not be complete without a sojourn upon the Island of Eleutheria, or the Island of Freedom. Within this Island was located a beautiful lake dotted with fertile islets. On one was the public library, on another were the educational institutions, on another the national Cathedral. The Sabbath here was a day never to be forgotten. A deep, holy calm pervaded all. The freedom found here was that of a living impulse within. It is a freedom from the slavery of inordinate and unsatisfied desire when the soul discovers that in God it has all.

THE ISLAND OF HENOTIA.

In the Island of Henotia, the center of this group of Happy Islands, with which all others are connected under the surface as one complete system, the soul attained the end of its creation.

Here the soul received and entered into the highest bliss of which it is capable, being pervaded with the consciousness of the allness of God. Here the freedom of the will, subdued and taken captive by love, ceases to make any resistance to the divine operations. Whatever is peculiar to the self which is not of God has ceased to be.

Along the banks of a beautiful river which flowed through the Island and lost itself into the surrounding sea, the soul walked in white with the Divine Man, and found all that it had lost in the original transgression. It was a place of perfect blessedness, the highest state of bliss wherein selfhood is swallowed up and lost in the ocean of God!

In bringing to a close this review, let me say in the words of the author that although we have only glanced at the blessedness of these Islands, they cannot be fully comprehended except by an actual residence there. Therefore, Christian reader, search for them. Read again this review, and you will see a great deal more than at first. Every word, phrase and description is packed with meaning.

As the author says, Paradise has not been forever lost to earth. Christ has provided a salvation as finished as our ruin was complete. The Redeemer has opened wide its gates, and invited us to enter.

THE BIBLE AND SCIENCE.

W. M. YOUNG, A.M., Sc.D.

THE ORIGIN OF PHYSICAL ORGANS.



NATURAL selection absolutely fails to show how any organ can originate. Professor Conn, who is an avowed evolutionist, says: "Paleontology thus far has given us no knowledge of the actual beginning of organs." Suppose we consider one important organ, the ear.

The sense of hearing is a wonderful faculty. Some people never fully appreciate the advantages of hearing till they become deaf. The ear enables one to enter into conversation with his fellow-men in audible language that conveys all shades of thought and meaning. By means of the ear the feelings are stirred and all the higher aspirations of the soul respond to the challenge of the right.

The ear picks up the sound of the voice of a friend over long distances by telephone and records them in the brain. The results are stored away in memory. My friend with

whom I had not talked for fifteen or twenty years called me on the telephone one day, and said: "You do not know who this is?" I replied, "Yes, I do, you are Simon ———." Notwithstanding the changes of brain-cells and the disintegrations of bodily functions which had taken place during that time, the ear still carried the same sweet voice to the home of memory.

Through the sense of hearing there enters the soul of man the hell terrors of modern warfare—the deafening roar of mighty cannon, the demoniacal shriek of bursting shells, the groans and piteous cries of wounded and dying men—a pandemonium of discord and heart-rending sounds. The ear might have been constructed in such a way as to give warning of danger and indistinct impressions of sound, but besides all this, it is a little oratorio capable of receiving the most exquisite warblings of sound and of discerning the most beautiful harmonies. Besides being useful, it is a source of vast satisfaction and pleasure. The ear drinks in with delight the warblings of birds, the soft music of bubbling brooks, the charms of soothing winds in eventime, the sacred music of chimes calling to divine service, the rich music of great choirs, and the organ peals of great oratorios; it responds to the soul-thrilling strains of the violin in the hands of a great virtuoso; it can produce in the mind the delicate taste with which to appreciate the melodies of the piano under the touch of a Paderewski. "Music hath charms to soothe the savage breast, to soften rocks, and bend the knotted oak." In the organs of sense there is evidence not only of wonderful design, but also of the beneficence and goodness of the Creator.

THE ORIGIN OF THE EAR.

Whence came ears? The marvels of the ear greatly complicate modern theories of evolution. If evolution be what its supporters say it is: "(1) *progressive change*, (2) according to *certain laws*, (3) by means of *resident forces*," how could blind force working under cosmic law without an intelligent author produce such a system of nerves connected with a hearing apparatus? a system which man has tried to copy in telephone systems, but cannot approach for delicacy of design.

Dr. Alfred Fairhurst says: "We can appeal to the imagination only in trying to account for the preservation of the various kinds of auditory organs during many generations, through their useless incipient stages."

The consideration of the theory makes us meet with vast difficulties. Various kinds of organs of hearing are located in different parts of the body in existing animals; at the base of the foot in clams, in the forelegs of some grasshoppers, in sides of the abdomen in others, in the wing in many insects, and at the base of the antennæ in crabs and lobsters. These different ears located in various places could not have had a common origin. The separate creations of many organs to serve similar purposes greatly complicates the difficulties of the theory of evolution.

THE STATEMENT OF THE BIBLE.

What has the Bible to say about ears? "The hearing ear, and the seeing eye, the Lord hath made even both of them." Psa. 20:12. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" Psa. 94:9.

Materialistic evolution imposes greater burdens upon the credulity than does the faith which accepts the existence of an all-wise, and Almighty God. If the highest skill of man has difficulty in copying the contrivance of the ear, and increasing the powers of vision already in existence, how much higher wisdom and skill must have been necessary to bring them into existence at the beginning, and how much higher still the wisdom and power which created intelligent beings capable of using and enjoying ears!

THE MILLS OF THE GODS

(Continued from page 3)

it all when it happened. It was that big bunch of rough-necks who saw they were going to be beaten, and they just tried to hurt somebody. I shuddered—oh, but we were not to talk any of this stuff, so let's cut it all out. I want us to enjoy this evening, and talk of pleasant things. Tell me about your mother—I want so much to meet her."

"Mom is the dearest little mother on the earth—never was one like her."

"Look here," she broke in, "we are forgetting a part of our program. I am to teach you how to dance," she explained, getting up and going over to the Victrola and looking for a jazz record. "Here is one; you just dance without trying with this one."

"Excuse me," said Wallace, blushing to the outer rim of his ears, "I have never danced in my life, and really I do not care to learn."

"Oh, nonsense," she fired back at him, with one of her most bewitching smiles.

"Wait a minute, please," he said in a pleading tone. "I must tell you something first." She shut off the instrument and listened. "Maybe you will think it funny, but I am studying for the ministry." When he spoke these words, Lula Mai burst into a rippling laughter. Wallace arose, still blushing, but managed to say: "I am sorry, but I shall ask you to excuse me. My life's work is serious with me, and I thank you for your kindness and interest in me, and for this invitation to your home—"

She came over to where he stood and said: "No, Wally Hargit, you are not going yet. I am sorry I laughed—I'm a dunce and a heathen, I guess—but oh, all my life, it has been taught me that preachers were a sissy bunch, and the life they lived was a sham, and few, if any, believed what they preached—it's been drilled into me. I am sorry as I can be. You being a preacher struck me as being funny—will you forgive my rudeness?"

"Certainly, I will forgive, you if you feel that I should; but I have convictions that are as dear to me as life, and I do not wish to impose them on any one. You must not blame me."

"All right, Mr. Victrola, we'll excuse you for this evening; you are not in on this deal," she said, shutting down the lid, and seating herself on a near-by chair. "But will you be offended if I tell you from the deepest language of my heart and soul—I wish you were going to be something else?"

"No, I am not offended; but I have chosen my life work, and it has come to me in such a way that I would be afraid to do something else. I have many reasons why I can be nothing else; but do not want to tire you by telling about them."

"I wish you would tell—I want you to, some time. Won't you? I go to church every Sunday morning, but as I said, I guess I am a pagan at heart. I am just a part of this life I have been breathing from childhood. The clergy has mighty low rating around this place, I feel, for you when they all find it out. But I know you are all man. Some time tell me how it all happened that you felt called to be a minister."

At this moment the big clock on the tower pealed out the hour of ten. The time had slipped by so quickly, that neither realized two hours had passed. "I shall have to be going now—have had a wonderful time. I thank you for inviting me." He stood erect, as if at attention on dress parade.

"I am sorry you have to go so soon—most boys have to be driven away."

"Mom is all alone, and I promised her to be home by ten."

"Wallace Hargit, you are the first boy I ever knew who cared a fig about a promise made to his mother—even to think of it again. Good bye; we must be good friends,

and you must come again—will you?" she said as she opened the door for him.

"Yes, I will come if you will let me."

"If I'll let you—you silly boy—good night."

When Lula Mai went to her room she sat staring at the floor for a long time. This wonderful young man had awakened in her heart something that was different; but then she remembered his future work—and a shudder passed over her, and a tiny little sob escaped. As Wallace crossed the campus, he was approaching the Forum, and he saw about fifty boys and a few girls coming down the outside stairway. Then he remembered that it was the night and the place for the meeting of the *Atheistic League*. He kept well in the dark behind them. To his astonishment, he recognized among the group, his professor of history; but just as he was leaving by a side gate toward home, bringing himself to an angle, so that the big arc light brought into full view the faces of most of the crowd, Wallace caught sight of a face which at first he could not believe his own eyes. He looked again to be sure. In that laughing company of young infidels, who rejected God—the Bible, and the church—and every other sacred institution—was Bruce Duncan—the boy he once loved as a brother. The fact was so appalling to him that he kept it even from his mother.

(To be continued)

Washed White or Whitewashed.

REV. A. W. ORWIG.

Not long ago, while speaking to an unsaved though seemingly moral man about his soul's salvation, he resorted to an old artifice by way of evasion and defence. He declared that he was better than many church members, was honest in business, did the best he knew how, and had been confirmed in a certain church. "What more do you want?" he boastingly asked.

This was but another case, of many, of *moral whitewashing*, instead of being *washed white* in the blood of Jesus. They belong to the class of whom Christ spoke as making "clean the outside of the cup and of the platter," and who "are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness." Yes, merely *whitewashed*, but by no means *washed white*! Beneath a somewhat beautiful exterior there is self-righteousness, pollution and spiritual death. Everywhere are those who "have omitted the weightier matters of the law, judgment, mercy and faith," and such as "outwardly appear righteous unto men, but within are full of hypocrisy and iniquity."

Jesus tells us of others who were only whitewashed with their own self-righteousness, but lacked the internal, regenerating and sanctifying work of the Holy Spirit. Nicodemus was a notable example, although he doubtless possessed some noble qualities. The rich young ruler was another case in point, both as to personal equity and the trusting in the same for salvation. They were both within the pale of the church,—honored, trusted and loyal. Their hope of eternal life beyond was built on something "less than Jesus' blood and righteousness." And how astonished they seemed to be when he definitely informed them of their need of more than outward conformity to the law. And there was that proud, boastful, and exceedingly self-righteous (whitewashed) hypocrite, who disdained to recognize a humble penitent fellow-being in the temple, while both were supposed to be there for prayer. Instead of the former *really* praying, he indulged in the most consummate self-laudation, as well as in very uncharitable denunciation of others. *He washed white*? In his own estimation he was. He flattered himself that he was the embodiment of all good. But it was the whiteness of a "whited sepulchre." He exalted himself to the skies, but Jesus gives us to understand that he left the

holy temple as black as when he went there, while the poor, contrite publican left it "justified,"—washed white. Oh, how Satan helps us to daub men over with a sham righteousness! And in their blindness they often reek with corruption like unto the very spawn of hell.

Dear reader, let us faithfully scrutinize ourselves, and, by the help of God, ascertain our true standing before him. Are we depending on any human merit for acceptance with him and for heaven? What will be our boasted morality, our honorable church membership, our observance of the sacraments, the giving of our means for charitable purposes, and the like, avail us unless we have been *washed white* in the blood of atonement? The church has many merely *white-washed* professors of religion who, unless they undergo a most radical change, will never appear in glory with the mighty throng who "have washed their robes and made them white in the blood of the Lamb."

Oh, may we all be able truly to say,
"Jesus, Thy blood and righteousness
My beauty are, my glorious dress."

On the Rock.

On the Rock eternal
Firmly will we stand,
Building on Christ Jesus,
Not upon the sand.

We believe the Bible
True from first to last,
Given to the prophets
By the Holy Ghost.

Jesus, God incarnate,
Died upon the tree
To atone for sinners,
Even you and me,

That, our sins forgiven,
And the "old man" dead,
We might satisfied be
With the Living Bread.

"I am with you alway,"
On this word we stand;
None can ever pluck us
From our Father's hand;

He will keep us holy
Till he comes again,
Then we'll go to glory
With the Lord to reign.

We'll resist old Satan
Every day and hour,
With our weapons mighty,
By the Spirit's power;

We will fight like warriors
In this glorious fray,
Homage to the devil
We will never pay.

We'll be true, Lord Jesus,
Keep our hearts aflame,
Tho the world despise us,
Glory to Thy name!

We have bidden farewell
To its follies gay,
And we'll not regret it
At the Judgment Day.
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CHAS. M. KELLY.

An Opportune Book.

Now that the modern liberalists are turning their guns of skepticism upon the Bible doctrine of the Second Coming of Christ with great vigor and bitterness, Dr. Morrison's new book, "The Optimism of Pre-Millennialism" is most opportune. The book is exciting special objection among modernists and their satellites. Send to The Pentecostal Publishing Co., Louisville, Ky., for a copy of the book. Price \$1.00. It is neatly bound, good paper, clear type, and interesting from start to finish.

GLEANINGS FROM THE EVANGELISTIC FIELD

HARTFORD, SOUTH DAKOTA.

A very successful revival, under the leadership of Dr. James Bruton Kendall, of Lexington, Ky., was brought to a close last Sunday. More than half of our membership came about the altars and reconsecrated themselves, and many outsiders were converted. A number of influential families and several young folk of high school age, have given their names to unite with the church on Easter Sunday. The pastor, the whole church and the entire community were greatly benefited by this unusual time of heart searching, spirit-working and demonstrating of the saving power of Jesus Christ.

Dr. Kendall is a general evangelist and lecturer of the M. E. Church and is wholly consecrated to his God-given task. He preaches a gospel of love with power. His messages are well prepared and seasoned with common sense, and they reach all classes of people. He has that happy faculty of presenting the truth in a simple, yet forceful way; and bringing his hearers face to face with the facts in an in-offensive way. His heart of love coupled with his wisdom in methods, soon win for him the hearts of all the people. His special "Women Only" and "Men Only" meetings were very helpful. Dr. Kendall was invited to address the business men, and the "Booster Club" at their Luncheons; and he spoke several times before the high school, during his three weeks stay. He has an unusual store of wit and humor in these "Pep" talks which catch the interest of all. The Rev. H. Otto Blackburn, pastor of the church, had charge of the song service. Mr. Blackburn has had wide experience as a director of song, especially for camp meeting and evangelistic campaigns. He is a pleasing singer and chorus director, and people enjoy singing with him. His large chorus choir and a fine orchestra rendered fine help in the meetings. Rev. Blackburn recently spent two years as Director of Religious Education, and Supervisor of Children's Work, in the First Methodist Church of Sioux Falls, and he has a "Wonder-Program" for children. His large Junior Chorus appeared several nights in place of regular choir; and they surely delighted the audience with their songs and scripture quotations.

ELBA, OHIO.

'Sunday evening, March 18, we closed a two-weeks' revival in the Elba, Ohio, M. E. Church. Rev. W. P. Hopkins, of Winchester, Ky., was the evangelist and Mrs. Hopkins presided at the piano. Bro. Hopkins preached with unction and power and while there was some opposition God blessed the services and fourteen found Jesus in the pardon of their sins and two sought and received the baptism of the Holy Spirit. I personally thank God for sending Bro. and Sister Hopkins our way as I was one of the two who were sanctified. These dear people are God's true servants and I wish to recommend them to any church that wants a Holy Ghost revival. On the last Saturday evening the good people of the church and community brought in a liberal donation for the pastor. The meetings were greatly helped by the presence of the Nazarene pastor, Rev. W. W. Wilfong, and his good people.

Rev. George H. R. Willyard, Pastor.

VICTORY IN FIVE MEETINGS.

I last reported to The Herald family in December, from Plattsburg, N. Y., in the First M. E. Church, I went to the Nazarene Church in Rantoul, Ill. For two weeks, including Christmas Sunday I assisted the pastor, Rev. John Drake, in bombarding the devil. A number were blessed. The first of the year, commencing with a watch night service, I remained over three Sundays with Rev. H. M. Pattison at the Edgewood Church, just outside of Indianapolis, Ind. This is a Methodist Church founded and carried forward by a group of people that have the old-time religion. The day services were especially blessed. Nearly four hundred personal calls were made by the pastor and the faithful workers of the congregation during the meetings. As a result the church was usually well filled at the night services. The last Sunday, Rev. E. O. Rice came down for the afternoon from Upland, and related his marvelous experience to the edification of a large congregation. The last night of the meeting was the best, people continuing to come to the altar and to find God until a late hour. From Indianapolis my itinerary took me to the White Mission in Ogdenburg, N. Y., for three days including an all-day meeting of the St. Lawrence County Holiness Association. I was with these people for nearly two weeks in October and we had learned to love each other and work together for the salvation of souls. From Ogdenburg it is only about fifty miles to Ottawa, the attractive capital of Canada. Here I was with Rev. P. Wiseman, D. D., pastor of the Holiness Movement Church and President of Ansley College. He had advertised the meeting well, even putting cards in the street cars. Rev. A. Ernest Collins, formerly Principal of the College, but now engaged in evangelism, led the singing, preached twice and had charge of the afternoon prayer services. He is a graduate of Queens College and is thoroughly consecrated and fire-baptized young man for whom we predict a great future if he remains in this evangelistic ministry. There had been much prayer preceding this meeting and it was carried on in prayer. This is always the best assurance of a revival. While the membership of the church is not large, its influence reaches out into the whole city and there were good congregations and a very splendid interest manifested, so much so that I was asked to remain over an additional week, which on the whole was the best of the series. Dr. Wiseman presided throughout. He is a fine preacher, a scholarly expositor of the Word, free from doctrinal or other side-issues, and while managing the school during the year is open for camp meeting engagements, having already filled acceptably such camp platforms as Hollow Rock in Ohio and Stoneboro in Pennsylvania, besides many of the Canadian camps. His address is 910 Bank St., Ottawa, Canada.

Closing Friday, Feb. 10 in Ottawa (the revival did not close, being carried on by the Holiness Movement brethren) my next stop was at Ann Arbor, Mich., for Sunday afternoon and evening, Feb. 12, being entertained in the home of Mrs. S. G. Sleicher who carries the burden for the newly formed Ann Harbor Holiness Association. Brother Harris, father of the noted singing evangelist, Miss Ruth Harris, is pastoring this work and it is expected that the writer will conduct a two-weeks' meeting there sometime in the late spring or early summer. The writer's present address is 1005 Atlas Bank Building, Cincinnati, Ohio.

J. F. Knapp.

GOOD MEETINGS.

"Great peace have they which love thy law." These are days of great peace to my soul, and great victory in his work.

The first day of the new year we opened the battle at Ashland, Ore., from there to Medford, then to Roseville, Calif., and from there to San Jose. Out of forty-three nights we preached forty-one, spent one night on the train, and one night we rested. We saw a hundred and seventy-two seekers pray at the altar, most of them finding victory. During January and February we helped five pastors in revivals, preached at two places as we passed through, traveled five thousand miles in nine States, and am feeling fine, and ready to press the battle of holiness. To Jesus be all the glory!

We are slated to begin revival services in Savannah, Ga., about the middle of March. Please remember us in prayer.

M. M. Bussey.

Redlands, Calif.

REPORT.

I am reporting that Jesus has been good and merciful to me to let me have a part in publishing his great salvation in the ministry of prayer and his Word.

Have been busy most of the time since September 1. First meeting was held in an aged M. E. country church, near Davis, Mo. It was the first church built in the county, erected during the war of the sixties. The crowds who used to pass over its thresholds are now no more among men. Many happy, strong, praying Christians of that congregation are held in sacred memories still.

God gave us good crowds, and some souls there. Next we went to Hannibal, Mo., for a week. It is always a time of refreshing and blessing to meet that company of true blue, blood-washed saints and be privileged to worship with them. God bless them more and more.

At Allentown, Ill., we had a good start in attendance and some interest manifested, when a real downpour rain came, raised the river, melted the roads to mud and as we were dependent on country people for attendance, we were disappointed.

We have held several meetings at Sullivan, Ill., before in city meeting. Some choice prayers live there, but a wave of the flu cut our attendance and Christmas festivities were already in the minds of the people.

Helped Captain Overstake, of Salvation Army, Bloomington, Ill., two weeks in his Indoor Winter Camp Meeting. Had sawdust on the hall floor and a tent stretched to give the camp meeting effect in appearance.

Sister Elsie Anderson was my co-laborer in the first of the meeting. God gave us souls both in pardon and purity, for which we praise him. Not so many as we wanted however.

I am in Salvation Army Hall at Canton this week, in the same kind of an effort. God has been good to us and given us souls in each service. Praise him.

Next week I'll be with the Nazarene people in Bloomington, Ill. Their church had a fire Christmas time. They have it repaired and will have a week's meeting as a kind of opening.

I am like one newly from the fountain. Oh praise the Lord for the freshness of his grace and blessings. The way is so delightful in a full devotion to him and his will.

Della B. Stretch.

A GREAT REVIVAL AT GLEASON, TENN.

On the fourth Sunday in February we opened fire at the M. E. Church, South, in Gleason with Evangelist E. O. Hobbs, of Cynthia, Ky., at the gun. The meeting continued three weeks including four Sundays. Bro. Hobbs preached a simple but powerful gospel. He is faithful and fearless in the presentation of the word of God. He denounces sin in no uncertain terms and holds up a Christ who is mighty to save unto the uttermost.

There were a number saved and sanctified. Church members who had never known the Lord in regeneration prayed through and got a "know so" salvation. Conviction came upon many for either pardon or purity. Some walked in the light and were blessed, while some rejected the counsel of God against themselves and missed the promised land still to wander in the wilderness. Many took their Canaan

of perfect love by faith and went in and got the joy of God in their souls.

Some tobacco users, cigarette smokers, got under conviction and gave up the filthy habit. It will take eternity to reveal all the good done.

This meeting was an answer to prayer and the deep-seated desire of the pastor and his official board. I am expecting results from this meeting for some time to come. Sinners are thinking and believers are hungry for the blessing of a full and complete salvation and for that holiness without which no man shall see the Lord. May the Lord increase the tribe of those who stand with Bro. Hobbs, both as laymen and preachers.

If the Methodist Church would be true to God she would be the most powerful enemy of the devil in all God's universe. May God send a revival of old-fashioned Methodism.

M. C. Yates, Pastor.

COTTAGE GROVE, OREGON.

Our meeting at Cottage Grove, Ore., was not a large one in regard to crowds, finances, etc., but it was big with mercy and blessings to two churches—the Nazarene and the Free Methodist.

This closed one of the most remarkable campaigns in all our evangelistic career, lasting eighteen months in Washington and Oregon. Hundreds sought and found God in pardon, reclamation and entire sanctification. It pays to pray, as never before. Hallelujah!

An old friend of the writer's has given him a splendid new gospel tent—40x60 feet. We open fire in Pasadena, Calif. April 1st to June 10th—about ten weeks. Be near both the Nazarene and Pilgrim schools. There will be three of us—Mr. Floyd Hawkins, evangelist, Walter O. Harris and myself. We will invade the Southern States this summer, and on for two years. Ten thousand blessings upon all The Herald force and friends!

Fred St. Clair.

UNION MEETING AT GRANT CENTER, S. D.

We have just witnessed what many say is the greatest revival meeting held in this community in many years. The meetings were held in the Evangelical Church of Grant Center. People came from far and near, and great crowds attended the meeting. At the Sunday evening services many were turned away for lack of room.

Dr. W. A. Vandersall, of Findlay, Ohio, was the evangelist and preached the full gospel of Christ with great power and unction. Multitudes came forward and bowed at the altars, some seeking forgiveness and pardon and many believers seeking the experience of Entire Sanctification.

Dr. Vandersall is one of the great preachers of full salvation. He is a man of rare gifts and exceptional ability, and preaches with great earnestness and unction. His messages are clear and forceful, and he has a way of presenting the most rugged truths with such love and kindness that he wins his hearers. He is indeed a safe and sane preacher of the Wesleyan Doctrine of entire sanctification.

It was our privilege to attend many of these meetings and share the blessing of his gracious ministry. We were inspired, enlightened, and built up in the most holy faith, and we press forward with new courage. May God's richest blessing abide with him in his great work.

H. W. Blackburn,

Pastor First M. E. Church, Milbank, S. D.

MINNEAPOLIS, KANSAS.

It has been a long time since we have reported to your paper, but feel that it is about time that we do so. We have been constantly in the battle since our last report. Since January 1st we have been working in Kansas. January 1st we started a meeting at Wellsford, Kan., where about 35 knelt at the altar and received a blessing upon their souls. This was a very hard place as the church (M. E. Church) was divided. Before the meeting closed they were a united people, God blessing them in a remarkable way.

From there we went to Haviland, Kan., and had a meeting with the Quakers. We conducted a few services in their college where about 20 were reclaimed or consecrated their life to God. In the revival services at the church not many souls came out to the altar, but a letter since from the pastor says a good and lasting work was done.

From there we went on to Minneapolis, Kansas, where God met with us in a remarkable way. Eternity alone can only tell how many really prayed through to victory. About 60 knelt at the altar and were either reclaimed, regenerated, or sanctified. This Methodist Church has not had a revival of old-time salvation in about 25 years and to say they needed a revival is expressing it mildly. We gave an altar call the first Sunday night, when ten came. One young man who was saved the first night has had a definite call to the ministry. Two young men were called in the meeting to the ministry and one young lady to the missionary field. Twenty-seven were taken into the church, and a report from the pastor says 65 at prayer meeting and church filled at services to hear their pastor, Rev. Alexander Bryans, a man of God, whom, with his good wife, are leading them on to a greater victory.

Wife and I have a desire to go to the Southern field this summer and will be glad to correspond with any pastors wanting the old-time salvation preached from their pulpits.

J. L. Carothers and Wife.

P. S. We opened up in M. E. Church here (Barnard) last Sunday and have had over 30 at the altar this week. Expect a great victory here.

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(Continued from page 1)

Testament teaching for them to be elected by the vote of the ministers and laity over whom they preside. I am not saying this would be best; I am simply telling you that there is a very general feeling that such a change should be made in the polity of Methodism.

To be candid with you, the whole situation is a bit painful to me. I did devotedly love old time Methodism, with its discipline, its consecrated people, its evangelistic ministry and its devout men in the high offices of the church. My whole heart was satisfied and restful, I may add, genuinely happy, in my confidence and devotion to my church, but there is a feeling that a great change has come; many of our people are appalled at the course of study, at the skeptical teaching in many of our schools, at the fact that there is very little said in our literature with reference to the great fundamental doctrines of the Bible, once so dear to Methodist hearts.

Multitudes of people, north and south, are disturbed, confused and uneasy; they are earnestly asking if there will be a return to the faith of our fathers, or if there will be widespread rebellion and the organization of a new Methodism, with less of officialism and more of a passionate evangelism and heroic devotion to Bible truth and insistence on vital Christian experience.

I hear much on this subject and I must write more about it. With your permission I shall tell you what I think will most likely characterize the Methodist Church of the future, if it should ever become necessary to organize another Methodist Church.

Faithfully yours,
 H. C. MORRISON.

A Gracious Week in Birmingham.

Dr. Arthur J. Moore, Pastor of the 1st Methodist Episcopal Church South, invited me to preach a week in his great church.

First M. E. Church, in Birmingham, came into prominence under the pastorate and ministry of Rev. George R. Stewart. He was easily one of the most attractive and interesting preachers in all the land. His devotion to Bible truth; his faith in and love for Christ; his wide knowledge of men and things; his quick wit; broad, good humor; his pathos and eloquence, made him master of the multitude in pulpit or on the platform.

George Stewart had the courage, the kind-

ness and the aggressive daring enterprise that enabled him to win the confidence and love of men, and to lead them in getting things done. He loved righteousness, hated wickedness, and went about condemning sin and doing good. Wherever he was announced eager crowds flocked to hear him, and having heard him once, they gathered their friends and hastened to hear him again.

When George Stewart died, who could take his place and carry forward his work was a question common in church circles throughout the connection. The heavy task fell upon the broad shoulders of Arthur Moore, a boy from among the people. Reared in decent poverty, worker among hard strong men, a reckless sinner, a broken hearted penitent at the altar of prayer, powerfully converted, a call to preach, a college student at old Emory, a circuit rider, a revivalist, for years great success as an evangelist, a man among men holding great revivals in our greatest churches, the pastor at Travis Park Church in San Antonio, Texas, where he enlarged the auditorium to twice its former capacity and it was packed with large multitudes to listen to his remarkable ministry, a man of tender heart, brave spirit and a Wesleyan Gospel preacher touching all the keys from preventient grace to perfect love.

When Stewart died, Moore was called to take his place. Under God he has met the difficult obligation victoriously. Last year six hundred members were added to the Church, which now has nearly four thousand people in its membership. The church budget went quite beyond anything in its past history, and the First M. E. Church and the city of Birmingham realize that they have a man brave and strong to stand in the place of the preacher they loved so well.

I have known and loved Moore from the ground up. He wrote me he wanted me to come and preach a series of Gospel messages to his people. If I would come he would invite a host of preachers to attend the services. He said some things in his letter that touched my heart very deeply. I destroy thousands of letters that come to me, but I kept this one to file away for my children to read in time to come. I was with Moore six days. Preached twelve times. The crowds were wonderful. The response was delightful. My heart was thrilled. The preachers came from many quarters, it was almost like an annual conference. Dr. Moore said there were two hundred preachers present, they were of many denominations. I found a very stalwart group of pastors of my own church. The north Alabama conference has a league of "Faith in Life" of one hundred members, and they are standing bravely for the Bible. May God Bless them.

I had delightful fellowship with many of the brethren, especially with Dr. M. E. Lazenby, the brilliant editor of the Alabama Christian Advocate.

One of the most pleasant features of the visit was my meeting with Dr. J. C. Morris, a saintly soul who was for many years a beloved pastor in Louisville. Dr. Morris is now ninety-three years of age, well preserved, Dr. Moore's assistant pastor, visiting and praying in hundreds of homes. I have not met with a man in many years who was more refreshing to my spirit than Dr. Morris. I wish we could have him visit Louisville, he would be a blessing indeed.

Dr. Moore gave me the fullest liberty in his pulpit, and the blessed Holy Spirit rested upon me graciously in preaching the word. It was not intended to be a revival. A revival is to be held a few weeks later when Bishop Ainsworth will be the preacher assisting Dr. Moore. May the Lord greatly bless the meetings. I must have shaken hands with a thousand people who assured me they were greatly helped by the Gospel messages.

I came to Birmingham on my return from California. Wife met me there. From there we went for two weeks rest in Miami, then on to the Orlando Camp Meeting.

A SOLITARY WAY.

MRS. H. C. MORRISON.



WE often forget that we were created to have companionship with our Maker; that we do not find our intended sphere until we find it in Him in whom we live, move and have our being.

For years there was a diversity of opinion as to what was the center of the solar system, and for some time the Earth was considered as its center, but *everything went wrong* so long as that theory was held. Afterward, it was discovered that the sun was the center of the solar system, and then the planets moved harmoniously.

It is so with our lives; we never become adjusted to our sphere until we make Christ the center around which our ambitions, plans and aspirations revolve. When this is true, everything else moves in perfect accord and life is worth while.

But what has this to do with "A Solitary Way?" Much, every way, for there is but *one way* and that is the way that is marked by the feet of him who did no sin, neither was guile found in his mouth. If we would follow him, we must go the lone way of the cross—the narrow way upon which no ravenous beast is found, nor sin to defile and destroy. It is a way that is marked by misunderstanding, suffering and oftentimes disappointment, but it is the highway over which the unclean cannot pass, and which leads to the city whose builder and maker is God.

I came across the following beautiful poem which expresses this lone pilgrimage better than can my feeble words, so will give it to my readers that they may enjoy it with me.

"There is a mystery in human hearts,
 And though we be encircled by a host
 Of those who love us well, and are beloved,
 To every one of us, from time to time,
 There comes a sense of utter loneliness.
 Our dearest friend is 'stranger' to our joy,
 And cannot realize our bitterness.
 'There is not one who really understands,
 Not one to enter into all I feel,'
 Such is the cry of each of us in turn.
 We wander in 'a solitary way,'
 No matter what or where our lot may be;
 Each heart, mysterious even to itself,
 Must live its inner life in solitude.

"And would you know the reason why this is?
 It is because the Lord desires our love.
 In every heart he wishes to be first.
 He therefore keeps the secret key himself
 To open all its chambers and to bless
 With perfect sympathy and holy peace,
 Each solitary soul which comes to him.
 So when we feel this loneliness, it is
 The voice of Jesus saying, 'Come to Me,'
 And every time we are 'not understood,'
 It is a call to us to come again,
 For Christ alone can satisfy the soul,
 And those who walk with him from day to day,
 Can never have 'a solitary way.'

"And when beneath some heavy cross you faint,
 And say, 'I cannot bear this load alone,'
 You say the truth. Christ made it purposely
 So heavy that you must return to him.
 The bitter grief, which 'no one understands,'
 Conveys a secret message from the King,
 Entreating you to come to him again.
 'The Man of Sorrows' understands it well,
 In all points tempted, he can feel with you.
 You cannot come too often, or too near—
 The Son of God is Infinite in grace,
 His presence satisfies the longing soul,
 And those who walked with him from day to day,
 Can never have 'a solitary way.'"

Monthly Sermon.

REV. H. C. MORRISON.

THE MIND OF CHRIST.

Text: "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

ONCE thought the text required more than was possible for the human, however, as I study the Scriptures I find it is possible, practical and necessary in order to a true Christian life to have in us the mind of Christ.

We must remember that the Apostle has no reference to the *intelligence* of Christ. In this sense, the mind of Christ is infinite and is quite impossible for the human. If in the study of the text we substitute the word *mind* with the word *disposition* we shall more readily grasp the thought the Apostle wishes to convey.

The object of the Christian religion is not only to save men from the consequences of a sinful life, but to save them from sin itself. Redemption is to bring man back to the original purity of the first lovely pair; not that man can ever reach a state in this life that will enable him to hand down to posterity inherent righteousness, but that every fallen man, individually, may be born again—made in Christ a new creature. In a word, the grand object of Christianity is to make sinners by the power of the Atonement as much like Jesus as it is possible for the human to be like the divine. Hence, it is the duty of every Christian to cultivate the disposition and duplicate, as nearly as possible, the character of the Son of God.

The importance of living right cannot possibly be overestimated. The Holy Scriptures have by no means been silent on this subject, but from the Ten Commandments written by the finger of God on Sinai, to our Lord's Sermon on the Mount, line upon line and precept upon precept, the path of duty to our Maker and our fellow man has been marked out with great care and plainness. We have not only had precept but we have also had example. Jesus Christ came into the world, lived and labored among men and, although he was closely watched by those who would have gladly detected in him the least discrepancy, there is not on record against him a single unwise word or improper action. A short time before his ascension, he said to his disciples, "I have given you an example."

It is much more difficult to originate than it is to copy or to imitate. Hence, surrounded by many difficulties, we have this advantage: we are to copy the example of Christ. It is the purpose of this sermon to tell in plain and simple language how we may be like Jesus; what it means to have in us the mind of Christ—the disposition and attitude of our Lord.

Much might be said with regard to his obedience to the Father; the patience with which he labored, the zeal with which he spread abroad his teachings, the fortitude with which he suffered, and the general humility that characterized every act of his life; but it is my purpose to speak especially of his obedience to the Father and his mercy toward the sinful, and to urge upon all the importance of following his example and cultivating his disposition in these essential particulars.

Early in his ministry, Jesus said, "I came not down from heaven to do mine own will, but the will of him that sent me." Even before this, when his disciples urged him to partake of food which they had prepared for him, he said, "I have meat to eat that ye know not of." When his disciples said, "Hath any man given him ought to eat?" he said, "My meat is to do the will of him that sent me, and to finish his work." When the shadow of the cross was falling over him and the bloody sweat was bursting from his face, he prayed to the Father saying, "Father, if thou be willing remove this cup from me; nevertheless not my will but thine be done." Paul says "he humbled himself and became obedient unto death, even the death of the cross."

We certainly have a wonderful example of obedience here in our divine Master. We will do well to lay this to heart. No degree of faith or service releases the Christian from a careful and strict obedience to the law of God. Obedience is the foundation stone of Christian character. To search the Scriptures, to know his will, to pray and trust for light, strength and guidance to do his will, is the spinal column of Christian manhood and womanhood. Watchful obedience in the little, as well as in the larger things, means much to the soul. No doubt, to live an obedient life would make one peculiar, to appear eccentric; might subject one often to ridicule and sometimes to persecution, but the platform of obedience is built directly under the open windows of promise and blessing.

The faith that falls short of leading a man to search the Scriptures and regulate his life according to their instruction, the laws and the truths laid down in them, is a dead faith. Certainly we are saved by faith, but that faith that fails to bring a soul into conformity with the law and will of God is not a saving faith. We should remember that Jesus has said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And as if to impress this important truth indelibly upon our minds, we read the same in the very last chapter of the New Testament, "Blessed are they that do his commandments that they may have right to the Tree of Life and enter in through the gates into the city." The language of Samuel to Saul comes home to many of us laden with bitter reproach, "To obey is better than sacrifice." Shall any intelligent, moral being with all these scriptures looking us squarely in the face, make any pretensions to a religious life, and yet habitually and wilfully violate the laws of God legislated for the just, equal and happy regulation of human society and our attitude of humble and constant obedience to our heavenly Father? It were better to make no pretention to religion than to trifle with God.

I now call attention to the attitude of our Lord to sinners. His mission in the world was truly a mission of mercy. Jesus came to seek and to save the lost. This was by no means an easy task. Nothing but infinite mercy could have led him to undertake the solution of the great problem of sin. It seems that in order to save men, he must hunt them up, search them out, and come in to close contact with them. In tears and sweat and blood, he wrought out and announced to the world the plan by which God might be just in the justification of the ungodly. Our Lord Jesus was not merciful in a general sense only, but in a special sense as well. Whoever came to him that was in any wise turned away without compassion? Upon what would our hope rest but for his compassionate mercy? Mercy is a great central fact in the Atonement. Take it out of the Bible and that good Book has no promise for us. Mercy is the keystone in the arch of the plan of human redemption; remove it and the whole structure will fall into ruin. It is the electric light of Christianity that is illuminating the prodigal's return road to the Father's house. It is the magnet of the Church that must draw the world to Christ. The Lord Jesus wants us to have within us his mind and practice among our fellow-beings this same attitude of mercy. It is a pearl of great price. The Christian heart must know how to bear and forbear, how to forgive those who sin against us, how to follow up and seek to save the lost, how to bless

and help the unworthy, how to support the weak, to be patient toward the feeble-minded, to give succor and assistance to the unworthy, to hold on, to pray for, and to love those who backslide again and again. Jesus taught us this, Jesus practiced this. This has been the attitude of Jesus toward us in the past. Can we who are so dependent upon the mercy of God refuse mercy to the objects of his love? Shall we not pray earnestly that our Lord Christ may put his mind in us? May he, by the Holy Ghost, work in us his own disposition of obedience toward the Father and compassion toward our fellow-beings so that we shall follow with untiring feet the lost sheep, lift up the fallen and bear the burdens of the weak? Let us be careful to cultivate in ourselves this quality and disposition of our great Exemplar that will lead us to feed the hungry, clothe the naked, forgive the erring, throw the veil of charity over the faults of our brethren and sisters, and pray for the salvation of our enemies.

Shakespeare wrote almost like one inspired when he penned those immortal words:

"The quality of mercy is not strained;
It droppeth like the gentle rain from heaven
Upon the place beneath. 'Tis twice blest,
It blesses him who gives and him who takes.
'Tis mightiest in the mighty,
It better becomes the throned monarch than
his crown.
'Tis an attribute of God himself, and earthly power
Doth show likest God when mercy seasons justice."

O, that such divine life may be wrought in us by the Holy Ghost that we shall go forth into life filled with the Spirit of obedience to our God and mercy toward all our fellow-beings.

Charles G. Finney on "How To Preach to Convert Nobody."

1. Let your supreme motive be popularity rather than salvation.
2. Study to please your congregation and to make a reputation, rather than to please God.
3. Take up popular, passing and sensational themes to draw the crowd, and avoid essential doctrines of salvation.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
5. If asked, "Is it wrong to dance, play cards or attend the theatre?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."
6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.
7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.
8. Make the impression on worldly church members that God is too good to send any one to hell, even if there is any hell.
9. Preach the universal Fatherhood of God and brotherhood of man so as to show that no second birth is really needed.
10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."
11. Avoid seriousness, alarm and earnest efforts to pull sinners out of the fire, and the old-fashioned idea that the church is a rescue mission.

Amazing Grace.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.

Abbie C. Morrow Brown.

No. 1.

Text. "Helpers of your joy." 2 Cor. 1:24.

Story. Little Dora was the joy of her mother, she was always such a cheerful little helper. She went flying upstairs for mother. Wheeled baby in his buggy. Gave her pet doll to baby sister. Gathered strawberries for supper. Never grew weary of being a helper.

Poem.

Just wait and I will tell you true,
They can work in Jesus' way,
Be a helper every day.

Prayer.

Lord, fill me with Thy love so tender,
That I to all glad help may render,
With most willing heart and service free,
As if the help were done to Thee.

No. 2.

Text. "O Lord... when I call answer me speedily." Psa. 102:1, 2.

A "call" is a quick sentence prayer. Story. Yesterday, my husband hunted for his slippers. Then he said, "Abbie, have you seen my slippers?" I replied, "No, dear." Then I called silently, "Lord, show him where they are." Instantly he found them.

Poem.

"What is prayer?
It is the soul's earnest cry,
To the throne of God on high,
It is our letter of love,
Sent to our Father above."

Prayer.

Heavenly Father,
Thank you for the things prayer changes,
And greater yet that we may see,
As every day we faithful be,
In everything to look to Thee.

No. 3.

Text. "Give and it shall be given unto you." Luke 6:38.

Story. Bettie longed for a pretty 50-cent doll she saw in a store window. They were poor. It had taken a long time to save the 25 cents she had. One day coming from school she picked up a quarter, and told her mother, that now she could have the doll. Mother said, "Suppose a poor little girl lost it." The tears came to her eyes but she went where she found it and met a little girl weeping, who said, "It was our last quarter. We just moved here, and baby needs milk." Bettie gave her the quarter she found and also her own quarter and went home sobbing. Her mother comforted her and in the morning she found the doll on her pillow.

Poem.

"Not what we gain,
But what we give,
Measures the worth
Of the life we live."

Prayer.

Heavenly Father,
"I thank Thee for the perfect gifts
Descending from the skies,
But most of all I thank Thee, for
grace that lifts,
Me, when I seek to rise."

No. 4.

Text. "I know whom I have believed." 2 Tim. 1:12.

Story. A man met a boy and asked what he was doing. He said, "Flying my kite." The man looked up but could see no kite and said so. The little boy answered, "I know it is there for I feel it pull." The man took the string and he too felt the pull. Jesus is in heaven. We cannot see him but every time we believe a promise and every time he hears a prayer we feel the pull and know he is there.

Poem.

We cannot always see the way
To heights above,
But when we always trust and pray,
We feel his love.

Prayer.

"Thank Thee for Jesus up in heaven,
And every promise that he has given,
For faith that binds us to Thee, there,
And send to us the answered prayer."

No. 5.

Text. "I have loved you." John 13:34.

Story. A little girl played that her doll was naughty and shut her up in a dark room.

Poem.

"I've often sat here and wondered

Whatever the reason could be,
That no matter how naughty I've
been to her,

Mama's always so good to me.
"Today, when my very best doll tore
her frock,

I punished her most severely,
And locked her up in a cold, dark
room,

Till she should repent sincerely!
"But after I turned the key in the lock
I felt so unhappy and sorry and
sad

That I just had to bring her out
again,

For I loved her, though she was so
bad.

"Then it came to me all of a sudden,
As I rocked with my doll on my
knee,

That mama is only Jesus' big girl,
And her very best dolly is me!"

Prayer. Lord, help me to appreciate how mother loves me.

No. 6.

Text. "We love him because he first loved us." 1 John 4:19.

Story. A poor, homeless little girl was brought to a Wanderers' Home. The teacher of the children told the Superintendent that she could never get the child to smile. He took the little waif on his lap and told her he had lost his own little girl and wanted her to take her place. A gleam of life came to the sad face. He gave her a penny and told her to go and buy candy. He put a few pieces of paper on the floor and when she came back he asked her to pick them up for him. When she went to the school room again some one asked, "Mary, what makes you look so happy." "O, I've got someone to love me! Some one to love me!"

Poem.

"I love him, O I love him,
With a love that ne'er could be
Had not God first sent Jesus,
With a love that first loved me."

Prayer.

"Give me a love that's rich in all,
For every need love has to give."

No. 7.

Text. "Be thou an example." 1 Tim. 4:12.

Story. A little boy, the only Christian in the school, was teased, taunted and persecuted by the other boys. He never answered back or became angry but treated them kindly. At last they did not trouble him. One little boy said to him, "Charlie, when we get religion we want just the kind you have."

Poem.

"Just where you stand in the conflict,
Just there is your place,
Just where you seem to be useless,
Keep a smile on your face.
God placed you there for a light,
Always let your light glow,
Then others will want to do right,
And follow you, I know."

Prayer.

Help me always to be kind and true,
In all I say or do,
That others may follow Jesus too.

Dear Aunt Bettie: Is there room for a little Texas girl? I will try to not stay very long. This seems to be such a merry crowd. I enjoy such good company. The most of you are strangers to me, but I trust you are not strangers to God. I go to church, Sunday school and Literary school at Branchville. We have a good three-teacher school at Branchville. My teacher's name is Miss Rushing. I like her fine. I am in the fifth grade. How many of you cousins read the good literature of M. K. Whitmer, Lincoln, Neb.? I do, and I sure do think it is good literature. I have a lot of good tracts such as, Charlie Cholson, Tommie Brown and John 3:16. I think they are wonderful. Cousins, what verse in the Bible contains all the letters in the alphabet except the letter J? How many of you cousins like music? I sure do enjoy both vocal and instrumental music. I hope some day to be a song evangelist. I read so much of Asbury College I sure would like to go there some day. I heard some one say Mr. W. B. was after the longest letter, so I will close with lots of love and best wishes to Bro. Morrison, Aunt Bettie and all the cousins. Lois Dodd.

Rt. 1, Maysfield, Tex.

Dear Aunt Bettie: This is my first letter to page ten of The Pentecostal Herald and as I have not seen many letters from the cousins of the good old Hoosier state, I am just taking a chance by writing you on this winter night. I am sending you some poetry which I composed almost one year ago. It was printed in a church paper and went into nearly every home in this township, so my friends have learned through this why I have quit attending dances, movies and other worldly places. I love Jesus with all my heart and hope to go to school in a few years from now and prepare to work for him. Now, I will give you my poetry which I composed all by myself while I was looking for something to do in school one day last winter.

"My Conversion."

It was only a year ago last December
And the time I well remember;
When a loving Savior I did find,
I was His, and He was mine.
With joy, peace, happiness, and rest,
I was supremely blest;
Until the devil's revival was started
And I, from my Savior was parted.
Satan led me into the deepest of sin,
And I followed very closely with him;
While far from my Savior I could not pray,

So very fast, my footsteps did stray.
He led me into the world, the sights
to see,

And always stayed very close to me;
I was being led in a path that led to
hell,

For there I would have to dwell.
Destruction is darker than the darkest
night,

And oh! what a terrible sight;
For about six months I followed him,
And stayed in the broad path of sin.
At last, I realized my awful doom,
If I did not turn away, and that very
soon;

I then started to church and Sunday
school,

And began to obey the "Golden Rule."
I found a Christian friend one day,
Who helped me, my footsteps to stay;

To my loving Savior I did flee,
And He constantly abides with me.
As I travel on to my journey's end
I shall always remember this dear
friend,

One who is so kind and true,
Always ready to help even you.
When the cares of this life are o'er,
And I to the brighter world soar;
The sights I see will be so grand,
That I will know I've reached heaven's
land.

I hope you will not think this story
too long for the first letter, Aunt Bettie.
Praying God's blessings on you.
In Jesus,
Miss Ethel Brown.

Tefft, Ind.

Dear Aunt Bettie: Will you let a
little girl from Missouri join your
happy band of boys and girls? My
grandfather Denton takes The Herald
and has taken it for thirty-six years.
He is 73 years old, and he thinks that
it is the best paper that there is. I
think that it is a good paper. I like
to read page ten. I am eleven years
old, and in the sixth grade. I go to
Sunday school almost every Sunday.
I have dark brown hair, brown eyes,
and am about four feet, ten inches
tall, and weigh about 90 pounds. I
have two sisters, one eight and the
other fifteen. My first name begins
with F and ends with E. Who can
guess what it is?

Elizabeth Henry.

Rt. 2, Hardin, Mo.

Dear Aunt Bettie: Here comes a
little Milam county boy to join your
happy band of cousins. May I sit
near the front so I can hear every
word Mrs. Abbie C. Morrow Brown
says? I sure do enjoy her talk. I
am ten years old and in the third
grade. I go to school at Branchville.
We have a good three-teacher school.
My teacher's name is Miss Raylie. I
like her fine. I had to miss school to-
day as we live three miles from
school and it is too far to walk. I
sure do hate to miss the boys and I
have such jolly times playing. How
many of you cousins earned a little
Testament by selling Scripture motes-
for The Pentecostal Publishing Com-
pany? I did and it sure is nice. I
read it every day. I hope to be a
great preacher like Bro. Morrison
some day. My grandma takes The
Herald and I sure do like to read it.
Now please hand me my cap and I

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will slip out while Mr. W. B. is asleep
for I hope to see this in print as I
want to surprise grandpa, grandma
and cousin Martha. Love and best
wishes to Bro. Morrison, Aunt Bettie
and all the cousins.

C. Wesley Dodd.
Rt. 1, Maysfield, Tex.

Dear Aunt Bettie: As I am a new
subscriber to The Herald, I feel led
of the Lord to write a piece to the
Boys and Girls' Page. I love the
Lord and want to win souls for him.
I have been saved almost five years.
I am also sanctified and kept each
day by his power. I love God's word
and read several chapters each day. I
belong to the M. E. Church, South.
I love to go to Sunday school and
church. I love to read The Herald
and find it good from start to finish.
I would love to see it enter many
homes. I am sending some names to

the editor for him to send a copy to. May the Lord bless the editor and each reader. Pray for me.

Gracie Martz.
Crittenden, Ky.

Dear Aunt Bettie: Will you please give room for a Kentucky boy to enter your happy band of boys and girls? I sure do hope Mr. W. B. is out feeding his chickens when this arrives. I have light brown hair, blue eyes and fair complexion and am fourteen years old. My birthday is October 19. Have I a twin? If so, please write to me. I am the youngest boy at home. I have one brother at home and one sister, and have two sisters and one brother married. My Aunt takes *The Herald* and I sure do enjoy reading it, especially page ten. My aunt is sick in bed all the time and I would be glad you Christian boys and girls would remember her in your prayers. As this is my first letter to *The Herald* would like to see it in print. My sister has written to *The Herald* cousins.

Charles Harris.
Rt. 1, Box 59, Corbin, Ky.

Dear Aunt Bettie: Would you let an Oklahoma boy join your happy band of boys and girls? We have been taking *The Herald* for years and I sure enjoy reading page ten. I enjoy reading the fine sermons; it makes me want to live better. I live at Bethany, Okla., where the Bethany Penial College is located. I would like to see some of you cousins attending this college. I wonder how many of you cousins who have your sins all under the blood? I can truly say that my sins are all under the blood. I am between fifteen and twenty years old. Who can guess my age? I would like to see this in print as this is my first time to write to *The Herald*. Would some of you cousins write to me? I will answer every letter received.

Clarence R. Wright.
Box 1004, Bethany, Okla.

Dear Aunt Bettie: Will you permit a little Kentucky girl to join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I have blue eyes and light brown hair and fair complexion and am six years old and in the first grade. I have two sisters younger than I am. I hope Mr. W. B. is out visiting when this arrives, so hoping to hear from you cousins will try and answer all letters received. Will come again some time.

Aleen Mitchell.
Rt. 1, Box 58, Corbin, Ky.

MOTHER'S DAY.

Mother's Day will soon be here again. Every Mother's Day service should be better than the one preceding it. The 1928 services should be the best ever held. Dr. Robert L. Selle of Rogers, Ark., has a new suggestion and plan to make Mother's Day exercises very beautiful and impressive which he will send to anyone on receipt of a stamp for reply.

NOTICE TO CAMP MEETING COMMITTEES.

Since the summer of 1924 I have given myself entirely to work with the churches, and have not accepted any work that was not sponsored by the church officially. I did this because I believed that by so doing I might be more effective in bringing the message of complete redemption through our Lord Jesus Christ. I have been kept busy, have seen several thousand people converted, and many sanctified. But I have not been entirely satisfied with the experiment, and I am hereby announcing myself for any and all kinds of camp meeting, convention, and association work with properly authorized committees. I can be reached at either 119 Parkside Ave., Syracuse, N. Y., or at Oskaloosa, Iowa. I am ready for immediate service. I have room for two or three camps for the coming season.

References: Dr. Joseph Owen, University Park, Ia.; Dr. H. C. Morrison, Louisville, Ky.; Rev. S. H. Turbeville, Oskaloosa, Ia.; Rev. John Paul, Upland, Ind.; Rev. Will Huff, Morningside, Ia.; Rev. Guy Wilson, 3 Brewster Terrace, Brookline, Miss.

H. E. Copeland.

IMPROVING IN HEALTH.

Evangelist George W. Willis, D.D., of North East, Ohio Conference, who has been convalescing for some time, due to two severe surgical operations, is gradually improving in health and hopes ere long, to take up his evangelistic work, in part at least. He can be addressed at his home address, 1605 E. 93rd St., Cleveland, Ohio.

NOTICE.

Rev. Henry E. Chace, a splendid young man of the Evangelical Church who has had a number of years experience as pastor, will be open for engagements either as a special evangelistic singer or to preach in churches or camps during the summer of 1928. He is a splendid young man whom we can unhesitatingly recommend.

C. W. Butler.

SALE CITY, GA.

Rev. W. W. McCord, of Sale City, Ga., writes for all to pray for his next revival, which will open his spring campaign in the large tabernacle of Ware County Holiness Association, Waycross, Ga., April 29-May 13. He invites the sick, blind, maimed and halt of all kinds to meet Jesus in these services for their healing. People attending from over Georgia, Florida and other adjoining states will find board and lodging at reasonable rates.

RECOMMENDATION.

Just a word to the readers of *The Pentecostal Herald* concerning Rev. and Mrs. J. L. Vaughn, whom we learn are available for evangelistic meetings. Bro. Vaughn is a zealous and talented young man, and has had some pastoral experience in the M. E. Church. He rings clear on the doctrine of holiness, and will go any place there is an open door to preach full salvation. His wife is a worthy assistant, furnishing special songs with the guitar. We are sure there are those in the Eastern States who will be glad to use them. Write them at 5 Robinson Place, Plattsburg, N. Y.

Roy L. Hollenback.

REQUESTS FOR PRAYER.

Rev. W. C. Bowman: "We earnestly solicit the prayers of all God's people for tent meeting to be held at Morral, Ohio, from May 8 to 29, 1928."

F. A. B.: "Please pray that a mother may be restored following an operation, so she may return to care for her small children."

Pray for a Spirit-filled revival at Herndon, Va. A Friend.

Pray that God will give me strength to stand the awful trouble I am passing through. A Reader.

Miss L.: "Pray for my sister that her health may be restored."

Mrs. C. B.: "Please pray for my husband who has been led astray."

HAVE YOU READ THE BIBLE TODAY.

Mrs. J. M. Hooks.

To us it is the oldest surviving monument of the human intellect and reveals to us the character of God our Creator. It is part of the national mind, and the anchor of national seriousness.

God's word is very rich, very beautiful. Our greatest treasure as guide to lead on to that beautiful vision, the one in the closing scene of earthly life and the entrance to life immortal.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying. A mind rightly disposed will easily discover the image of God's wisdom in the depths of its mysteries, the image of God's sovereignty in the majesty of its style, the unity, harmony, symmetry, holiness, purity and goodness, as a lasting fountain for us.

The Bible opens before us the way of salvation through a Redeemer, unveils to our view the invisible world, and shows us the final destiny of our race.

The Bible is adapted to every human need and condition. Not only is it read in all Christian pulpits, but it enters every habitation. It comforts the living when death claims their loved ones. In it we find the sacred formula for the baptismal rites, in feeling it is our strongest shield, it is our lamp through the dark valley of sorrow and lights the way that we are able to continue. It reflects all things as a mirror, and it shows what you are. Your faith, your hope, your charity is there one by one. There also we see the sin, the crime, the errors and follies that you follow persistently; hard hearted, farther away from God and his angels and heavenly eternity.

The Bible calls for worship. Religious worship of the mighty God of power and love. God sent us the divine scriptures inspired through angels and prophets; also his only begotten Son who died for our sins. Do we appreciate the cost and suffering of Christ and the love he showed us when he suffered hours on the cross, and the life blood oozed out till death, for the fulfillment of the Scriptures.

Meditate much on the Bible scriptures. It has strong reason for the intellect. Picture out the beauties of its teachings.

Meditation, allied with beauty and reverence to God, has its sublime hour of spiritual communion. It is true soul-growth. To live without thought is not life, and love without lust lifts toward the heavenly bliss.

The Bible teaches that God is a Spirit and we are to worship him as such. Sometimes ignorant of ourselves we may ask in prayer for what would be to our injury, which God denies us for our own good; so we profit more by not being granted our desires, in every prayer we ask; for it was for the sake of us, not of God, that worship and prayer are required.

The form of our life, every petition to God, is a precept to us. True religion is as poetry of the heart; it has enchantment, happiness and virtue.

The Bible teaches us to seek the spiritual rest in companionship with our Lord that binds us as nothing else can, to the highest moral grandeur of our inheritance to the Immortal vision. It is the insight of the soul which opens into the clear radiant light of God's Eternal Home.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson IV.—April 22, 1928.

Subject.—Jesus and the Home.—Mark 10:1-16.

Golden Text.—Honor thy father and mother, which is the first commandment with promise. Eph. 6:2.

Time.—Spring of A. D. 30.

Place.—Perea.

Introduction.— This is a mad, rushing age for one to write on so tame a subject as the home; but our lesson is timely, and the need for some arousalment of conscience on the subject is large. A nation that has at least one divorce for every seven marriages needs cleaning up. In certain quarters the children (when there are any) hardly know who their parents are. To unravel the intricacies of kinship is an impossibility. Twenty-five years ago Mr. A. and Miss M. were married. They lived together five years and were divorced; but a child had been born to them. Almost as soon as the ink on the divorce papers had dried, and the fuss was still going on as to which parent should have possession of little Billie, they were both married again to other parties. Then more children were born; and there came a second divorce, and another squabble over possession of the children, and a lawsuit about alimony. Again both parties were married to other parties, and more children were born. "Who is who?" in that muddled gang baffles the best master of family-trees.

The home is fast breaking down in this nation. Home government is becoming a dead issue; and, as a result of this, there is a fearful increase of crime among our young people. Atlanta is a fairly representative city; but her juvenile crime record makes Georgia ashamed. Last year "the enrollment in the high schools of Atlanta and Fulton County was 4,250 against 5,000 young law-breakers." This is a sickening record, but no worse than that of many other cities. Chicago and New York are, if possible, still worse. But what are we to do about the matter? First of all, the responsibility falls back upon the pulpit. There is no use in offering any excuse whatever. The Pulpit is falling down all over the nation. The sort of preaching that is being done cannot save our people; and the proof is that it is not doing it. Still, I am not prone to blame the men who are doing the preaching. We have so loaded them down with taking collections, preaching on all sorts of subjects that have little relevancy to the salvation of souls, that they simply have no time left for real salvation preaching. In simple truth, we are spending our energies hunting for shekels to the neglect of the souls of men. The home must come back to its proper standard; but it can never come, until the Pulpit rises once more to its true standard. We are accustomed to say that all our civilization centers around the home; but that is but half a truth: God's purpose is to save this world by the "foolishness of preaching," not by foolish preaching, mind you.

While on this topic I am minded to stress things a bit. No church can have any marked spiritual influence, unless its members are wholly sanctified; and people will not get wholly sanctified, unless they hear much straight-edged preaching on the subject of HOLINESS. Mr. Wesley said

that they would not even get regenerated without that sort of preaching. That is true today, as is proved by the fact that most of our church members are not converted at all. Beloved brethren in the ministry, I have this one word to say to you: We must come back to the blessed old Bible experience of entire sanctification, or fail ignominiously to save the lost. I care little as to your theory, or my theory; we must have the experience and its power, or perish.

But what has this to do with the home and the nation? Everything! When the Pulpit stands where God placed it, it lifts every other decent institution among the people, and destroys every bad institution. This is not a time for ecclesiastical corpses in the Pulpit. We need men who are full of the Holy Ghost and power—His power, men who wear out their trousers on the knees, men who are saturated with the mighty fundamental truths of the Bible, men who believe the Bible. We need men who have a passion for souls, men who have lost sight of fine churches and big salaries, men in whose sight one soul means more than all the gold of earth. Such men will preach, because they must. Such men never deal in platitudes; they are so hot that they burn up such ancient rubbish, while they pour God's eternal truth upon the souls of men. Such men make churches that make and purify homes that send out children who honor their parents and bless their nation and the world. May the Lord wake us up.

Comments on the Lesson.

2. Is it lawful for a man to put away his wife?—Those Pharisees, in their hypocrisy, are on hand again, tempting the Master. We shall get some plain teaching on this marriage question now; but our people seem to care little about God's law. Witness the fact that in the recent debate in the city of Rochester, N. Y. between Judge Ben Lindsey and Rev. Mr. Churchill, almost half of that audience of more than 1,000 people voted in favor of companionate marriage.

3. What did Moses command you?—The Pharisees pretended to have great respect of the teachings of Moses, but made void the laws of God by their tradition.

4. Moses suffered to write a bill of divorcement, and to put her away.—That was a fair statement of the Mosaic law; but a greater than Moses was present that day—Moses' Lord and Master.

5. For the hardness of your heart he wrote you this precept.—Whenever some people think of Jesus they think of a Mississippi of pure honey; but there is enough gall in that one sentence to embitter an ocean. That was redhot preaching.

In the next four verses the Master is giving some wonderful statements concerning the institution of marriage. Nothing can come between husband and wife. Their marriage makes them one flesh, a literal truth. Some human law-makers are preparing to have a hot time in the world to come. How dare legislators pass laws giving couples divorce for almost any whim that may cross their minds. God's law says that man shall not break this sacred union. I wonder why the committee left out verses 10-12. In verses 11 and 12 we have the Lord's plain statement concerning divorce and remarriage to another party. Neither husband nor wife can divorce a partner, and marry another without being guilty of the damning sin of adultery. I came across a strange case of this kind not long ago. A woman confessed that she had committed this sin some twenty years prior to the time of our conversation, but thought it was all right now, seeing that she and her second husband had been married so many years. Did years ever make sin right? Can twenty years of adultery make the sin virtuous? This is a hard doctrine. Some people are so tied up in sin, that they will go to hell in spite of all that God and man can do to save them.

It may be best for me to state that Jesus Christ does give one reason for divorce; adultery on the part of either husband or wife. While it is not definitely stated that the injured party in such cases is at liberty to marry again, I think that it is inferred from the teachings of the New Testament; but that does not grant any liberty to the offender, and does not save the new partner from the sin of adultery.

The last four verses deal with the little children in the home. Jesus has taught the race the value of a little child. The babe is born under God's covenant of grace; but it is not born regenerated. Should it die before reaching years of accountability, he will see to it that the little one is prepared for heaven—no danger of its being lost. In the fifteenth verse the Master uses the humility of a little child to teach us older ones how to be saved. We must go into the dust at the foot of the cross to find salvation. How beautiful to see our Lord blessing his lambs while he folds them in his arms. Were we more like him, our homes would be more like heaven. Were we more like him, we would love little children as he did.

A WORD TO FATHERS.

By Virgil Gould.

The little lad believes his dad

To be a perfect man

And ever he attempts to be

As like him as he can;

So, in his habit-forming days,

He imitates his words and ways.

But when he grows, do you suppose

His father will enjoy

To see the walk, and hear the talk,

He taught him when a boy?

Or will the things he taught him make

The father heart in anguish break?

Yet some may say: "He goes his way

Regardless of my word;

And as he goes, wild oats he sows,

As if he never heard

His father's agonizing plea,

That he should never follow me."

"I warn him well. I often tell

How very, very sad

My heart, that I, in years gone by,

When I was just a lad,

Formed habits which enslave me yet;

And make my life one long regret."

But father, why do you not try

For your dear laddie's sake

To play the man, and show you can

Those evil habits break;

And be a noble man, and free:

And tell your laddie, "Follow me?"



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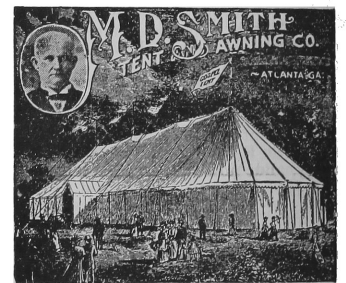
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THE TRUTH SHALL MAKE YOU FREE.

W. D. Mitchell.

In the Gospel as recorded by John we have the words of our Lord: "Ye shall know the TRUTH and the TRUTH shall make you free" Nothing is more necessary in this materialistic age in which we live than a clear and well-defined scriptural declaration of the Truth as it is in the Gospels; for the reason that it is a rare occurrence to hear a clear gospel message anywhere. A noted divine said—"You only hear it now in mission halls, or in Salvation Army meetings." I think he might have added "or where Scriptural holiness is preached" Professor Denny said: "You never hear the gospel in the church. You have to go to the street corners or halls." There never were more sermons preached than now, but certainly never less gospel than at present. Many sects never had the gospel to preach; but many who had have turned away from it, in practice at least. The fads and foibles of modern times are spreading everywhere without hindrance—the people generally have no standard in their mind to measure them by; hence they do not know, many of them, when the gospel is presented. Time was when the gospel was so well-known and the Bible so much read, that the year of their birth would have been the year of the death of "Millennial Dawnism." "Seventh-day Adventism," "Theosophy," "Spiritualism," "Christian Science" and every other member of this great growing family.

Fifty years ago such heretics and heresies were almost unknown in this country. But now they have become a real plague in the nation, denying every distinctive truth of Christianity, and have been a greater curse to the cause of Christ than ever Tom Payne or Charles Bradley were. We are not in the least hopeful that our protest, or that of any other, will alter or improve the situation. The Scripture clearly foretold that this age of light would close in semi-darkness, and that apostasy from God and his word would be the closing character of this generation. Therefore it would be foolish to hope for wholesale recovery. Especially is this true when many of our institutions of learning have doubtful professors who are instructing our young ministerial students. Not long ago we heard a young minister give a short discourse expressing his doubt with reference to old fundamentals. We saw very much of the YOUNG MAN, a great deal of the OLD MAN, but absolutely nothing of the NEW MAN. His whole discourse was only the insufferable twaddle of the natural man, which receiveth not the things of the Spirit of God—they are foolishness unto him, neither can he know them, because spiritually discerned. While we cannot hope for complete victory in restoring God's Israel we can obey that injunction "Take heed to THYSELF," and "Study to show THYSELF approved unto God, rightly dividing the word of truth." So with a heart filled with the deepest gratitude to God for the works of his grace in me and for me, I want to give my personal testimony to the praise of his name. That God's account of creation is as real to me as God's redemption, I utterly repudiate and spurn the Satanic bubble of evolution, and every other man-spun theory that dare to tamper with God's six days' creation. The story of Jonah is just as real to me as the story of Jesus, and I

can call no man a believer who accepts the one and rejects the other. And regardless of false teachings I believe in eternal salvation as well as eternal damnation, and I cannot call one orthodox who accepts one and rejects the other. We can have a wonderfully awakened church and a very pious and believing people if the pulpits of the nation will herald forth the old time Gospel of Truth.

ANSWERED PRAYER.

Abbie C. Morrow Brown.

Much that perplexes us in our Christian experience is but the answer to our prayers.

We pray for patience, and God sends tribulation; for tribulation worketh patience. Rom. 5:3-5.

We pray for submission, and God sends suffering; for we learn obedience by the things which we suffer. Heb. 5:8.

We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our lives for the brethren. Phil. 2:4; Matt. 27:42; I John 3:16.

We pray for victory, and the things of the world swoop down upon us in a storm of temptation; for this is the victory that overcometh the world, even our faith. I John 5:4.

We pray for strength and humility, and some messenger of Satan torments us until we lie in the dust crying for its removal. 2 Cor. 12:7.

We pray for union with Jesus, and God severs natural ties, and lets our best friends misunderstand us and seem indifferent to us; and calls on us to walk "alone." Isa. 51:2; 63:3.

We pray for love, and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for love suffereth long and is kind, love is not impolite, love is not provoked. Love beareth all things, believeth, hopeth, and endureth; love never faileth. I Cor. 13:4-8.

We pray for likeness to Jesus, and the answer is, "I have chosen thee in the furnace of affliction. Can thine heart endure, or can thine hands be strong? Are ye able?" Isa. 48:10; Ezek. 22:14; Matt. 20:22.

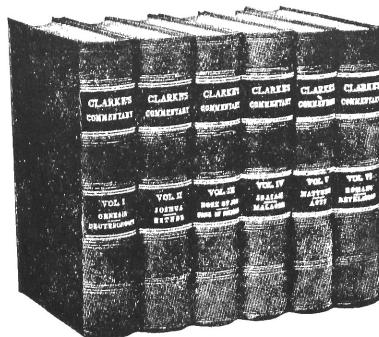
And in the furnace he melts us into something of his own tenderness and gentleness, and teaches us how to bear one another's burdens, and how to live to make intercession for the sick and the sorrowful. Gal. 6:2; Heb. 7:25; Eph. 6:18.

But this is only the transitory side. There is an everlasting recompense of praise and honor and glory at the revealing of Jesus Christ. I Peter 1:7. "For the momentary lightness of our tribulation, in a manner yet more and more excellent, is working out for us an age-abiding weight of glory; so long as we are not looking out for the visible things, but the invisible; for the visible things are but for a season, whereas the invisible are age-abiding." 2 Cor. 4:17, 18. Rotherham.

"He answered prayer,

Not in the way I sought,
Not in the way I thought He ought.
But in His own good way, and I can see,
He answered in the fashion best for me,
And I am glad that I had such a share,
In His parental love and tender care.
That He thus answered me,
He answered prayer."

Adam Clarke---Great Commentary



Dr. Clarke was one of a long succession of men who, in every age of the Christian Church, have applied the best energies of their intellect and heart to the study and interpretation of the Scriptures. The seven gifts which, according to Augustine, the true expositor of Scripture must possess—reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom—were his portions. The studies of his earlier years always had a bearing on this great work. From the beginning he felt the need of being taught by God to understand his own word. Referring to this, he says: "No man ever taught me the doctrine I embrace; I received it singly by reading the Bible."

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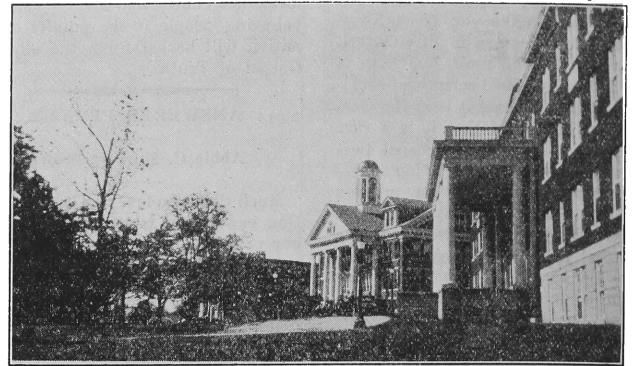
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10 And God ca
land Earth; and
together of the
he Seas: and G
was good.

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13 And leaving Náz'a-réth, h
and dwelt in Cä-për/na-üm, w
upon the sea coast, in the bor
Zäb'u-lon and Nèph'tha-lim:
14 That it might be fulfilled
was spoken by Ê-sä'jas the p
saying,
15 The "land of Zäb'u-lon, a
land of Nèph'tha-lim, by th
of the sea, beyond Jör'dän, G
of the Gën'tiles:

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Specimen of Type

CHAPTER 20

AND God spake all these
saying, •
2 I am the Lord thy God
have brought thee out of the
Egypt, out of the house of b
3 Thou shalt have no oth
before me.
4 Thou shalt not make ur
any graven image, or any i
of any thing that is in
above, or that is in the ea
neath, or that is in the
under the earth:
5 Thou shalt not bow dow
self to them, nor serve the
6 I the Lord thy God am a
God, visiting the iniquity



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Specimen of Agate Type

AND the LORD said unto Nō'ah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this gener-

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PENTECOSTAL HERALD

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

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SUGGESTIONS

By The Editor.

THOSE tainted with modernism are insisting that we do not "oppose heresies." That is good advice, provided we are a bit heretical ourselves, and do not feel that it matters very much what people believe. The inspired apostle insists that "we contend earnestly for the faith." The true preacher of the gospel is also a watchman on the walls of Zion; he warns society, the church, and people, generally, of the dangers that menace their moral and spiritual welfare, as well as calling them to Christ, who is the only and all-sufficient Savior.

Modernists are very eager to be left alone and undisturbed, while they destroy the faith of the people in the inspiration of the Scriptures, the virgin birth, teachings, miracles, and atoning death of Christ. They think it is a bit discourteous, and a waste of time in those who really believe that the Bible is inspired, and that Jesus is God manifest in the flesh, that sin is a fearful spiritual disease, and that men need to be born again, to pay attention or contradict their false and destructive teaching.

If the fundamentalists really desire information and instruction how to preach and how to live, let them go sit at the feet of the modernist. They claim to be full of knowledge, and they are so eager for the social uplift of the world that they feel that it is very stupid for the fundamentalists to be preaching sin, the need of personal salvation, and the danger of destroying the faith of the people in the inspiration of the Holy Scriptures, the Deity and atoning sacrifice made by our Lord upon the cross. You will hardly find a full-fledged modern liberalist who lays any stress on the corruption of human nature, the necessity of regenerating grace and sanctifying power in the heart of the individual.

The defense of saving faith in the Holy Scriptures, and the Christ of the Scriptures, is a very important work of the gospel preacher. No one gives us a better example in this particular than the Apostle Paul. It is simply marvelous how rapidly modernistic teaching is spreading through the southland. The rank and file of our Methodist people would be amazed to know what is being taught in many of our schools, summer schools for ministers, and training schools for Sunday School teachers; meanwhile, those who are busily engaged in injecting this modernistic poison are earnestly warning us to leave controversy alone and waste no time uncovering and exposing their unsound and skeptical teachings.

That is a very shrewd move to finance and gather the rural ministry at Vanderbilt, free of charge, for some weeks of training. The conferences from which these ministers go should look them over very carefully after they return. I can hardly conceive of a group of teachers in the Vanderbilt School of Religion

SPECIAL ATTENTION TO PAGE NINE.

We want every reader of *The Herald* to turn to page nine of this issue and read it carefully. You will find a double column blank on that page, with dotted lines for names and addresses. If you can fully subscribe to the statement, get your neighbors to sign it and send it to *The Pentecostal Herald*, Louisville, Ky., as soon as possible.

This is very important. It would be a tragic calamity for our people to elect to the presidency of this nation a life-long, devoted friend of the liquor traffic. Let the lovers of God and humanity do all within their power to avert such a calamity. Let us work and pray, get busy and push the circulation of this paper, get signatures to the slip on page nine and return it to us at once.

Your brother,
H. C. Morrison.

ion who would root and ground the rural preachers in saving faith in the gospel, and the great fundamental doctrines of Methodism, and send them out with quickened zeal and deepened spiritual life to win lost men to Christ. The conferences will do well to guard carefully against the false teachings that may be inculcated into these rural preachers; and the rural preachers, who are generally men of true faith and devotion, should use their pencils and notebooks very freely, and guard themselves against the shrewd, good-humored, deceptive teachings of modernistic liberalists, who seem to know nothing of the gospel which is the power of God unto salvation.

A Crisis in the History of the Nation.

One of the greatest moral victories in the history of the world was the tremendous vote by which the liquor traffic was overthrown in these United States. Nothing has ever occurred in the political history of this country that counted larger for the sobriety, uplift and blessing of humanity than the closing of the saloons in this great Republic. All the powers of evil are arrayed against the prohibition of the liquor traffic. It is startling to think that some three or four candidates announced for the presidency of the United States are the bitter enemies of prohibition, the lifelong and devoted friends of the saloon.

It does not seem possible that intelligent men and women would be willing to rally under the banner and leadership of men who, in heart, head and history, stand for the saloon, with all the tears, blood, murder, disease, poverty and debauchery that the liquor traffic has brought to this country. But it behooves the people who reverence God and love humanity to be up and doing with great enthusiasm. If any political party in this country is so blind to the best interests of humanity as to nominate a whiskeyite to the presidency, people should give a rebuke to such party and man as will never be forgotten.

We are now preparing a special and great issue of *THE PENTECOSTAL HERALD* on Prohibition, the liquor traffic and its curse, and the reasons why conscientious, God-fearing

men and women or, in fact, anyone who is a well wisher of humanity, cannot afford to vote for a wet candidate for president; not only so, but will enthusiastically oppose any such candidate. We appeal to the readers of *THE PENTECOSTAL HERALD* to send in their protests and contributions against the liquor traffic. Express yourselves fully and freely. We who believe in the prohibition of the liquor traffic must have the courage of our convictions; we must stir and arouse the people.

We wish this matter in hand by the last of April. We want twenty-five thousand people to help us scatter this issue broadcast, and will furnish you five, ten, twenty-five, fifty, or one hundred copies of this issue at two cents a copy. Send in your orders at once. Let us who fear God and love humanity do our utmost to arouse the people at this time of crisis.

Will the Skeptical Teaching of Evolution, Modern Liberalism, and the Neglect and Opposition of the Fundamental Doctrines of Methodism make the Organization of Another Methodist Church a Necessity?

AN OPEN LETTER TO MY DEAR BISHOP
CHAPTER XIII.

My Dear Bishop:-

I am so haunted with the statement of two Methodist bishops with reference to evangelists that I cannot dismiss the subject without further reflection.

We are told that there are 600 evangelists idle for the want of calls for labor in the churches. These 600 evangelists could easily hold at the rate of ten meetings of three weeks for each evangelist, that is 6000 revival meetings in twelve months. Suppose that in each of these meetings there were only fifty souls converted and brought into the church, that would make in round numbers 300,000 additions to the church.

However poor these people might be, salvation and church membership mean industry, development, training, in many instances, wealth, large liberality, the growth of Protestantism, the development of patriotism and the education of the masses; out of this number comes a host of preachers, missionaries, teachers, business men, beautiful homes, cultured families and untold development, progress, and blessing in this world, and the salvation of souls in the world to come.

But suppose these evangelists should keep at the work for ten years, even at the very small number of meetings and converts I have suggested, we would have three millions of converts on our hands, with the untold blessing such revivalism would bring to hu-

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

Watchman, What of The Night?

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



HIS article is not intended to be pessimistic though the title might suggest it, and though there are many things in our age to discourage and make us sad.

I sat in a great church and enjoyed a wonderful service in an Eastern City lately. At the close of the eloquent address by Bishop DuBose on "The Star of Asbury," the large audience sang the following hymn:

"O where are kings and empires now,
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same.

"We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

"For not like kingdoms of the world
Thy holy church, O God!
Though earthquake shocks are threatening
her,
And tempests are abroad;

"Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands."

I have often said in the class-room to students: *Think historically and not hysterical-ly*. I feel sure if we did this we would have less fanaticism and more clear thinking and possibly better and more effective praying.

There are many who think we are in the great apostasy. There would seem to be many indications that we are. Some would say that we are in the worst age of human history. Some things would almost indicate even that! But when we think back through the ages we find history's pages written all over with wickedness, depravity, superstition, crime, immorality, godlessness and devilry. Think of the days of the French Revolution! They tried to wipe religion clean off the map. They effaced God, they thought, from their age. They enthroned Reason as their Goddess. Think what happened at Notre Dame Cathedral, Paris, in those dark days. A writer describing the event says:

"The doors of the Convention were thrown open to a band of musicians, preceded by whom, the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right of the president, when she was generally recognized as a dancing girl of the opera. . . . To this person, as the fittest representative of that Reason whom they worshipped, the National Convention of France rendered public homage.

"This impious and ridiculous mummery had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the Revolution."

"Said the orator who introduced the worship of Reason: 'Legislators! Fanaticism has given way to reason. Its bleared eyes could not endure the brilliancy of the light. This day an immense concourse has assembled beneath those Gothic vaults, which, for the first time, re-echoed the truth. There the French have celebrated the only true worship,—that of Liberty, that of Reason. There we have formed wishes for the prosperity of the arms of the Republic. There we have abandoned inanimate idols for Reason.

son. for that animated image, the masterpiece of nature.

"When the goddess was brought into the Convention, the orator took her by the hand, and turning to the assembly said: 'Mortals, cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this. . . . Fall before the august Senate of Freedom, oh! Veil of Reason!'"

Now we all know that France paid for her Impiety and Atheism in the Reign of Terror and in rivers of blood, and to this day she is reaping the fearful fruit of infidelity.

Over against France with her Infidelity put England with her Wesleys and Whitefields preaching the great Redemption. They sang the Gospel call:

"Come sinners to the Gospel feast;
Let every soul be Jesus' guest;
Ye need not one be left behind,
For God hath bidden all mankind.
Come all ye souls by sin oppressed,
Ye restless wanderers after rest;
Ye poor and maimed and halt and blind,
In Christ a hearty welcome find."

The great revival broke out, England was saved from a Revolution and a new page was written in the history of the kingdom of God.

I think again of the goodness of God in our age in granting us such high religious freedom and liberty. Protestants, Catholics and Jews have all great freedom in worshipping according to the dictates of their own conscience. I was reading lately of the suffering of Protestants in other centuries. Think of the St. Bartholomew's Massacre. A certain writer says of it:

"Blackest in the black catalogue of crime, most horrible among the fiendish deeds of all the dreadful centuries, was the St. Bartholomew Massacre. The world still recalls with shuddering horror the scenes of that most cowardly and cruel onslaught. The king of France, urged on by Romish priests and prelates, lent his sanction to the dreadful work. A bell, tolling at dead of night, was a signal for the slaughter. Protestants by thousands, sleeping quietly in their homes, trusting to the plighted honor of their king, were dragged forth without a warning, and murdered in cold blood.

"For seven days the massacre was continued in Paris, the first three with inconceivable fury. And it was not confined to the city itself, but by special order of the king, was extended to all the provinces and towns where Protestants were found. Throughout France the butchery continued for two months. Seventy thousand of the very flower of the nation perished.

"When the news of the massacre reached Rome, the exultation among the clergy knew no bounds. The cardinal of Lorraine rewarded the messenger with a thousand crowns; the cannon of St. Angelo thundered forth a joyous salute; the bells rang out from every steeple; bonfires turned night into day; and Gregory XIII, attended by the cardinals and other ecclesiastical dignitaries, went in long procession to the church of St. Louis, where the cardinal of Lorraine chanted a *Te Deum*. . . . A medal was struck to commemorate the massacre."

Now while we have to thank God for our boundless privileges in this land and age of Religious liberty we need to bow our heads in humility and contrition over the lack of power and soul-winning effectiveness of the churches in our day. Recent statistics reveal the following:

"As quoted in the metropolitan press, the figures show that of 9,299 Presbyterian

churches, 3,269 had no converts last year; of 8,765 Baptist churches, 3,474 lacked converts in 1927, and of 16,581 Methodist churches, 4,651 went without attracting a single convert. 'If the same ratio holds for all the Protestant churches in America,' said Mr. White, 'then there are 60,000 out of a total of 200,000 churches that failed to bring a single convert into the Christian faith last year.'

"Armed with these rather staggering statistics, the League mailed the question, 'What is the matter with the churches?' to prominent clergymen of the three denominations throughout the country, and received replies which may awaken some of the drowsy congregations. Dr. C. H. Fenn, of Princeton, New Jersey, a missionary home on furlough, writes, "we read in several of the New York papers, that the churches are suffering from 'fatty degeneration of the heart (wealth, luxury, and ease); pernicious anemia (lack of blood in theology and in the fight with sin); cerebrospinal meningitis (destruction of backbone and brain-center); cancer (unbelief in the supernatural), and neuritis (super-sensitiveness to ridicule or criticism).'"

Over against all these things comes another Call to Prayer with which we close this article.

PRAY FOR THE CHURCH.

1. Pray for all of God's people, "Called Saints,"—every member of the body of Christ. (Eph. 6:18).

For the tried ones, the discouraged, the tempted, the sick and the afflicted ones; the sorrowing, the needy, the burdened, the distressed, and the suffering ones. Pray they all may be established, perfected, filled with the Holy Spirit, made fruitful in life and service, and that the true Church shall be completed and made ready for the coming of Christ—the Head.

2. Pray for all of God's servants. (Eph. 6:19-20).

- (1) That their lives shall be consistent with the Gospel they preach and teach and publish.
- (2) That they shall be men and women of faith and prayer.
- (3) That they shall declare the whole counsel of God.
- (4) That they shall preach the Word of God with power.
- (5) That they shall have effectual doors opened for their ministry.

3. Pray for a mighty revival of the entire Body of Christ—the true and living church or God. (Eph. 3:14-21).

For a new awakening, re-quickening and re-vitalizing; a re-filling and re-anointing of the Holy Spirit that will lead to a new sense of sin, a confession and forsaking of sin, and a renewal of faith.

4. Pray for Spirit-filled and Spirit-enabled intercessors. (Col. 4:12-13).

For men and women to stand in the gap caused by the recent home-going of several faithful intercessors; men and women who will give time and strength to wrestle against the powers of darkness, clad with the whole armour of God; those who will watch unto prayer and prevail in prayer.

5. Pray against all enemies of the church. (2 Tim. 3:8-10; Jude 14, 15).

For false teachers, writers, for those connected with religious cults, atheistic associations and anti-Bible Societies—that God will confuse them and bring their work to naught speedily. (Titus 1:10, 11).

- (1) The victory of the Cross. (Heb. 2:14).
- (2) The blood of the Lamb. (Rev. 12:11).
- (3) The promise of God. (Rom. 16:20).
- (4) The name of the Lord Jesus. (Phil. 2:9, 10).

THE MILLS OF THE GODS.

"A TALE OF TOMORROW."

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

CHAPTER XVII.

THE MILLS BEGIN.



WALLACE had joined the Athenian Literary Society and invested every moment of spare time to the work in that line. He became inspired by the great Greek orator, and determined to master the art of public speaking. When questions came before the society for debate, he took an active part in the discussions, and when placed on the program for a declamation or an original speech, he made the most careful preparation. Although a freshman, it was not long until his latent talent in this regard became evident to all. One of the highest honors of the University was the Founder's Medal in oratory; this prize carried with it a free course in the University School of Oratory and dramatic art, and was therefore coveted above all other honors. Wallace determined to make this his goal.

"Now," he would say to himself, "Wallace Hargit, here is where you can show the stuff that is in you. When your mountain blood got hot, you made 'touchdowns' for the crowd to scream over; now see if you can make one that will count."

Day after day, going to and from home, he would practice some of the tactics of the great Demosthenes, such as deep breathing, running with pebbles in his mouth, etc. His voice had passed the adolescence transition period; it became deep and resonant, which musicians would call a baritone.

In addition to his continual efforts in the way of histrionic aspirations, he sought out from the library the biographies of noted orators, and studied their masterpieces. One day he came upon the story of Sheridan's first effort before an audience; how that he became paralyzed with stage fear, blushed, stammered and blundered until he was finally hissed from the platform. The humiliated young man went behind the curtain, stamped his foot, and gritted his teeth, and groaned out: "It's in me! It's in me, and I'll bring it out." This man became the prince of orators in the English Parliament. "I believe it's in me," Wallace declared, "and I'll bring it out—see if I don't."

One week after the episode at the home of Dr. Thornton, Wallace was notified by the Dean of Religious Education that his examination papers for license to preach were ready, and this gave him a renewed anxiety, at the same time an assurance that he was acting in the divine order. He took this examination on the first Monday holiday following, in the dean's office. The dean was asked to read the papers and pass on them. Therefore, at the close of the day, Wallace was informed that his examination was approved, and in a short time would receive his credentials as a licensed minister.

"My dear boy," his mother said to him, when he told her the good news, "you know I have been proud of you—all you have done—even on the athletic field, but nothing you can ever do will afford me so much satisfaction and gratitude to God, as that my boy is a preacher of the Gospel. That is an honor far above any other; because other honors come from men, but when called to preach it is an honor from heaven."

"I'll tell you, Momsey, dear, you have no idea what is going on in this old school. My soul is tried daily and thought I'd keep it to myself. You know when I was out putting the 'pigskin' through the goal posts, I was somebody wonderful; they'd carry me off the field on their shoulders; but now it has gotten out, somehow, that I am preparing for the ministry, and the whole atmosphere has changed. You see what few

"theologs" there are do not mingle with the academic departments, and we see little of them. They are regarded as a "sissy" bunch, and they stay away in their own dormitory. There is an Atheistic League and it is growing among the students; it seems unthinkable, but there are a lot of coeds that belong. They call themselves: "The Society of Damned Souls." One of my teachers belongs to it. I wish I had gone somewhere else; but I'll stick it out. I am told that it is about the same, anywhere you could go to school."

"Son, this is terrible, and you have never told me before; but if you will stay true, and keep the faith in such an atmosphere, it will be a test which, when victorious, will establish you forever. We shall have to do lots of praying if you stem that black current of unbelief."

"There is scarcely a day, but I hear something I cannot understand or answer; but when I remember what happened to me that Sunday in the grove pasture, at Old Possum Trot—and it's all the argument I have—I can easily see the finish of anyone who has not been genuinely converted."

On the following day, the last period was history, and the teacher was the one Wallace saw coming from the meeting of the Atheistic League. It was the first recitation he had met since that Saturday night, as the professor had been out of the city on a lecture tour for a week, and his classes were taught by a substitute. The teaching was done in the main, by lectures, and the students took notes. Professor Staunton took up some time telling the class of his enjoyable trip, and the enthusiastic reception given his addresses. "It required some courage," he said, "to publicly handle some facts I gave them; but the intelligent people of the land are rapidly falling away from creed superstitions, which have so long been regarded as sacred as the old Hebrew 'Ark of the Covenant.' The people are wanting light as never before, and I am determined, in so far as I can reach with my influence, they shall have light, and more light."

"This evening, our lesson is the 'Spiritual Ideals of the Greeks.'" Dr. Staunton had the chair of Ancient History. "Among all the people's of ancient times there were none more religious than the Greeks; their Art, Literature, and Music breathed the very essence of spiritual ideals. Their theology had many advantages, even over the theology of the Hebrews; it was far more refined, and was saturated with loftier sentiments. Nothing is quite so crude and inhuman as the creed of the Hebrews. The Greek deities had personality and character. One of the reasons for this may be found in that they personified the heavenly bodies as their gods. To them, the 'heavens did declare the glory of God,' or their great divinities peopling the higher altitudes. When they touched the earth it was from some lofty mountain peak."

"Their gods had love affairs—why not? They had other human-like experiences; but their sins were always followed by an avenging retribution. It is amusing how the Hebrews tried to imitate this marvelous system of deities. They thought on these lines until they became obsessed with the idea that they were a chosen people of the gods, and they undertook to put this over on all the other nations; and in order to do this created not mythical deities as did the Greeks, but created demi-gods in the form of men. They endowed their demi-deities with supernatural powers, such as healing, raising the dead, and controlling the elements. It will be easily seen how they conceived their Noah, the great flood conqueror. The idea is none other than from good old Neptune of

the sea. Then take the case of Samson, the giant with unlimited strength, killing men by thousands; he is just an echo—a human personification of old Hercules. Then Joshua, who commanded the sun to stand still, is the prototype of Achilles, whose mother baptized him in the river Styx.

"I tell you, the Hebrews were a shrewd people. If you want to verify this, just try out one of their posterity living among us—the Jew. One thing sure, they handled their mythology proposition most cleverly, and put such divine sanction on it, that as we use the slang phrase, 'they got by with it.' The Old Testament is a humanized compilation of mythologies gleaned from all the surrounding nations; and the astonishing things about it is, young ladies and gentlemen, it has been reverently believed by the most enlightened people of the earth for over two thousand years. The entire Old Testament was gathered and the characters created during the centuries just before the Christian era. We admit that the arrangement and the literature is the work of masters; the big conception and the ritualistic program is one of the most stupendous achievements in that, they succeeded so well in what they undertook, viz., to make for themselves as a people, a place in the religious world superior to all others. We marvel at the scheme and the skill with which it was executed. But excuse me, I am a bit off my subject."

Such rot was not swallowed by one member of the class, at least.

"Professor Staunton," a voice was heard from the rear, "may I ask a question?"

"I suppose you may," the professor replied with arched eyebrows. "Although these periods are not supposed to be given over to discussion," I am expected to do the talking; however, if you insist, I'll waive my rights and hear your question. Who is speaking, please? Stand up and ask your question."

It was evident the professor resented the interruption, and wished to humiliate the questioner before the class. The air became tense, and a breathless silence followed as Wallace Hargit arose to his feet, and quietly got himself well under control before he spoke.

"Do I understand you to say, or imply that the Old Testament is a collection of stories with no more foundation of truth than the mythology of Greece?"

"You heard my statements, and you should have enough gray matter to understand English," he answered, with a snap in his voice.

"How do you account for the fact that Christ quoted the Old Testament and gave testimony of its truth?"

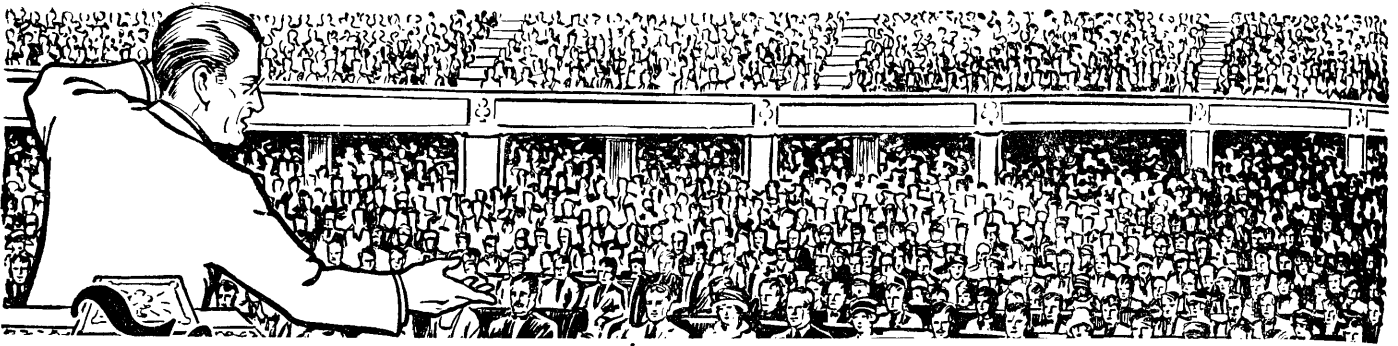
"Christ was a Jew, with the same racial delusions of all the rest of the Jews."

"Then tell me why the nations believing the Bible and in Jesus Christ are the world's leaders in science, education, and humanitarian societies? This very school was founded with the money of men and women who believed the Bible to be the word of God."

"Young man, your questions are impertinent. I shall not take any more time considering them. We shall proceed with the lesson." But the professor was terribly upset, and he rambled on through the period, trying hard to regain his cool, sophisticated poise, but failed.

Wallace did not know it, but he was piling up trouble for himself. The professor did not forget the interview, and one month later when Wallace received his examination papers in history, he found them marked "E", which was failure—a grade below sixty per cent.

(Continued on page 6)



LAODICEA, OR THE LUKEWARM CHURCH

Rev. L. O. Lineberger.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:16.

LAODICEA THEN AND NOW—HISTORICAL BACKGROUND.

THE city of Laodicea in Asia Minor was the location of one of the Seven Churches of Asia to which the apostle John, incarcerated on the Isle of Patmos, addressed a searching little letter. It was one of the most thriving commercial centers of the Roman Province of Asia of that day. It was a great city "sitting astride a hill at the entrance to the fruitful Lycus Valley, the world's fig farm." When St. John wrote his letter to the Christians there, it was already famous for its banks, and for the manufacture of medicines and fine woolen fabrics. On her innumerable Phrygian hills were huge flocks of sheep which produced a fine, black, silk-like wool which was everywhere in great demand. Through her commerce Laodicea had become prosperous and rich; she came to trust in her material success and boasted of her riches, so much so that even the Christians there were fast coming to feel no special need of the spiritual. They were saying in effect, "We are rich and increased in goods, and have need of nothing."

Now there was near Laodicea, at Hierapolis, a group of famous and remarkable tepid springs—springs from which there bubbled a ceaseless stream of water which was "neither cold nor hot," and as the exiled prophet-apostle thought about the Seven Churches of the Asian Province, these lukewarm springs reminded him of the Christians in Laodicea. He bitingly wrote of this once fervid, but now spineless and lukewarm Church, which felt itself to be rich and in need of nothing—he wrote of her as poor and needy beyond measure. These once fervent Christians had become so tepid and spiritless as to create the feeling of moral disgust; the apostle characterized them as wretched creatures, pitiable, poor, blind and naked; he counselled them to buy of the Lord refined gold, better than that stored in the banks of their thriving city, "fine gold," which signifies true riches; he called upon them to buy of Him "white" garments which he said they needed far worse than the glossy black ones made from the famous black wool of their flocks, that they might cover their moral nakedness, and purity shield their impurity. He also called upon them to buy of the Lord eyesalve, better than the Phrygian powder and all the medicines made by the medical men of Laodicea. These blind Christians need to have their eyes anointed by the Great Physician that they might have soul vision and spiritual sight. Rich Laodicea, well-clothed, well-fed, self-satisfied and happy, is in danger of being rejected with loathing. Instead of the coarse, vulgar banquets indulged in by many in the sophisticated city, the Lord stands at the door and knocks and invites these material-minded, lukewarm Christians to a royal feast.

The Church at Laodicea was warned if it went on as it was going its candlestick, its light, would be removed. She did not heed, and today Laodicea is "the most completely ruined of all the cities which received the Revelator's message." Dr. William T. Ellis who has lately journeyed over all the Bible lands and written a fine book about them, says of this place, "Laodicea is now as if God had shaken it in his fist, until its proud buildings lie strewn about in an undistinguishable disarray of great cut stones." These warm springs which gave John his famous figure by which to describe the languishing church, became a pleasure resort and bathing place for the luxury-loving and work-despising Romans. Mr. Ellis, writing from the spot where once sat the queenly city on the hill, says, "Laodicea is a forgotten heap of stones rejected by God and man." And the wonderful tepid springs, "neither hot nor cold," because of the fearful earthquakes which shook the region after John's time, have become petrified cascades, crystalized waterfalls, fixed and unchangeable, as if to serve as a perpetual reminder to the Church of the perils of lukewarmness and the folly of proud self-sufficiency.

Today there is not a native Christian in all the region of the Seven Churches of Asia, yet this was the place where Christianity became empire! The recent Turkish victory in this region banished the last Christian, and "the Church has in our own day disappeared from the scene of her most notable conquests," says Mr. Ellis. Think of it! In Asia Minor where the early Church of the apostles achieved their greatest triumphs and where Christianity has survived through nineteen centuries, it has now disappeared! Today there is only a handful of Christians in the whole Turkish empire. In this region where the apostles once flourished; where were held the great Church Councils which formulated the creeds of the Church Universal; where once stood churches everywhere; where saints and bishops and heroes and martyrs made the early Church all-conquering—there the Church is today nonexistent. It has been crushed, uprooted. The "lampstand" has been removed from all this region. The heroic work of Paul, of John and the myriad Christians of the Christian centuries has been undone! And over the bleak, sad desolation of it all one hears the austere, but kindly warning of the glorified Lord as voiced by the seer of Patmos: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

LAODICEANISM IN CHURCH HISTORY.

"Laodicea" has become a symbol of moral tepidness or spiritual inertness. It stands for Christian disloyalty. Its deadly trail can be easily traced across the pages of Church history. As this ardent-spirited apostle witnessed the decline in religious zeal of the Christians of Laodicea he saw the spiritual wreckage that would surely result from such a cooling down; he predicted that their light would be extinguished. Doubt-

less the words of the Lord were in his mind—those disturbing words to the effect that if the light of men become darkness, how great is that darkness! and he was fearful for them. The history of the Christian Church shows that the apostle's fears were justified. Nothing has hindered the spread of the gospel, nothing has retarded the progress of the Christian way, nothing has given might to the foes of Christ, nothing has left the pathway of Christianity's onward march through the world so strewn with ghastly spiritual wreckage as lukewarmness or half-heartedness in the professed followers of Jesus. Let us look frankly at some of the failures of Christianity—what the Church has *not done*.

(1) **THE JEWS.** Take first the Jews. The Church has not won the Jews. The Jews have never accepted Christ, but for nineteen centuries of Christian history have stolidly opposed him and his followers.

But how much is the Church to blame for this persistent and unfriendly attitude of the Jewish race toward her and her Master, Christ? It is true that Jewish leaders killed Christ, but it is also true that all of the first followers of Jesus were Jews, and that the Jewish people did not feel toward Christ and Christianity in the first century as they came to in later centuries and as they do today. The fact is that when the Church became powerful, when Christianity became an empire, it next became nominal, unspiritual, lukewarm, and imperfectly followed Christ. Then it was that the Christian Church behind the Christian State (for the Church and the State became one), almost wholly departed from the spirit of Jesus, and remembering the early crimes of the Jews against Christ and the Church, set about persecuting them shamelessly. Cast out of his own land, the Jew became a wanderer in the earth. Hounded and kicked and cuffed and in every way mistreated by the Christian nations of Europe, he came to hate the followers of Jesus and Jesus himself because of them. He got the idea that Jesus approved of these acts of his followers and determined to have nothing to do with him, forever.

But the more Christians have conformed to the spirit of Christ, the more has Jewish respect been drawn to Christianity and to Christ; so far as Christians have drawn back from following after Jesus, so far have they brought discredit and reproach upon Christianity and Christ himself. It is becoming more and more apparent today that the attitude of the Jews to Jesus is not always the same as their attitude to the followers of Jesus. And is it too much to say, that but for this Laodicean lukewarmness which has persisted in the Church, which the Patmos apostle so early warned against, the Jews might long ago have accepted Christ as their Lord and Messiah? I wonder.

(2) **THE EARLY CHURCH IN AFRICA.** Take next the case of the early Church in North Africa and Egypt. In the second and third centuries the Church flourished here. Alexandria became the religious capital of the world, a center of Christian learning and

teaching from which there went out to the Western world a virile Christianity. Here was a Church strong enough to withstand the fierce persecutions of the Roman emperors; pure enough to offset many poisonous heresies; great enough to produce such celebrated men as Origen and Clement of Alexandria, Cyprian, Tertullian and St. Augustine of Africa. But the time came when this Church spent her strength and time in killing controversies and doctrinal hair-splitting. It ceased to make progress and began to decline. To the south were the vast pagan tribes of the Dark Continent badly in need of the gospel light, but the African Church did not give it to them. They were left in centuries of savage darkness—left without the light which the Church might have given; and today Africa is pagan still, and now Islam is creeping down over her like a huge black cloud, making Africa one of the most difficult fields in the world. The Church's failure then embarrasses her now.

(3) **THE EASTERN CHURCH IN ARABIA—RISE OF MOHAMMEDANISM.** Then take the Christian Churches of Arabia and the East. For nearly six centuries these Oriental Churches had the privilege of evangelizing these lands, but instead of doing this, we see them, after more than half a millennium, spiritually inert and sadly decadent.

I fancy that if the Church of Christ in Arabia had been anything but lukewarm and lifeless, "neither cold nor hot," that our world might never have been cursed with Mohammedanism. Islam arose as a protest against a dead Christianity—a Christianity whose light had so nearly gone out that between the Christians and the pagans there was almost no difference. As Mohammedanism arose in conscious opposition to the half-dead Church of the East, so it set about to propagate itself by means of the sword and to exterminate the Christians.

In the eighth century Islam swept westward in victorious march and all but conquered the Christian West. Spain and Southern Europe came under Moslem rule. It looked as if the Cross of Christ might be displaced by the Crescent of Mohammed, until Charles Martel checked and hammered the fiery Saracens to pieces at Pointers in France in 732.

Again, it is important, though humiliating, to remember that it was a lukewarm, decadent Church that Islam met in Europe. History shows that wherever Islam has touched the Church, from its rise in Arabia, and its progress into the West, even down to our own time, that it was not the Church awake and alert, but the Church asleep and dying. Islam has never had the chance to see the Church at her best; she has touched the Church ever at its worst. I repeat if the Church had been letting her light shine Islam might never have been born, at least it never would have become Christianity's menacing Ishmael with its bloody hand eternally against her. And what a different opinion the Islamic peoples might have of Christian peoples now!

What immeasurable damage has been done the world by lukewarmness within the Church! The Church of the Middle Ages was of this sickly Laodicean type. It was the Church married to pagan practices, to pagan rites and ritual. It lost the spiritual glow, was shorn of Christlike purity and power. For a place in the sun she had sacrificed her ability to regenerate the individual and to save the nations. Her light burned low and well nigh went out—but forsooth did not expire, for it blazed up again in the Reformation.

(4) **THE CHURCH IN INDIA TODAY.** How true was the insight of that Patmos seer-apostle! We have seen how history vindicates his vision. This appalling truth is still at work among us. Missionary leaders in the Eastern countries today tell us that the supreme obstacle in the way of the Oriental peoples accepting Christ and the Christian way of life is found in the professed follow-

ers of Jesus. This is especially true of China and India.

The missionary goes as the representative of the Christian Church of the West and presents Christ and his gospel to these non-Christians. Immediately they recall their unfortunate dealings with the "Christian nations" and are "offended." They think of England, France, Germany as Christian nations. They recall what these same Christian nations have done to exploit and subject them, and look askance at the religion of the Westerner. The Chinese point to the several Western governments which maintain themselves upon their shore by means of guns and the "mail fist." They look at the vicious opium habit which "Christian England" foisted upon them at the point of the sword (the sword which the Master taught his followers to leave behind). The opium curse has demoralized China as perhaps no one of her native vices has done. How can they forget that this was forced on them by citizens of a Christian land ruled at the time by a Christian queen, Victoria?

In India the penetrating eye of the upper castman is quick to discern how incompletely the Church in America and the West follows her Lord. India is practically saying today that she wants our Christ, but not our Christianity. She is quick to see the difference between the Christ and the Church of the New Testament and the organized Church of today. She sees that the Church of today, like the Church of Laodicea, is mundane-minded, wedded to materialism, and too often, alas! to militarism, (and do they not know this last by experience?) India is saying, "If you can set Christ before us stripped and disentangled from the failures of the Christian Church and the sordidness of Christian nations, we want him." India knows and tends to magnify the blunders of the Western Church. As E. Stanley Jones has pointed out, she remembers that Christianity was forced upon Russia by the Christless sword; she remembers that the early Saxons of Europe were compelled by Charlemagne to become Christians; she remembers that the Mayflower that carried the Pilgrim Fathers to religious liberty in America, went on her next trip to Africa for a load of slaves! And she remembers that those black men of Africa were held in bondage in America by men who owned allegiance to Christ; that this human slavery was supported by a Christian state, and to her deep shame, the Christian Church as well.

The East feels that these things are still here, that they somehow still are a part of the Christian system, and she is saying, disentangle Christ from Christian civilization and give us him, but not your Western Christian civilization. She has hesitated in regard to any allegiance to Christ, for India has thought that if she took one she would have to take both—Christ and Western civilization.

That Christianity and Jesus are not the same, is just what the Revelator saw when he looked at the Church in Laodicea long ago; it is just what the Jews have noticed all along; it is what the Mohammedans have known from the beginning; it is what China and India stumble at today; it is what the Church today must in shamefacedness and humility admit. But in all this is a voice not unlike the Patmos voice of old calling the Church back to spiritual fervor, and to shake herself free from the moral and material opiates that bring deadly spiritual repose and dims the light which lights the path of the peoples to the feet of Christ.

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Regeneration Necessary to Holiness

C. V. FAIRBAIN.



EXCEPT a man be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3:5). Sermon by Burder, an early Methodist preacher, boiled down for this series.

Let this truth live. Two cardinal truths of the Christian religion are (1) ruin in Adam, and (2) recovery in Christ. Until we know both we cannot serve God here, nor enter into his glory hereafter.

Two classes mix and mingle here upon earth, but at the judgment they will be separated on the basis of true character. By birth and nature all are "the children of wrath." A great change is necessary else all continue, live, die, and are lost, with that class. Jesus, when talking to Nicodemus, laid down a fundamental truth, "Ye must be born again." No man as he is can enjoy the blessings of the kingdom here, nor enter into the kingdom of glory, unless his heart is changed by power from above. How vile then must man be! Nicodemus asked for an explanation. "The natural man receiveth not the things of the Spirit of God: neither can he know them:" therefore, Jesus, instead of explaining, insisted on the experience, "Ye must be born again." (Jno. 3:3, 5, 7).

Regeneration signifies a great change made in a repentant sinner's heart by the power of the Holy Ghost. Something is done for us and in us which we cannot do for ourselves; something to which by nature we are strangers; some change whereby we begin to live as we have never lived before. By the first birth we are born to die; by the second birth we are born to live for ever.

Regeneration is a great change, else such terms as "new birth," "new creation," "resurrection," etc., are not proper. It is "passing from darkness to light," "passing from death to life," "passing from the power of Satan unto God." It is making a black man white. It is turning a lion into a lamb.

Regeneration is a thorough change; not a change of some parts, features, or phases, but a new creature. It is a perfect change so far as it goes, since it is God's work. This is not getting a new opinion, joining a new sect, leaving off some old sins, or performing some religious duties. It is a change of the whole man. His understanding is enlightened. His will is yielding and obedient instead of rebellious. His affections are no longer devilish but heavenly.

It is an inward change. It may produce an outward change where a man has been immoral; but when a man has been moral there is an inward change just the same. Reformation is not regeneration. This is nothing less than a change of heart. "A new heart will I give you," says God. Without this there is no true change. Morality is not holiness. Virtue is not salvation. A question of health, reputation, profit, etc., may decide a change in morals, but regeneration is a change of principle.

It is a great change of purpose. All will be done "for the glory of God." Self is no longer the soul-center; in eating, or in drinking, in public, or in private, in religious affairs, or secular affairs, glorify God in your spirit and soul and body which are his.

That it is a great, thorough, inward change is evident for we have new thoughts of God. We see his Majesty, and by contrast our nothingness; his holiness, our uncleanness; that he is just, and we are unjust; that he is our Judge and to him we are responsible. He is our Redeemer, and we have hope; our Savior, and he becomes "our Father which art in heaven." We have also new thoughts of ourselves. Are we our own master? No!

(Continued on page 9)

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OF ASBURY THEOLOGICAL SEMINARY

THE MILLS OF THE GODS

(Continued from page 3)

This surprised and humiliated him, whereupon he took the papers and examined the questions from the text-book carefully, sitting up after midnight to do it, and found that he had answered every question correctly but one which, with the number asked in the examination, would entitle him to a grade above ninety. His soul flamed with righteous indignation, and Professor Staunton made some discoveries the next day in his private office, when Wallace called on him, unannounced.

"What do you want, Mr. Hargit?" he asked with a show of impatience, as the boy stood looking him in the eyes.

"Professor Staunton, I am here for you to explain why you 'flunked' me in history," with a voice low and intense.

"Because you did not answer the questions; it's very funny you should be asking me."

"But I did answer every question correctly but one. I examined the text-book, and I am entitled to a grade of at least ninety, Sir."

"Young man, do you see that door?"

"I do, but I am not going out until you explain this to my satisfaction."

"I will not discuss this with you, and if you do not leave, I'll call the police."

"One more word, Professor. You will correct this grade, or I will bring it before the faculty; and if they won't act, I'll see a lawyer. I know you to be an infidel, and a member of the Atheistic League, but I thought you were big enough to be honest. This is the United States, and I am a citizen, Sir."

That shot went home, and the professor was blinking his eyes, as Wallace walked out of the room.

(To be continued)

Voices on Holiness from the Evangelical Church.

REV. JAMES HOWSARE.



It is with great happiness in my line of thought to gather up the voices on holiness from the Evangelical Church and thus unite them into one melodious harmony and marshal them before you, rehearsing a glorious theme. Some of these voices were heard very many years ago, but their authors "have gone before to the other shore." Their pens are at rest, and hence the present rising generation has been almost entirely deprived of their utterances.

I feel that these voices are very vital to the young, as well as to the older generation, for their benefit and appreciation; for certainly all ought to acquaint themselves with what the church says, as well as what the Bible teaches on this subject.

It is my purpose to show you clearly that the fathers and authorities of the Evangelical Church laid great stress upon Christian Perfection. They were not satisfied with the beginnings of salvation, so as to rest in them; they insisted that believers, and especially preachers, should "go on to perfection." Preaching Christ, they taught emphatically that he is made unto us sanctification as well as wisdom, righteousness and redemption. In this they proved themselves excellent and practical theologians; their work was also abundantly owned and blessed by the Master.

By these "voices" Christian Perfection is viewed chiefly in its experimental and practical aspects; or in other words, as inward and outward, hence, personal holiness. This prevents, on one hand, a mere outward pharisaic sanctimoniousness, and on the other hand, a one-sided selfish fanaticism.

We are living in a time in the Christian

religion when the church and the world are very much alike—not because the church has converted the world, but because it has compromised with the world. The spirit of worldliness prevails to an alarming extent throughout the various religious denominations. There is but little religious power or real Christian activity and genuine conversions, followed with holy living. Christian testimony is dying out in many places, especially that bold witnessing for Christ which was formerly heard from the lips of those upon whom the Holy Ghost had come. The blessed truths of the Gospel are mostly held in theory only, and experience is quite unpopular. Holiness, "the central idea of Christianity," is almost entirely ignored as an actual personal experience, and religious culture is substituted for a vigorous gospel faith and a well defined Christian experience. As a result, there is but little "fruit unto holiness" and much unholy emotion and self-seeking, both among the ministry and the laity. In their rivalry for the finest and most fashionable church buildings and most cultured popular ministry the church is fast losing sight of the Crucified One.

We believe that the time is not far distant when there will be great efforts put forth to bring about a revival of primitive Christianity; when the churches will begin to awake and there will be great commotion among the believers in Christ; when from many pulpits will come appeals to the Church to awake and put on her strength and her beautiful garments—to arise to a higher life—to go on to perfection. Then from the pulpit and pew will come the voice of testimony, crying: "The blood cleanseth from all sin."

This very movement is on in many places at present; and such aggressiveness creates a stir in the valley of dry bones. There is great fear among many people that the agitators of the holiness question will spread fanaticism and split the church. If we ourselves are alarmed concerning this and are anxious to hear some voice that will give "no uncertain sound" on the theme—a voice whose authority all must respect, let us turn to the Bible for "the voice of God," as contained in the following references: I Peter 1: 16; I Thess 4: 3; Eph 5: 25-27; Matt 5: 48; Heb 6: 1; 2 Cor 7: 1; I John 1: 7; I Thess 5: 23, 24; Acts 1: 8.

Having heard the voice of God, I next turn to see how this great Bible subject is presented through the voice of our Church. In my investigation, recently I saw a statement which comes from her Book of Discipline, and from the many voices joined in unison from several generations past as well as present. It seems to be given with indisputable authority. And this is what I see:

"(Discipline of The Evangelical Church, Page 20, Chapter II).

Section 25. Entire Sanctification is a state of righteousness and true holiness which every regenerated believer may attain. It consists of being cleansed from all sin, loving God with all the heart, soul, mind and strength and loving our neighbor as ourselves. This gracious state of perfect love is attainable in this life.

Section 27. That such a state of grace is attainable even in this life, is very evident, for Christ and all his apostles exhort thereto; yea, from this we learn that it is every Christian's bounden duty to strive thereafter. And how can he be a Christian, who does not desire to submit wholly to God, and to love him in truth, with all his heart, with all his strength and with all the soul."

After this our Church gives forth her voice again through a unanimous vote of the General Conference held in Pittsburgh, Pa., in 1867. At that time there were certain diverging opinions concerning the doctrine of Christian Perfection; so this matter was brought before General Conference then assembled. A committee was appointed to prepare a statement representing the view of the conference, which committee consisted of

two bishops and one delegate from each annual conference.

After due deliberation the following was reported and unanimously adopted by a rising vote: "Your committee desires to submit the following as their unanimous report on the Doctrine of Sanctification: As for some time past different opinions and views of the doctrine of sanctification and Christian Perfection have advanced among us, and as this state of things threatens harm in various ways therefore, Resolved, that we are still convinced as we have hitherto been, of the scripturalness of the doctrine of sanctification and Christian Perfection as contained in our book of Discipline, and delivered unto us by the fathers of our church, unaniously declare, hold to, teach and defend the following points:

(1) Our Lord Jesus Christ is the only but all-sufficient Source, and perfect pattern of our Sanctification and Christian Perfection.

(2) Entire Sanctification has its foundation in regeneration, and consists in a complete consecration to God and salvation from all sin, i. e., all evil affections and desires, together with the enjoyment of the perfect love of God wrought by the Holy Ghost, and Christ dwelling in us, whose blood cleanseth from all sin.

(3) That this state of Sanctification and Christian Perfection is attainable in this life, yea, long before death, and may be retained unimpaired, by watchfulness, even unto the end, with a continual growth in grace and progress from glory unto glory.

(4) That this state of grace is obtained by an entire consecration and offering of ourselves to God, and faith in our Lord Jesus Christ; these being the only conditions taught and laid down in the word of God—sometimes by a gradual progress toward it, but also instantaneously; in proportion as our consecration is complete, and our faith in Christ is strong, exceeding all doubt.

(5) Resolved, further that we most earnestly advise all our preachers that they, in all their public teachings and sermons, as well as private instruction on this all-important subject, carefully and deliberately use such terms and phrases as cannot be misunderstood.

The minutes of the conference added the following: "An inquiry was here presented as to what is to be thought of the so-called 'Holiness meeting,' and whether they ought to be encouraged or suppressed; to which Bishop Long, then in the chair, remarked, 'I should think if such meetings are held in the fear of God, for the purpose of seeking and promoting sanctification we ought to rejoice and cooperate with them, but if they degenerate, the contrary ought to be done.'"

Again I turn my ear to the voice of the Discipline to hear what the Church requires of the ministry. I hear this question: "Is the love of God shed abroad in your heart by the Holy Spirit, in such a measure that you have complete victory over every sin, inwardly and outwardly? If not do you seek it with all your heart?"

I hear her give some General Rules to her preachers. Among them is the following: "A preacher should strive without delay to become a partaker of perfect love. Let his motto be 'HOLINESS UNTO THE LORD.'"

My next reference is to the Catechism of the Evangelical Church, in which you will find the following:

Section 6.

Question 150. What is Sanctification?

Sanctification is that act of God's grace by which we are delivered from sin; that is, from all affections and desires of evil.

Question 151. Are we entirely sanctified in regeneration?

No; we are subsequently entirely sanctified upon the condition of an upright course of life, of an entire consecration to God, and of an unconditional faith in the promises of God.

(Concluded on page 7, col. 3).

GLEANINGS FROM THE EVANGELISTIC FIELD

GOOD NEWS FROM CHINA

Shanghai, China, (17 Arsenal Road)

The colored evangelist, Mr. Edward Carter, has been up to Nanking now for three weeks and our bunch of evangelists, men and women, have been there with him, together with Earl Newton, our new missionary from Asbury College. Asbury knows how to train the workers. We thank God for this young man who is here, filled with the Spirit, and who unhesitatingly when the opportunity came packed his suitcase and went with the Chinese evangelists to that city that for a year has been deserted by all missionaries, and where the devil certainly held riot a year ago when all of the property there, almost without exception, of mission buildings were destroyed and hundreds of missionaries driven out. Brother Carter preaches old-time "religion," conviction for sin, repentance necessary for the new birth and whole-hearted surrender for the baptism of the Holy Spirit, and the letters that have been coming in tell how the halls in that city of Nanking are crowded to overflowing four times a day, and in each one of these services between 45 and 50 souls saved and sanctified. One pastor and his wife and the Bible women of his church were all sanctified in one service and the place was rent with the shouts of "Hallelujah," the first "Hallelujah" that pastor ever got out of his mouth. Wonderful things are going on in China, but, oh, it is but a drop in the bucket when you think of the need. You will be happy to know that Mary and I have been invited by the Methodists (Chinese pastors and leaders) to go back to Kiukiang, our old center from which we were rejected nine years ago, and this coming April and May hold Conferences and evangelistic meetings there. We are hoping to go throughout that district where for 16 years it was my privilege to go on a wheelbarrow with the Old Story, and where today the churches are all closed help to get them opened again. The work is going to be carried largely now by the Chinese workers. Mary and I are rejoicing that we may have a little share in this. We have prayed for this opening for years. Oh, ask that great results to the glory of his name shall be seen.

Jennie V. Hughes.

REPORT OF EVANGELIST W. W. LOVELESS.

I have not reported any of my revivals of 1928, but I am glad to say that I am very busy, and God is blessing my humble efforts to advance his kingdom.

My first revival of the year was in Manchester, Ohio, with the Church of the Nazarene. We had large crowds throughout the meeting. It was a stubborn battle, but the saints prayed and held up our hands, the Holy Spirit sealed the truth on the hearts, and the victory was ours. When our time was up to leave the tide was running so high that the good pastor, Rev. Roy Klingler, and the church decided to run the meeting another week, which they did with good results. There were around fifty seekers during the meeting, and most of them were happy finders. Brother Klingler received four fine members into the church, and others are in the making.

From Manchester, we hastened to McDonald, Pa., to our next engagement, which was with the Christian Missionary Alliance. We found here a red-hot, second-blessing band of holiness folks, who would not be satisfied with anything less than plain radical, straight-from-the-shoulder preaching on both works of grace. The reason for this is because their fine pastor, Rev. Ella Boger, dishes that kind of preaching out to them continuously, and they are used to it. Also they have had such evangelists as Paul Reese, T. M. Anderson and their like. While we could not measure up to the rank of these other evangelists, we had the time of our life preaching to them. The attendance from the world was not so large, therefore the harvest of souls was not so great, but the church was greatly edified and strengthened by the revival. However, there were thirty or more bowed at the altar, and most of them were happy finders. Sister Boger and her sister, Mrs. Cora Hirt, are fine singers, and blessed the people with duets. They gave us a hearty invitation to come back, which we will be glad to do when God opens the way.

Our last revival, which we just closed on February 26th, was with The Central Church of The Nazarene in Cincinnati, Ohio. Rev. Washington Sherman is pastor and Rev. Harvey Galloway is assistant pastor of this fine band of spiritual people. This was truly a great revival. From the first service to the last, we never had an altar call but what we had earnest seekers and happy finders. Counting them as they came, we had 127 seekers, but as some came more than once to the altar and as some were saved and afterward sanctified, we suppose that 75 or 80 would be the number of different persons saved and sanctified. Out of this number, Rev. Sherman received thirteen fine adult members into the church, and more are looking over the fence, wanting in. You say, "the church ought to get more members out of a revival of that kind." Yes, that is true, but Brother Sherman and his membership committee insist on quality, rather than quantity, and I like that. Dear pastors and evangelists, let us be careful on these lines. Hold close to the Manual in receiving new members into our churches. That is what the Manual is for; to gauge the fitness of candidates for membership, and if used impartially and conscientiously, it will prove a great safeguard to our beloved churches.

As the evangelist, we take no credit to ourselves for this good revival. It was because the Holy Spirit had charge, and because we had a praying and working band of people behind us who cried, prayed, fasted, and travelled with God, until the devil and hell were defeated. Rev. S. K. Moxley led the prayer band, and his good wife led the singing, and blessed us all with her solos. Also the male quartette, and the orchestra had a great part in bringing the victory and the glory down on us.

Central Church is cramped for room, but both pastor and people have a vision for a new church. Like the sons of the prophets, the folks are now saying, "Behold now, the place where we dwell with thee is too strait (narrow) for us," and by and by, like Nehemiah, they are going to rise and build, and then they can say with the Psalmist, "He brought me forth also in a large place; he delivered me, because he delighted in me." Bless God! By faith I can see that new church now. As a fitting climax to this revival, Dr. J. W. Goodwin, one of our General Superintendents, came in on Monday night after the revival closed on Sunday night, and gave us a great message of inspiration and encouragement.

The writer while in Cincinnati, conducted Chapel service, and preached one Sunday afternoon at God's Bible School. We enjoyed the fellowship of dear Brother Standley, the faculty and students very much.

W. W. Loveless.

A VISIT TO MOODY BIBLE INSTITUTE.

A meeting cancelled gave me the spare time and the rare opportunity to attend the Founder's Week Conference at the Moody Bible Institute. The convention was held in the large Auditorium which was formerly the Moody Church. A large attendance, inspirational addresses, deep spirituality, great soul-stirring songs, and delightful fellowship characterized the occasion from start to finish.

Dr. James M. Gray, President of the Institute, is a prince on the platform and a regular Master of Assemblies. He was held in high esteem by all present. In addition to Dr. Gray the main speakers on the program were, Dr. John McBeath, of London, England; Dr. Chas. R. Scafe, Detroit, Mich.; Dr. W. H. Rogers, Wichita, Kan.; Dr. J. Oliver Buswell, President of Wheaton College; Bishop Frederick D. Leete, Indianapolis, Ind.; Rev. Arthur F. Tylee, South Africa, and Miss Ruth Paxson, of China.

Dr. Scafe, of Detroit, spoke three times on the Lord's return. He is a strong and staunch believer in the premillennial coming of Jesus, and is not afraid to "speak out in meeting" on the subject.

Dr. John McBeath, of London, brought some wonderful messages from the Word. He is a great and gifted sermonizer. He preached on the Christ of the Jerusalem Road; John on "Patmos and in the Spirit," and Salvation to the Uttermost.

Bishop Frederick D. Leete gave a great address on the Reasonable Basis for Christian Evangelism. He struck a keynote and stirred the audience as he defended the fundamentals of the Christian faith.

Rev. W. H. Rogers, pastor of the First Baptist Church, Wichita, Kan., delivered a strong address on the difference between Fundamentalism and Modernism. His speech was highly enjoyed by the people. He is making a valiant fight against Modernism.

Dr. J. Oliver Buswell, of Wheaton, Ill., gave a splendid talk against the methods employed by the Modernists. He exposed their unfair methods in looting the Evangelical Institutions of the land. He explained how the Modernists of Harvard captured the famous old Andover Seminary. He quoted from Ernest Gordon's great book, "The Leaven of the Sadducees."

This is a book that Fundamentalists ought to read. It is written by the son of the late A. J. Gordon. It shows the tricks employed by Modernists in trying to loot the Evangelical Institutions of the land.

Dr. W. B. Riley, the President of the World's Christian Fundamentalist Association, was in Chicago during the Conference, laying plans for the forthcoming Convention which will meet in Chicago, May 13-20. It will be the tenth Anniversary of the founding of the Fundamentalist Association which was launched in Philadelphia, 1919. All the Fundamentalists of the country should remember the big Chicago Convention. Some very important matters will come up before this body.

On our return we visited Taylor University at Upland, Ind., and Dr. John Paul, the President, tendered a royal welcome. He has a fine school which is doing great good in the world.

We also visited the Chicago Evangelistic Institute which is moving on with victory and success. Mrs. Iva Durham Vennard, the President, was delighted to have us deliver our lecture on "Evolution Outlawed by Science" to the students.

Our last station stop on the itinerary was Columbus, Ohio. We preached Sunday morning for Rev. Nease, at the First Nazarene Church, lectured at the Young People's Meeting, and preached the closing sermon that night at the Mount Vernon M. E. Church, where Prof. Shanks and his wife were leading the singing for the pastor. We were royally entertained in the home of our good friend, Bert F. Smith, who is a fine consecrated layman and a faithful defender of the faith.

We are determined to press the battle for souls in the far-flung battle line of Evangelism. A real genuine revival full of Holy Ghost power is the hope of the world.

Andrew Johnson,

VOICES ON HOLINESS FROM THE EVANGELICAL CHURCH.

(Continued from page 6)

Question 152. May every believer be entirely sanctified in this life?

Yes; God commands, Be ye holy; and it is the will of God that we should walk before him in love, and be conformed to his image.

Surely my message would be incomplete if I should not sound the note of our Hymn Book theology on holiness. In her voice of song the Evangelical Church is no less definite and pronounced on experimental holiness than in her Discipline and her Catechism. Her Hymn Book contains no less than thirty-one hymns on entire sanctification, such as

No. 378.

"O Jesus at thy feet we wait,
Till thou shalt bid us rise,
Restor'd to our unsinning state,
To love's sweet Paradise.

"Since thou wouldst have us free from sin,
And pure as those above,
Make haste to bring thy nature in,
And perfect us in love."

No. 389.

"Dear Jesus' I long to be perfectly whole;
I want thee forever to live in my soul;
Break down every idol, cast out every foe;
Now wash me and I shall be whiter than snow.

"This blessing by faith I receive from above;
O glory, my soul is made perfect in love;
My prayer has prevailed, and this moment I know,

The blood is applied, I am whiter than snow."

I would that the holiness theology of our hymns would become a burning, blazing reality in the hearts of every one who sings them.

In conclusion I desire to give a brief account of the record of some of the fathers and leaders of the Evangelical Church in regard to their views on this subject of holiness.

First of all, I refer to the founder of the Church, Jacob Albright. A record is left by Rev. George Miller, an early preacher in the Evangelical Church, stating that Jacob Albright both enjoyed the grace of entire sanctification himself and was greatly concerned about having others enjoy it. His motto was "Holiness unto the Lord." Miller says, "Albright once met me in great heaviness of heart and spoke words of courage to me. Then he asked me whether I had obtained the grace of Perfect Sanctification." I said I could not say that I have. Albright then said, "Then you cannot preach holiness with power." These words sank deeply into Miller's heart until he found the needed blessing.

Rev. John Walter says: "One can be as clear as the sun in the enjoyment of entire sanctification." Rev. John Dreisbach, the first editor of The Evangelical Messenger, tells of a camp meeting at Conewago, Pa., in which many souls sought the blessing of perfect love in the midst of strong and convincing preaching on the subject. Bishop Seibert, an early bishop of the Evangelical Church, said, "Holiness must be sought." Bishop S. P. Spreng, a bishop of the Evangelical Church at present, is a strong advocate of this same doctrine. In his ordination sermon preached at the annual conference held at Reading, Pa., February, 1926, the writer heard Bishop Spreng urge the young ministers of the Evangelical Church to be certain that they have obtained this blessing, and then preach it to the people. It is the experience of the Evangelical Church, as well as of the other churches, that the days of her greatest prosperity were those in which she gave the most attention to holiness.

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(Continued from page 1)

manity. Really, I cannot feel that bishops or the leaders of the church should congratulate themselves that evangelists in such large numbers are idle, because the churches are closed against them.

Thinking farther on this subject, suppose that our 600 evangelists who are idle should be employed and be paid money sufficient to live comfortably, educate their children, and put by a little for the coming rainy day of old age, would not the church, in the long run, because of these conversions and additions, profit largely in a financial way?

I can but believe that the world needs a church with the doctrine, history and experience of Methodism, with an ecclesiasticism and organization full of the spirit of evangelism, recognizing and employing evangelists, Methodist evangelists, with a gospel message in harmony with the Wesleyan interpretation of the Holy Scriptures. Of course, these Methodist evangelists should be in the church and live and labor in harmony with the rules and regulations of the church. I am bound to stand for an evangelical Methodist Church, with God-called evangelists laboring faithfully with the pastors for the promotion of revivals, the conversion of sinners and the sanctification of believers.

We shall do well not to forget that we can find evangelists everywhere scattered throughout the nation; they are in tents and halls; they build great tabernacles, the people rally to them and support them. Many of them are preaching doctrines that are entirely out of harmony with Methodist teaching, but the people who are hungry for an earnest message from earnest men, will go to hear them and will support them. There is no human power that can stop the evangelistic movement going on in this nation. Perhaps ecclesiastics in great authority and Methodist pastors who are wandering away with modernistic vagaries may shut evangelists out of their churches, but they cannot dictate to Almighty God; they cannot master and direct the work of the Holy Spirit; they cannot shut up the cry in human hearts for a gospel that brings hope and comfort and peace through faith in Christ. There are millions of people so ignorant, and commonplace, who have so little capacity for appreciation of the best things, that if they thought on the subject at all, believe that they could get on easily without bishops, but

they will crowd to hear earnest evangelists, put up tents, build brush arbors, establish camp meetings, build "glory barns," and crowd by thousands to hear evangelists. Let me give you a case in point.

Some time ago I was in a city where announcement was made a week beforehand that on the coming Sabbath afternoon there would be a grand rally of all the Methodist churches at one of the central churches at three o'clock in the afternoon, to hear two distinguished bishops on a subject of great importance. The names of these bishops and their subjects were announced on Sunday morning and the people were urged to attend. Being in the city, I went around to this grand rally, and out of some twenty congregations, represented by some eight or ten thousand members, there were less than five hundred people present to hear one of the most eloquent and profound discussions I ever listened to. Into that same city came an evangelist laboring among the common people; the building in which he preached held some eight hundred people; an announcement was made that, on a certain day the building would be enlarged to seat three thousand. Free labor was called for and an army of men gathered early one morning, the women brought their lunch, and by night they had a great tabernacle built which was filled with an eager multitude to hear an evangelist of very ordinary education, but implicit faith in the inspiration of the Scriptures. He lifted up and glorified Jesus Christ as a mighty and gracious Savior. The joy, the enthusiasm, the songs, the faith and happiness of the people reminded one of the days when our Lord was on the earth surrounded by the eager multitude.

So there you are. The Methodist Church is going to make a tremendous mistake if she undertakes to shut her doors against God-called and Spirit-filled evangelists. Catholicism is growing tremendously in these United States; many fanaticisms are spreading abroad rapidly, and something must be done in the way of a genuine, spiritual, powerful evangelism, a great widespread revival.

There is great need of true evangelists, devout and zealous, and if the Methodisms of the present time intend to close their doors and shut out these messengers of the Lord, the time is at hand for the organization of an evangelical Methodist Church that will cling to the original doctrines of Wesley and his co-workers, boldly and gladly proclaiming salvation for all men, from all sin, through faith in our Lord Jesus, and kindle ten thousand great revival fires from lakes to gulf and ocean to ocean. God is on his throne, sin is rampant, modernistic liberalism is blighting the faith of hundreds of thousands. We are coming to a crisis in the history of Methodism and we need revivals, we need evangelists, we need earnest, Spirit-filled, fearless men who have not, and will not bow the knee to the Baal of modernistic liberalism that has no message for the broken, sinful heart of lost humanity. Great God, inspire us to stand up and stand together for a mighty revival of old-time Methodism.

I feel, dear Bishop, that I must continue these letters to you for some weeks yet.

(Continued.)

Governor Al Smith's Liquor Record.

In a special issue of THE PENTECOSTAL HERALD we will give Governor Al Smith's liquor record. It is most remarkable. We should like to see it printed in large letters on a heavy cardboard and set on the mantle-piece in every decent home in the United States. Do not fail to send in for extra copies of this issue. Order a large number and sow them broadcast in your community. Extra copies will only cost you two cents per copy. Rally your patriotism and Christian courage in this crisis of our beloved Republic and help us sow the nation down with this special issue of THE PENTECOSTAL HERALD.

H. C. MORRISON.

An Antidote to Modernism.

BY DR. L. R. AKERS.

President of Asbury College.



ONE of the characteristics of the Spirit-filled life is a spiritual sensitiveness to moral conditions of society. Thirty-seven years ago a consecrated Methodist preacher, sensing the growing apathy of the church, and foreseeing the approaching decline in religious fervor, made a venture of faith and founded Asbury College, an institution which would continue and perpetuate the dynamic ideals which made Bishop Asbury the unquestioned spiritual leader of his generation and brought to him the title of "The St. Paul of American Methodism."

Beginning ever so humbly, yet this effort was honored of God and the school grew. Finally, the burdens of a one-man institution became so onerous that it was taken over by a Board of Trustees consisting of devout and consecrated men. That this school might continue to expand, and its influence be felt more largely throughout the country, the Board of Trustees felt it incumbent to choose an outstanding Christian leader of unquestioned piety and heroism. The unanimous choice of the Board was Dr. Henry Clay Morrison, Editor of THE PENTECOSTAL HERALD and the champion of Methodism's cardinal doctrine, Scriptural Holiness for all men. For fifteen years, he guided its career through difficult periods and many adversities, watching with careful eye the enlargement of its equipment and enrollment until it became recognized throughout the nation as a citadel of historic Christian faith.

Since its inception until the present moment, Asbury College has stood as a lighthouse upon a hill, foursquare to all the winds of liberal and rationalistic thought, steadily keeping to its heaven-ordained mission of proclaiming to the world its rock-ribbed conviction that education should be permeated by the principles of Jesus Christ, and proving in its own student body the fact of a complete and full redemption, which alone can meet the problem of sin and deliver men from its age-long bondage.

The foresight of these consecrated leaders who founded and enlarged Asbury College has been justified since the great conflict between Modernism and Fundamentalism has been raging, for between the schools of thought there is an unbridgeable chasm. The Editor of *The Christian Century*, recognized as perhaps the leading modernistic periodical of America, has very clearly defined the difference between the two groups:

"Christianity according to fundamentalism is one religion. Christianity according to modernism is another religion. There is a clash here as profound and as grim as that between Christianity and Confucianism. Amiable words cannot hide the differences. The God of the fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of the modernist is another. The Bible of fundamentalism is one Bible; the Bible of modernism is another. That the issue is clear and the inherent incompatibility of the two worlds (positions) has passed the stage of mutual tolerance (in the same religious fold), is a fact concerning which there hardly seems room for any one to doubt."

Unquestionably the religious status and influence of the church colleges and universities of America are not only modernistic but tend strongly toward Atheism. As a proof of this, let us refer to a careful questionnaire investigation by Dr. Leuba, an avowed unbeliever. Professor Leuba found that among scholars, scientists, and university students, only 14% of the psychologists, 18% of the biologists, 19% of the sociologists, 32% of

OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.

Abbie C. Morrow Brown.

No. 1.

Text. "Returned home again." Acts 21:6.

Story. A lad ran away from home. His mother was heart-broken. I prayed, "Lord, make him homesick. Send him home quickly." A terrible storm arose. The lightning struck around him. He was frightened and said to the boy with him, "I am going to make a bee-line for home." And I had the joy of seeing him clasped in his mother's arms.

Poem.

"Oh, the home is the best,
The hearts there are truer,
Trials there are fewer,
Love there is sweeter.
Oh, the home is the best."
Prayer. Lord, help me to always love my home and stay there.

No. 2.

Text. "A good word maketh the heart glad." Prov. 12:25.

Story. My friend, Jennie Fowler Willing, hurrying through a crowd knocked a little ragged boy off the sidewalk. She picked him up and spoke lovingly to him. He said to the boy beside him, "My eyes, Jim, she spoke to me just like I wore standin' collars! I'd get shoved off the sidewalk every day to get spoke to like that."

Poem.

"That kindly thought within your heart,

O why not speak it out,
Perchance, 'twas given you, my child,
Another's ill to rout.
A little act of courtesy,
A little word of love,
May heal a broken heart, and lead
That one to heaven above."

Prayer. Father, help me to speak kind words, loving words, helpful words.

No. 3.

Text. "Thou shalt . . . not be grieved when thou givest." Deut. 15:10.

Story. Someone asked Ivy how old she was. She said, "Eleven, I had a birthday last week, and I had six cents," said this poor little girl. "What did you buy?" "A ball for my brother and a top for my sister. I had a penny left and I bought a painting book." She smiled all over as she answered.

Poem.

I want to live for Christ above,
Deny myself for those I love,
And always have a Christlike mind,
I think of others and be kind.

Prayer. "May my every deed be prompted by Christ's love Divine."

No. 4.

Text. "I shall keep Thy law." Ps. 119:34.

Story. Some bad boys determined to make a little boy who loved his Bible drink. They coaxed him to come into a saloon and just have a mint julp. He said, "I can't. The Bible says, I must not even look on wine." "Come and take one drink." He quoted, "When sinners entice thee consent thou not." "Yes, but come in and take just one drink." He said, "At the last it biteth like a serpent and stingeth like an adder." They gave it up and telling about it, said, "He was so chuck full of the Bible we could do nothing with him."

Poem.

"Where God commands, be this the place,
Where humbly day by day,
I'll watch and work and play,
Each blest command obey,
Supported by his matchless grace."

Prayer. Teach me how to learn and obey Thy Word, O Lord.

No. 5.

Text. "Be thankful unto him and bless his name." Ps. 100:4.

Story. A little girl loved to pray. And used to tell the Lord all she would like. One day her brother took her for the first time to a picnic. She went out rowing and fished and had a nice lunch. Kneeling that night she was quiet awhile and then said "Why! I guess it is all. Thank you tonight Jesus."

Poem.

All praise to him who lives above,
And gives us out of his great love

All things richly to enjoy.

Prayer. Father, I do praise thee, for all Thy many love-gifts to me.

No. 6.

Text. "Be ye thankful." Col. 3:12.

Story. A baby boy, whose father was a missionary, begged for a "Thank you box." He said, "Do you feel thankful cause you're home, papa, and I'm kissing you?" Papa laughed and put a penny in his box. Mama put one in for the house cleaning, and Bridget for a good drying day, and brother for his new suit and sister for the wild flowers. Then the little darling lay dying with fever. "No hope," the doctor said. But God heard prayer and when he was with them again the brother put a coin in the tiny box and said softly, "Thank you, God," and all the rest silently followed and they all rejoiced together.

Poem.

Jesus when on earth healed all who came,
Today his loving heart is just the same.

Prayer.

Dear Father, to Thee, for Thy loved one I pray,
For health and strength to be given today,
I'll praise Thee and bless thee in his dear Name,
Who gave his own life by love to reclaim.

No. 7.

Text. "Whoso offereth praise glorifieth me." Ps. 50:23.

Story. One day in a crowd, where there was a procession, I stood a moment by a little girl who sat on a stone base of a rail fence. She dropped her handkerchief and as I gave it to her she said most sweetly, "O thank you so much." Going on I kept thinking of her sweet words and it reminded me not to wait until I pray to say thank the Lord for his blessings. And all these forty years I have loved to say, "Thank you, Lord," just the moment anything pleases me, because I know it pleases him to give, and pleases him to have me know it and tell him so.

Poem.

God's gifts are rich and free,
He freely gives to me,
And in return I give my love
And send my thanks to him above.

Prayer.

Just to think to thank Thee, Jesus,
Every time and every day,
For this I pray.

Dear Aunt Bettie: We are just two Georgia girls asking for admittance. We have been reading the letters on page ten for a long time and really enjoy them. We are going to school now and are having a fine time, because both of us are in the same grade. Our age is between twelve and eighteen years. All of you cousins write to us.

Norma Morehand,
Franklin Springs, Ga.
Florence Ware,
Franklin Springs, Ga.

Dear Aunt Bettie: My father takes The Pentecostal Herald. I enjoy reading page ten. I have blue eyes, red hair, light complexion. I was twelve years old April 7. Have I a twin? If so, I wish they would write me. I am five feet tall and weigh one hundred pounds. I go to the M. E. Church. I go every Sunday. I would like to hear from some of The Herald cousins. I hope to see my letter in print. Will close with love to Aunt Bettie and all the cousins.

Alta Tregellas,
Iuka, Kan.

Dear Aunt Bettie: I feel like I want to write just a little. As we are going into a new year I want to say to all the boys and girls, if you haven't yet started for Jesus, don't you think that now is the time? We all ought to be thankful that he has spared our lives to see another new year, and thank him for his goodness to us. Aunt Bettie, I like your letter on the celebration of Christ. Some don't seem to think what Christmas really means to us, for I think some celebrate it in a wrong way. It grieves my heart to see young people

scorn and turn our Savior away, and sometimes the older ones do.

Mrs. Hattie Meadows,
Walnut Cove, N. C.

Dear Aunt Bettie: Would you let me join your happy band of girls and boys? I am ten years old and am in the fifth grade at school. My daddy is the superintendent of the Clarkston M. E. Church, and my mother is a Sunday school teacher. We take The Herald. We like to go to Indian Springs camp meeting and like to hear Bro. Morrison preach. Hope I see this letter in print on page ten.

Janie Ralph McCord,
Clarkston, Ga.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of cousins? This is my fourth letter to The Herald. I hope to see this one on page ten. My father takes The Herald and I always enjoy reading the letters from the boys and girls. Who has my birthday? It is May 16. I will be eleven. Who can guess my middle name? It begins with R and ends with H, and has four letters in it. As Mr. W. B. got my other letters, I won't write so much this time. I hope he will not be hungry this time so my letter will be printed.

Wilma R. England,
Rt. 2, Manchester, Tenn.

Dear Aunt Bettie: I wish to join your band of boys and girls. I am a little girl nine years old and am four feet, seven and one-half inches tall. I am visiting my grandmother and father who live in the country near Newbern, but I live in Memphis, Tenn. I have one brother eleven years old; he is in the fifth grade. I am in the third grade. I like my school. I hope my letter will miss the wastebasket and be on page ten. I like to read the children's page so much.

Martha Elizabeth Harrington,
Newbern, Tenn.

Dear Aunt Bettie: As a fifteen-year-old girl I would be delighted to join your happy band of cousins. I read the cousins' letters in The Herald and enjoy them immensely. I have dark blond hair, blue eyes and fair complexion. I am five feet, three inches tall, and weigh 116 pounds. August 2 is my birthday. Who is my twin? Cousins, I am glad to say that I am a Christian. I have been reared in the humble home of a Methodist minister. My father is pastor of the Epworth M. E. Church, South, Huntsville, Ala. I was converted and joined the church at the age of seven years, and since I have been old enough to know right from wrong, I have tried as best I could to live for Jesus. I would be more than glad for some of the cousins to write to me.

Belle McDonald,
510 O'shaughnessy Ave., Huntsville, Ala.

Dear Aunt Bettie: Would you let a thirteen-year-old girl join your happy band of boys and girls? I have been reading The Herald letters. I have blue eyes, dark hair and fair complexion, and am four feet, six inches tall, and weigh 62 pounds. My birthday is August 24. I am in the sixth grade.

Nannie Davis,

Wofford, Ky.

Dear Aunt Bettie: Will you let a Florida girl into your happy band of boys and girls? This is my first letter to the band and I hope it to be in print. My father takes The Herald. I like page ten the best of all. I think Willie Curran's letter was just fine and all the rest. I am twelve years of age and in the seventh grade. My birthday is Jan. 11. Have I a twin? I live on a farm.

Obell Boggett,

Rt. A, Box 128, Cottondale, Fla.

Dear Aunt Bettie: I am a Sandersville girl eleven years of age. I go to school and am in the sixth grade. I sure do like my teacher. Her name is Miss Elizabeth Rogers. She is the sweetest teacher I have ever had. I also like to go to Sunday School. I live on a farm four and one-half miles from town. I like to live on the farm very much. My mother gets The Herald and I like to read page ten. I have never written to The Herald so thought I would write. I am hoping to see my letter in print. My birthday is November the 20th.

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Have I a twin? The one that guesses my middle name I will write to. It begins with R and ends with Y, and has four letters in it.

Mildred R. Pierce,
Sandersville, Ga.

Dear Aunt Bettie: I am sitting down this cold night for the first time to pen you a few lines. First, I want to thank Aunt Bettie and Dr. Morrison for the many good lessons they have given us in The Herald, also all the other good speakers that have good articles in the paper. We don't see how we could do without The Herald. It is so uplifting and contains food for our soul. There is an epidemic of measles raging throughout the country. So as we wish to escape them, if it be possible, we are staying pretty close; therefore we look to The Herald for our sermons.

I have put *The Herald* into several different homes and some of them have greatly enjoyed it. I used tithe money to send part of them. I have also ordered several books from *The Pentecostal Pub. Co.*, with tithe money. I do greatly enjoy trying to do what I can for my Lord, and to do something to get people saved in this fast age of time. So many people seem to be so careless and unconcerned about their soul's salvation. My husband, one daughter and myself believe in holiness and are hungry for more of God's love and mercy. Wonder how many of *The Herald* readers have family prayer in their home? We do, and think it should be a rule in every home. Well, Auntie, I shall be very thankful to you if you think this worthy of publication. Love and good wishes.

Mrs. Mary Tenry.
Medon, Tenn.

Dear Aunt Bettie: Will you let me join your band of boys and girls? I like to read page ten. I am nine years old and in the third grade at school. I love my teacher, but best of all I love Jesus. I want all the cousins who pray to pray that I may be useful in the Lord's service. I like to read my Bible. We have family worship night and morning. I will be glad to get a letter from any of the little cousins.

Grace Shelton.
Vernon, Ala.

Dear Aunt Bettie: Do you remember me? This is the second time I have written. I'm fifteen years old. Have brown wavy hair, weigh one hundred three pounds and about five feet four inches. I'm a great lover of books. My favorite authors are Zane Grey and James Oliver Curwood. Someday I think I should like to write books. Aunt Bettie, if Mr. W. B. doesn't get this I should like to see it in print. All of you cousins, girls and boys write to me. I love to write letters and also to receive them.

Marguerite Cook.
Ringgold, La.

Dear Aunt Bettie: I am a little country girl I am twelve years old. I am in the third grade. My teacher's name is Mrs. Mary Winfred Smith. I like my teacher. I like to read page ten. I hope I will get to see my letter in print. This is my first letter.

Pauline Difon
Difficult, Tenn., R. 2.

Dear Aunt Bettie and Cousins: We truly enjoy your messages on page ten as well as the rest of *The Herald*. And truly enjoyed T. Richardson Gray's article in last week's *Herald*. Also Dr. Morrison's sermons are such a spiritual help when one is housed in like we are in a country home not able to go to the house of God to hear sermons and mingle with the ministering children of God. I am pleading for prayer in our sad bereavement of our sister-in-law who was called to her home on high the 23rd of Dec. We rejoice knowing that our loss is her gain. Her daughter and two children have been very sick, the last not out of danger yet. Our health has not permitted us to be with them hence you all know what a comfort we have in one another's prayers in such times. We praise God from whom all blessings flow that we know earth has no sorrow but heaven can relieve and we know all things work together for good to those that love the Lord.

Lizzie M. Perry.
R. R. 2, Box 202, Howell, Ind.

Dear Aunt Bettie: Will you let an eleven year old girl join your happy band of boys and girls? My mother takes *The Herald* and I like to read page ten. My birthday is July 26. Mabel Earle, I think your middle name is Bernice. If I am right please write to me. I live in the city but I would like to live in the country. I love the birds. I go to the Methodist E. Church. I guess maybe I am writing too much so I will close. With much love to Aunt Bettie and the cousins.

Naomi R. Plank.

Dear Aunt Bettie: Being a reader of the *Pentecostal Herald* for sometime I decided to become a member of your wonderful club. I am a girl of sixteen years, and when thirteen years of age I joined the Hustonville Christian church and have since been a faithful member. My advice

to everyone who is not a follower of God to become so at once and I am sure they will find peace and comfort within themselves. I have curly hair and bluish-gray eyes and am five feet and two inches tall. My favorite sports are playing basketball and writing and receiving letters. Please every one write one and I assure you an immediate answer. My middle name begins with L and ends with E. Please every one guess. Have I a twin? If so I would be delighted to hear from him or her. I was born July 22. Please all members write and may I see this in print real soon?

Miss Faye Gann.
Hustonville, Ky., Box 34.

Dear Aunt Bettie: I wish to join your happy band. I enjoy reading page ten. This is my first letter to *The Herald* and I hope to see it in print. I am fourteen years old and weigh about one hundred pounds. I have golden brown hair, blue eyes and light complexion. I go to Oak Grove country school and am in the seventh grade. My birthday is 19 of Oct. If any of you cousins have my birthday write to me. I am a member of the P. H. church and go to Sunday school. The one who guesses my middle name I will write to them. It begins with S and it ends with A and has seven letters in it. Annie S. Harrington,
Route 3, Aulander, N. C.

Dear Aunt Bettie: Will you let a N. C. girl join your happy band of boys and girls? I am 13 years of age and weigh about eighty-eight pounds. I have light complexion, blue eyes and golden brown hair. I am in the 7th grade at school. My teachers' names is Miss Ina Mae Odom. My birthday is the 27th day of February. I hope Mr. W. B. and his family will be out on a ride when this arrives, so I can see my letter in print. One of my best friends is Nina Hurdle. We are both in the same grade at school. If anyone has my birthday write to me. With love to Aunt Bettie and all the cousins.

Mary M. Terry.
R. F. D. Rt. 3, Aulander, N. C.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? This is my first letter to *The Herald* so I hope to see it in print. I go to church every third Sunday. We have a fine preacher. I am twenty-three years old. My birthday is Feb. 18. Have brown eyes and brown bobbed hair. Am five feet, four inches tall. Well guess had better close and not make my letter too long. Would like to hear from you cousins.

Arzie Moore.
R. 1., Smith Grove Ky.

FALLEN ASLEEP

McKEITHEN.

Elizabeth, wife of John J. McKeithen, fell asleep in Jesus at her home in Caldwell Parish, La., Feb. 23, 1876. She was born in Richland district, S. C., in October, 1825. Having been left an orphan at an early age, she was trained by a devotedly pious grandmother, who raised her in the fear of God, from which she never departed.

She was married to Bro. McKeithen, in Neshoba county, Miss., July 7, 1846, united with the Methodist Episcopal Church, South, the same year, and the year following embraced religion under the ministry of Rev. Andrew Day. She spoke of Bro. Day as one of those faithful men of God who not only preached the doctrine of holiness from the pulpit but realized the blessed experience of it in his own heart, and taught it wherever he went by a holy life—the most successful preaching. Elizabeth with other young converts, was exhorted to "go on to perfection," and in three months after her conversion was sanctified wholly, spirit and soul and body, and from every appearance was "preserved blameless" till the Master called her home. Her conversion was bright and satisfactory; but when entirely sanctified she had such a vivid view of Jesus by faith that an experience of twenty-eight years although opposed by the world and worldly-minded professors, she never doubted the efficacy of the Cleansing Blood, and his power and willingness to save from all sin.

The last seventeen years of her life were spent in what is now Caldwell Circuit; and until her last year she, with one or two others, stood alone as witnesses of the sanctifying grace of God. Her heart rejoiced that her prayers were answered, and that she lived to see more than a score of witnesses testify to the same blessing which she long enjoyed.

She had consumption for about eighteen years, but was not confined to her room till July, 1875. The writer visited her often during her confinement, and remained by her bed a good portion of the last night she spent on earth.

Holiness was her theme to the last, and while we had knelt with her in prayer for the last time (an hour or two before her death) her soul exulted in God, and when almost gone she tried to clasp her hands, and about her last faint whisper was, "I am happy."

Soon after this she went sweetly to sleep. Thus our sister lived and thus she passed away. Not until the great day will we fully know the influence of the holy life of Sister Elizabeth McKeithen.

J. F. Wynn.

KILLINGSWORTH.

Seldom has it been my duty to record so sad a death. Thirty years ago in Western Harrison county a baby boy came to bless the home of Mr. and Mrs. Ike Killingsworth, and was christened Roy. His babyhood and boyhood days sped swiftly by. In his young life he united with the Methodist Church. He was joined in holy wedlock to Miss Grace Black, daughter of Mr. and Mrs. J. M. Black. To this union were born two daughters, one dying in infancy, the other, little Ida Jewell. On Monday afternoon, Nov. 28, 1927, the message came over the telephone, Roy is dead. We hastened to his home in Longview to his broken-hearted wife and little daughter. We could hear the wail of his grief-stricken wife and child as we entered and met his sorrowing friends who had assembled. They said Roy had gone from our midst. With our broken hearts we turned to God for his sustaining grace in this dark hour of grief. It seemed that the angels must have peered over the battlements of the glory world to inquire of the greatest tragedy which had just occurred. His broken-hearted mother—he was such a comfort to her, her only son. Roy is missed. His wife all alone, no husband to lean on, his baby girl, no daddy to love her, his mother, no son to comfort her, his sisters, no brother to care for them.

Tuesday afternoon the funeral was conducted in the Noonday Tabernacle by Rev. W. C. Mann, of Lufkin, Roy's pastor in former years. He was assisted by Bro. Whorton, of Longview and Bro. Malone, of Hallsville. Special songs which were dear to him were sung by a quartette of his friends from Longview, Mr. Lewis Richardson, Mr. Henry Foster, and Mr. and Mrs. Alton Mackey.

Roy was laid to rest in the Noonday Cemetery by sorrowing friends. Many large and beautiful floral offerings came from many relatives and friends. His funeral was the largest ever held at Noonday.

One who loved him.

REQUESTS FOR PRAYER.

M. G.: "Please to pray that my faith and courage may hold fast."

A sister asks for prayer that her eyesight may be restored.

DO WE BUT LISTEN.

May we hold fast the victories we win, And sweetly keep the pace that we begin; Remembering the wise have always trod The beaten path that leads them on to God. The way of faith is open still to all, Do we but listen, we may hear the call.

Myron Luther Eaton.

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SUNDAY SCHOOL LESSON

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

Lesson V.—April 29, 1928

Subject.—The Cost of Discipleship.
Mark 10:17-27; 12:41-44.

Golden Text.—Where your treasure is, there will your heart be also. Matt. 6:21.

Time.—Spring of A. D. 30.

Places.—Perea and Jerusalem.

I am afraid to write notes on this lesson, because it is so utterly contrary to our current notions about discipleship. In Mark 8:34-38 Jesus states some conditions of discipleship that are very rigid. First of all, one must deny himself; which means, I suppose, that one must renounce personal ownership in himself. That one is bought with a price, and is not his own, must become an accepted fact in the life of a Christian. He must take up his cross, and a cross means death—death to self and the world. St. Paul gloried in the cross of Jesus Christ whereby the world was crucified unto him, and he unto the world; they were dead to each other. Luke (14:33) gives us a statement from our Lord that is rigid: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." In the foregoing reference to Mark Jesus comments on his statement: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." How terrible are his questions: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

It is hardly possible that Jesus means that every one should give away all the property that he holds. He is teaching stewardship; and that would not be good stewardship. Some must give up all, because their hearts are so set on earthly goods that nothing less than poverty will enable them to trust in God for salvation. I am aware of the fact that some have interpreted the teaching as applying only to such as the Master was calling into apostleship; but that is far-fetched. The truth is, that no one really owns anything in this world; everything belongs to God. Discipleship demands a recognition of this fact, and calls upon us for good stewardship in the management of our Lord's property. Will I be oversteating the case if I say that there must be a sincere recognition of these facts of discipleship, and that one must live up to the standard?

It seems to me that the Church has almost forgotten the meaning of discipleship. Does our property belong to us, or to God? We live as though his claims were very slight. There is everywhere a hungry grab for wealth. God is willing for his stewards to live in comfort; but that does not mean that we can steal his money for our own aggrandizement. Surely the steward cannot waste his Lord's goods to pay for useless luxuries and the satisfaction of filthy habits. May be I do not understand stewardship; but it seems to me, that if we are heaven-bound, some of us are headed in the wrong direction. Well, right or wrong, I am convinced that, so far as I am concerned, it is going to take all there is of me, with all the help that God supplies, to make the landing in that goodly country. God gives all, and demands all. Heaven will be cheap at any price; and hell will be costly at any price.

Comments on the Lesson.

17. We may take this and the following verse together. Good Master. —In the 18th verse Jesus meets this young Jew on his own ground: "Why callest thou me good?" Jesus follows this question with a common saying of the Jews: "There is none good but one, that is God." To call him good was tantamount to calling him God. Jesus did not mean to rebuke the young man, but to call his attention to the meaning of his statement. The young man asks the question of all questions: "What shall I do that I may inherit eternal life?" That question is closely akin to the declaration of Charles Wesley: "Nothing is worth a thought beneath, But how I may escape the death, That never, never dies."

19. Thou knowest the commandments.—The Master quotes from the Ten Commandments given through Moses. He was dealing with a Jew on the basis of Jewish salvation. He wished to know from the young man's own lips if he had been living up to the light that Jehovah had given to him, his purpose being to lead him up to faith in himself for salvation. Moses' teaching was all right till the true Light came; and men must walk in all the light that God gives.

20. Master, all these have I observed from youth.—Few of us can make such a declaration; but he must have told the truth, for Jesus does not condemn him for his statement. Read the next verse.

21. Jesus beholding him loved him.—The language indicates approval. One thing thou lackest.—That one thing was a complete surrender of himself to Jesus Christ; and that could not be made while he held to his wealth. He seems to have been a money-lover. His riches had become an idol that had come between him and God; and William Cowper's hymn would have been just as true then as it is now:

"The dearest idol I have known,

What'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

22. He was sad at that saying, and went away grieved.—He was rich, and loved his wealth too much to swap it for eternal life. He was "lost, and lost in eternity's night." What multitudes are going down the way he went! This lesson is strenuous. Shall we heed it, and be saved? or shall we reject it, and be lost?

23. How hardly shall they that have riches enter into the kingdom of God?—Certain preachers have a way of comforting the consciences of rich sinners by telling them that there is no sin in being rich, as they do not love riches. There is but one way for a Christian to hold wealth: He must be a faithful steward, and glorify God in handling it. If he has good business talent, he may utilize millions to the glory of God and the blessing of his fellow-men. Otherwise it is a sin to be rich.

24. In this verse the Master gives some explanation of his teaching: "How hard is it for them that trust in riches to enter into the kingdom of God!" There is the trouble. If one has riches, he is prone to take comfort therein. In a lifetime I have known but one poor man to get rich without being spoiled. Of course, there are others that I have not met.

25. There has been no little dispute about the meaning of this verse. Some tell us that the eye of a needle meant a little gate in the big gate in the wall of Jerusalem; but I see little consolation in that, for a camel had to be stripped of everything but his bridle, and then had to crawl through on his knees. When men strip to the bottom, they can find God and his salvation, but not before.

26. Who then can be saved?—The apostles could not comprehend the doctrine; it was too strenuous for them. Multitudes would like to be saved now, if they could have salvation and the world at the same time; but they will perish rather than meet God's conditions. Are we not taking many into the Church who are in no sense done with the world? We are too greedy to count our members.

27. With God all things are possible.—I do not suppose that Jesus means to say that God will take a covetous man to heaven. If the rich man will cooperate with God, he will help him to give up his wealth, and to trust the blood of Jesus Christ for salvation. That is possible.

We make a long jump between the two sections of our lesson. Be sure to keep up the connection. In these last verses the Master is back in Jerusalem. We prefer to take the lesson taught in a general way, instead of verse by verse. The Master is sitting "over against the treasury" watching the worshippers throw their money into the box. Rich men were casting in heavily; and, no doubt, they were careful to let the people see how much they were giving. They were receiving their reward on the spot. They paid little attention to the poor widow who gave two mites; but she caught the Master's eye. He measured her gift by what she had left—nothing; for she cast in all her living. No one gives the "widow's mite" unless he gives all his living. But she had the Master's approval. Have we?

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The Pikes Peak Holiness Camp Meeting will convene on the camp grounds, 540 West Monument Street, Colorado Springs, Col., June 14-24. Entertainment expenses will be met by a free-will offering. In connection with the camp meeting, The Seventh Annual District Assembly of the Rocky Mountain District, will convene June 25-27. Ministers, Deaconesses and Delegates are requested to be present with their reports.

Mrs. Julia Shelhamer has a number of calls to assist in camp or tent meetings in the East, but she also has open dates. Anyone desiring her services as song leader or young people's worker should write her at once to 5419 Bushnell Way, Los Angeles, Cal.

Mr. and Mrs. John A. Dooley: "We have preached over 700 times the past year, seen scores saved and many believers sanctified, and marvelous healings. Evangelist Lyman Brough was with us two weeks in a good meeting in the Mission Hall. We have a soul-saving station that keeps open day and night and preach holiness first, last, and all the time. We ask prayer for our work in this wicked city of 490,000 souls for whom Christ died."

The National Convention and Annual Meeting of the National Holiness Association will be held May 8-13, in Cleveland, O., in the Friends Church, 3219 Cedar Ave. For information address Rev. C. W. Butler, as above. Pray much and plan to attend. Watch further announcement by our President, Rev. Joseph H. Smith.

Rev. J. B. Kendall recently closed a most successful meeting at Milbank, S. D., in which the church was built up and many definitely blessed.

Rev. J. L. Glascock, 1350 Grace Ave., Cincinnati, O., has some open dates which he would be glad to give any one desiring his assistance. Brother Glascock is a most earnest preacher of a full gospel and has witnessed thousands of souls born into the kingdom.

Mr. and Mrs. W. C. Kinsey, 450 S. W. 2nd St., Richmond, Ind., are available for camp meetings as song leaders, pianist, and general workers. They have been in the evangelistic work for eight years and can furnish best of recommendations.

Rev. L. E. Williams, Wilmore, Ky., has May 21 to June 25 open for meetings; also has an open date from July 9 to August 2. Brother Williams will prove a fruitful preacher if you need an evangelist.

Rev. and Mrs. Jack Linn and a large evangelistic party are engaged in a revival meeting in the large Armory at Butler, Pa. They will continue through April 22, D. V. Friends in the adjacent territory are requested to attend these meetings, while those who cannot attend are asked to pray.

Rev. A. S. Beck: "We recently closed a good meeting in Glasgow, Ky., in the courthouse. The Lord gave us about fifteen souls. Brother J. L. Piercy attended and helped in prayer, and dismissed his services the last Sunday evening and greatly as-

sisted us in exhortation and prayer. Bro. Edgar Minnick, who owns the Union Mission, never missed but one service. A young man was saved who may preach the gospel. It was a delight to be in Glasgow after an absence of 21 years and preach in the courthouse. I helped to haul the rock for its foundation. My slate is filling up for tent meetings. My address is 1019 S. 4th St., Louisville, Ky."

Stephen A. Zuber: "We recently finished our two weeks' meeting in Fishburn United Brethren in Christ Church at Hershey, Pa., with over 500 in attendance. Some of the older members claim that this was the most successful and best attended service since the new church was built. The Lord gave us 32 souls. Twenty-four were received into Church fellowship last night and 26 were baptized. Rev. H. Ray Harris is the much beloved pastor of this charge. The old-time Gospel is still the power of God unto salvation to them that believe. Pray for us!"

C. K. Spell: "We have some work this summer that takes us to southeast Texas; could take other meetings in the South, if desired. Wife will travel with me; we drive right to your town or community in car. We trust the Lord, whose we are, for finances. If you want us, write us at Kendrick, Okla. I am an ordained Methodist preacher of the Old School."

Rev. J. M. Taylor, who has been acting as Pacific Coast Field Secretary for the National Holiness Association, has removed from Pasadena to Redlands, and will reside at 1647 Clay St., Redlands, Calif., for the future. All personal communications, and any matter relative to the work of The National, or any of the Local Holiness Associations on the Pacific Coast, in which it is desired to enlist his interest or co-operation, should be directed to him there.

Herbert J. McNeese: "I wish to thank The Herald friends of McKees Rocks and Philadelphia, Pa., Endicott, N. Y. and Mississippi for papers received for our jail work. We had one saved Feb. 20 and one on 27th. Both young men. Praise the Lord. We cover the entire jail giving each one a holiness paper. The writer has distributed 25 pounds of holiness papers since November. We go out in revival work whenever needed. Address, New Brighton, Penna."

WHARTON, OHIO.

Although it has been several months since reporting, I have been in a number of engagements. We are now in a meeting with the M. E. church, Wharton, Ohio. The Lord is blessing our singing, and Mrs. Kinsey's piano work to the hearts of the people. To him be the glory. We are appreciating The Herald. It is a wonderful paper. God bless its mission. I am glad to report more calls than we can fill. How I thank God for open doors of service. We would like to arrange our camp meeting dates soon. Committees desiring our services as Gospel Singers should address us at 450 S. W. 2nd St., Richmond, Indiana.

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See "Our Protest" on page 9.

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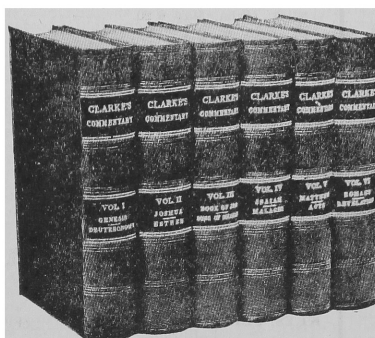
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Open date, May 8-June 20.

MILLER, JAMES.
(1249 N. Holmes Ave., Indianapolis, Ind.)
Worthington, Ind., April 15-29.
Columbus, Ohio, June 18-24.

MINGLEDDORFF, O. G.
Haviland, Ohio, May 13-27.
Castor, La., June 4-17.
Cedar Valley Camp, N. D., June 29-July 8.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Wilmore, Ky., May 27-June 6.
Vico, Ky., June 8-July 1.

QUINN, IMOGENE.
(909 N. Tuxedo Ave., Indianapolis, Ind.)
McLean, Ill., April 8-29.
Detroit, Mich., May 1-20.
Hampton, Ky., Aug. 2-12.

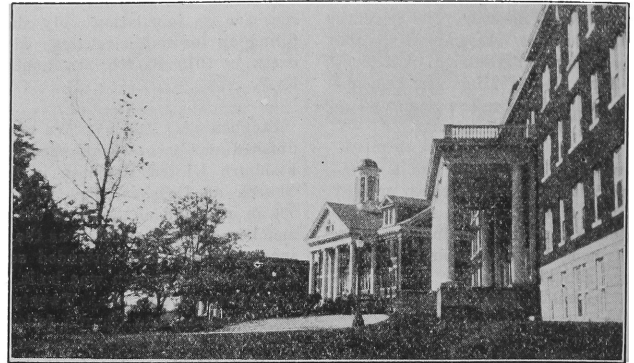
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Modock, Ind., April 13-29.
Reed City, Mich., May 4-20.
Indianapolis, Ind., May 25-June 10.

REED, LAWRENCE.
(Damascus, Ohio)
Wellsville, Ohio, April 3-22.

REES, PAUL S.
(52nd & Hudson Rt., Rosedale, Kan.)
Little Rock, Ark., April 22-May 6.
Arlington, Texas, May 9-14.
Norfolk, Va., June 1-10.

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Davenport, Okla., August 10-31.

RUTH, C. W.
Indianapolis, Ind., April 8-22.
Richmond, Ky., April 26-May 6.

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SHELHAMER, E. E.
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Greenville, Ill., May 2-4.
Terre Haute, Ind., May 6-20.

SMITH, BUDDY JEFF.
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Hot Springs, Ark., April 12-21.
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Auburn, Ind., April 8-22.
Shelbyville, Ind., May 24-June 3.
Manville, Ill., June 28-July 8.

Beebe, Ark., August 14-24.
Bethel, N. C., April 2-15.

THOMAS, JOHN.
(Wilmore, Ky.)
Canada, April and May.
Washington, N. D., June 7-17.
Mitchell, S. D., June 29-July 8.

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
Ottawa, Ont., April 13-22.
Laurel, Miss., April 29-May 27.

WATTS, E. E.
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(Wilmore, Ky.)
Falls of Rough, Ky., June 27-July 8.
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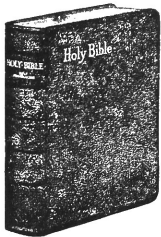
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Specimen of Type

CHAPTER 20
AND God spake all these saying, 2 I am the Lord thy God have brought thee out of the Egypt, out of the house of bondage. 3 Thou shalt have no other before me. 4 Thou shalt not make any graven image, or any likeness of any thing that is in the earth, or that is in the sea, or that is in the air, or that is in the water, or any thing that is on the earth: 5 Thou shalt not bow down to them, nor serve them: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children.



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8. How to study a Bible character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
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Specimen of Agate Type

AND the Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation.

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PENTECOSTAL HERALD

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IS IT FANATICISM?

By The Editor.

IS it fanaticism to believe that God wants men to be holy; to be saved from the power of sin, the defilement of sin, and the love of sin? To be brought into blessed fellowship with himself and co-operation with himself in the carrying out of his divine plans and the securing of his great purposes?

Is it fanaticism to believe that God in providing a scheme of redemption would provide a scheme that would bring results entirely satisfactory to himself? A scheme that would meet all the needs of all men, and bring them into harmony, and into fellowship with each other?

Is it fanaticism to believe that the atonement made by the Lord Jesus is fully equal to human need and divine requirements? Should it be thought unreasonable or fanatical to believe that Jesus Christ is able to save to the uttermost; that "in him all fulness dwells"? That "he is able to do exceeding abundantly above all we ask or think"? Is it fanaticism to hunger and thirst after righteousness; to long for deliverance from sin; to have a pure heart; to walk with God in righteousness and true holiness?

Is it fanaticism to believe that "where sin abounded grace doth much more abound"? To believe that Jesus Christ is infinite in power and in love? That he far surpasses all the power, wisdom, and schemes of Satan? That he is able to cast out devils, to subdue with his Word and Spirit all evil spirits? That his blood, offered in atonement for our sins, can cleanse us from all sin? That, "though your sins be as scarlet, they shall be as white as snow"? That "though they be red like crimson they shall be as wool"? May we not soberly and reasonably believe for full redemption, longing, seeking, and crying out to God for the fulness of his blessing, for redemption from all carnal affection, from all indwelling sin, from the root of bitterness?

Would it not be a great means of grace, an incalculable blessing to the church if, everywhere, among bishops, editors, college presidents, presiding elders, district superintendents, pastors, Sunday school teachers, official boards, Epworth Leagues, Sunday school scholars, Baptists, Presbyterians, Disciples, Methodists, and all people who name themselves Christians, should long for, seek after a full deliverance from sin, and strive in all things to live lives of holiness in harmony with the whole teaching and spirit of the New Testament?

Is it not true that the imperative need of the world today is Bible Christianity? If all the members of all the churches should become intensely interested in the baptism with the Holy Ghost, in purity of heart, and righteousness of life, would it not give us a new moral atmosphere, a new impulse, a

great revival quickening, a readjustment of economic conditions, a religious salt in the entire social, economic and political life of the nation? Would it not be worth while to try the experiment of a mighty holiness movement in these United States? Suppose bishops, editors, pastors and evangelists, the leadership and dominating influences of the church, for awhile turn their attention to the deepening and improvement of the spiritual life of the people, of calling them to holiness, insisting on salvation from sin, entreating and warning them against all the forms of worldliness and unbelief that have broken in upon us. We believe that in the gospel there is a full remedy for every situation—a panacea for all human ills. That our Christ is mighty to save to the uttermost! Would God that we would experiment with a full gospel; that we would try out a tremendous insistence of holiness of heart and life; that we would give Jesus Christ a full opportunity and an unhindered right of way, and see what he can do for the church and humanity.

Will the Skeptical Teaching of Evolution, Modern Liberalism, and the Neglect and Opposition of the Fundamental Doctrines of Methodism make the Organization of Another Methodist Church a Necessity?

AN OPEN LETTER TO MY DEAR BISHOP

CHAPTER XIV.

My Dear Bishop:-

THERE is widespread and deep interest in the General Conference of the Methodist Episcopal Church which meets in Kansas City, Mo., in May. It seems there will be a clash between the defenders of the old Methodist faith and the liberal skeptics who have crept into places of power and influence in the church.

Has your attention been called to resolutions passed by a meeting of laymen of the Baltimore Conference? They read as follows:

"Whereas we, the members of the Laymen's Association of the Baltimore Conference, believe 'all Scripture is given by inspiration of God;' and

"Whereas it is the teaching of the Scriptures that Christ is the only begotten Son of God; that he was born of the Virgin Mary, was crucified, dead and buried, and rose again from the dead; and

"Whereas this has always been the common creed of the Methodist Church as set forth in its Twenty-five Articles of Religion and the Apostles' Creed; therefore be it

"Resolved, That this Association go on record as opposed to any teaching anywhere within its control that compromises the deity of Christ, his virgin birth and resurrection,

or any other truths established in the constitution of our Church.

"Resolved, further, that our Secretary be instructed to send a copy of these resolutions to the proper officer of the General Conference to meet in Kansas City."

It is interesting to note that there were 149 laymen in this group; 91 voted for these resolutions and 58 against them. More than one-third of the members refused to go on record avowing their faith in the inspiration of the Scriptures and the virgin birth of our Lord. For one, I cannot believe that such men have saving faith in Christ.

Rev. George A. Cooke, D. D., a prominent minister in the M. E. Church, comes out with the following:

"There are times when we must fight or be whipped. That time is here. The battle is upon us. The war-like Modernists are upon us. They are prepared for the great battle. They are in positions of power within the Church. What they have secured of position and power is the result of long years of intrigue. Deception has carried the day on many a General Conference battlefield. Modernism emblazoned by many a victory, will resort to its well-tried tactics. They talk evangelism when they mean ethical evolution, or non-ethical morality. They talk orthodoxy when they mean heresy. They talk about facts when they mean phantoms. We have been deceived and defeated so often that we have come to take it as a matter of course. We have come to regard it as an evidence of piety if one says nothing when the Bible is being attacked. That was not the kind of piety advocated by St. Paul. Hear him: 'Henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.' 'If any man preach any other gospel, let him be accursed.' 'The weapons of our warfare are not carnal, but (they are) mighty through God to the pulling down of strong holds.'

"Modernism is an enemy. It is full of the spirit of deception and intrigue. It hates an open battle, and will run to cover in the presence of brave men, who know how to force the enemy from cover. The majority of our Bishops are Modernists. No doubt about it. No necessity of arguing it. They admit it. They appoint the district superintendents and hold them strictly to account. The district superintendents hold the pastors and the Quarterly Conferences in the hollow of their hands. Not always; that is the rule.

"What do these Modernists want? Money. It requires a good deal of money to teach and train our young people from the cradle roll to the theological seminary. They must have money. They get it. They make a terrible howl if they do not get it. There is one text in the Bible that they believe: 'Bring ye all the tithes into the storehouse.' They have overworked that during the past ten years. It is now thread-bare. They do not know what to preach on now. So they have turned to 'religious education,'

(Continued on page 8)

MY CONSCIENCE AND MY SOUL.

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

A great American writer expressed a great thought when he said:

"So near is grandeur to our dust,
So near is God to man;
When duty whispers low, 'Thou must,'
The soul replies, 'I can.'"

The fact of Conscience is soundly established in the Scriptures and Philosophy. Paul wrote much about the Conscience.

Conscience has been spoken of as the "light of God in the soul," "an illumination of God." As one great preacher puts it, "Every living soul has an illumination of God by the light of conscience." "Conscience is the reason judging of right and wrong . . . and the human reason is that part of our nature which is in the most immediate contact with God; and the reason in us is, therefore, in a special way the image of God."

Conscience is not infallible.

Conscience is capable of enlightenment.

Conscience is universal.

Conscience is indestructible.

Conscience is a tell tale.

King Richard is heard to say in Shakespeare:

"My conscience has a thousand several tongues,
And every tongue brings in a several tale;
And every tale condemns me for a villain."

Byron, that Poet of guilty conscience, says:

"The mind that broods o'er guilty woes
Is like the scorpion girt by fire;
In circle narrowing as it glows,
The flames around their captive close."

"When Conscience," says Dr. McCosh, "has lost its delicate sensibility and power of direction, there seems to be only one method of restoration, namely, by placing it alongside of a pure standard of right and wrong; as the magnetized iron which lost its virtue is restored by being bound up for a time with a correct magnet."

The keeping of the conscience clear and clean demands divine help, hence we may well pray in the language of Charles Wesley:

"I want a principle within,
Of jealous, godly fear;
A sensibility of sin,
A pain to feel it near:
Quick as the apple of an eye,
O God, my conscience make!
Awake my soul when sin is nigh,
And keep it still awake."

Conscience constantly reminds us of God. It tells us the Universe is bounded by the moral law. Whoso does violence to his conscience does violence to moral law. Conscience utters its voice to heathen, pagan, atheist, skeptic, Christian. I was reading recently where the Russian Soviet took special measures to repudiate God and religion during the Easter celebration. A writer in the *Chicago Tribune* says:

"After two years of passivity, the communist party again has instructed its members to organize atheist demonstrations during the Easter festival.

"The Eastertide is the most widely celebrated holiday in Russia, not only because it marks the end of the northern winter but also because the festival offers a respite from work from Good Friday to the following Tuesday.

"On Saturday night the Orthodox churches are packed with people. The services continue until 1 o'clock Easter Sunday morning.

"The movies are instructed to run special programs until the devotions have ended, and the clubs are ordered to arrange atheist lectures and stage plays and pageants ridiculing and attacking the birth and life of Christ.

"All the Russian broadcasting stations, in-

GOD'S WORK IS REVIVING.

In recent letters from across the Sea, we hear of glorious outpourings of the Spirit. Miss Jennie Hughes and Dr. Mary Stone, of "Bethel," 17 Arsenal Road, Shanghai, China, report gracious revivals attending the meetings held in various sections of China by their workers. Dr. Stone felt called to give her time more to evangelistic work than to healing the sick; being a native Chinese lady of course, she can make an appeal such as the foreigner cannot. God is wonderfully blessing her and her fellow Chinese in their gospel labors. Miss Hughes, in her letter, says:

"Since writing you last we have had the most glorious results from another trip of our Band down the coast of China to the city of Ningpo. There twenty-nine services were held in two weeks, over eight thousand heard the Gospel preached to them, and three thousand were saved and sanctified. Now say 'Hallelujah' with us! We have been saying it three times or whenever we thought of what God is doing. I have just come this afternoon from a prayer meeting of nearly two hours' length here in our own house, with between forty and fifty of our men and women leaders here with us. All that time, practically, they were on their faces before God in prayer. Oh, I wish you could have heard them praying. We praise the Lord that our people are going deep with God."

We thank God that in China which has been torn to pieces by revolution and contending armies the preaching of the old full gospel is resulting in gracious revivals. Let our readers pray for the holiness workers in China.

G. W. Ridout.

cluding the communist international station at Moscow, are scheduling anti-religious programs. Loud speakers will be stationed at street corners and around churches in an effort to prevent the people from attending services. Three years ago similar communist agitation resulted in bloody riots in many cities."

Russia, like France of Revolutionary days, is paying a fearful price for her repudiation of God. "The wicked shall be turned into Hell, and all Nations that forget God." We need moral law and moral sanctions, as a people and nation, to preserve us from moral rot and disintegration.

President Coolidge uttered a great truth when he said, "If faith is set aside the foundations of our Institutions fail, the citizen is deposed from the high estate which he holds as amenable to a universal conscience. . . I do not know of any adequate support for our form of government except that which comes from Religion."

From my youth, I have been a great lover of Tennyson's poems. His "In Memoriam" is the sublimest thing he ever wrote. Tennyson was a Protestant believer. He believed the Bible, in God and Christ. Sometimes he seems to suggest Pantheism. His was not the faith of a deeply spiritual believer, but nevertheless, he sang faith, and his "Memoriam" is a song in the minor key of struggling faith in which he asserts God in Nature, in Law and Grace. Hear him sing:

"O, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;
"That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete;
"That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain.

"So runs my dream; but what am I?
An infant crying in the night;
An infant crying for the light,
And with no language but a cry.

"The wish that of the living whole
No life may fail beyond the grave,

Derives it not from what we have
The likeliest God within the soul?

"Are God and Nature then at strife,
That Nature lends such evil dreams?
So careful of the type she seems,
So careless of the single life.

"I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar-stairs
That slope through darkness up to God,

"I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

MY CONSCIENCE AND MY GOD.

(1) My God promises to preserve and keep me—conscience and all unto the end if I walk in the light. 1 John 1:7; Jude 24.

(2) My God hath boundless resources to supply all my moral, mental, physical and temporal need. Phil. 4:19.

(3) My God, in preserving my conscience in its integrity and my soul in purity, out of "love to my soul," commands holiness of heart and life.

Joseph Cook, in one of his Boston Monday Lectures on Orthodoxy, lays down the following propositions:

1. "God will do what he can for us."
2. "What he can do for us is measured, in part, by our need."
3. "We need holiness and pardon."
4. "We can obtain holiness best, and pardon only, through an atonement not our own."
5. "God cannot, without denying himself, give blessedness where there is no holiness."

Newman, in his sermon on "Holiness Necessary for Future Blessedness," says: "We see then, that Holiness or inward separation from the world, is necessary to our admission into heaven, because heaven is not heaven, is not a place of happiness, except to be holy."

(4) God, in demanding holiness of his people, is not unreasonable, but desirous of their happiness.

"I wish," said Newman, "it were possible to lead men to greater holiness, and more faithful obedience, by setting before them the high and abundant joys which they have who serve God. 'In his presence is fulness of joy.' How comfortable, pleasant, sweet, soothing, and satisfying it is to lead a holy life. It is difficult, at first, but with God's grace all things are possible. O how pleasant to have done with sin."

Let us close with a few injunctions, relative to the Holy Life, from Newman:

"Rise early in prayer and, it may be, that it is an hour that has pain but, it has sweetness also, for it has the image of the Cross upon it.

"So deeply hath human pride sunk us that nothing but Divine Humility can raise us.

"If thou must outwardly be honored and served, inwardly abase thyself as unworthy; if praised, call quick to mind the ill thou knowest of thyself and others know not of.

"Progress in holiness is intimately connected with progress in religious knowledge. It is one of the chief consequences for ourselves that, if we perform our religious duties, at the same time we advance in the knowledge of God.

"Let us pray God to give us all grace. Let us also pray that he would make us holy, really holy. Let us also pray him to give us the 'Beauty of Holiness.'"

Amazing Grace.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

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OF ASBURY THEOLOGICAL SEMINARY

THE MILLS OF THE GODS.

"A TALE OF TOMORROW."

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

CHAPTER XVIII.

ANOTHER CRUCIBLE.



WHEN Wallace walked from Prof. Staunton's sanctum he left that conceited educator confused, and with a feeling that the score was against him. While Liberalism and the Modernism viewpoint were rampant in the University, so far, none of the faculty cared to have themselves brought into the limelight as being a member of the Atheistic League. Because of his position and leadership, Dr. Thornton was bolder than any of his colleagues; but even he would not want it known that he was a member of such a society.

The school, while utterly in the hands of men who sneered at orthodox faith, yet it was listed as a Christian institution. Its constitution and articles of incorporation had never been revoked. For this reason, the advanced thinkers and skeptics preferred a "still hunt," rather than bring the issue into the open.

When the teacher was informed by Wallace that he was a member of the Atheistic League, it was a "solar plexus" thrust, and he was nonplussed. Membership in the League, while publicly announced, no one could enter its locked doors but members giving the counter-sign, or being vouched for. It was a secret, oath-bound society. The following day Wallace was summoned to the same private sanctum and greeted with a suave smile, and with "regrets for the unfortunate affair." The professor stated further, that he had gone over the record carefully, and had given him "B" plus for the entire semester.

"All right, Professor, I am willing to take the blunt of things when there is no principle involved; but when there is both principle and justice at stake, I want a square deal; and that robs nobody. I thank you, Sir." And with this he bowed himself out of the room. The principle to which he referred was that he had not been *funked* because he had failed, but on personal grounds. Wallace had presumed to rebuke him in the classroom.

Things moved on smoothly the remaining months; after much persuasion, Wallace agreed to play baseball with the freshman team. He had shown unusual skill in the academy and was easily one of the best players. He discussed the matter with his mother, and inasmuch as he was being largely supported that year by the Athletic Association, he felt that his honor would not allow him to do otherwise. Knowing that this year would, in all probability, end his athletic record, he threw himself into the game, doing his very best. Freshman games do not attract much attention, only as some pronounced player is to be in action. The reputation Wallace had gained on the gridiron, and in other ways about the campus, caused his appearance on the diamond to attract a large number of fans.

In the grandstand there was a gentleman who had taken a keen interest in the game. That evening when the sport edition came out, and the story of Wallace's sensational playing was given full details, one item of it was most startling news. Extravagant things were said of his marvelous batting skill: "Beyond a doubt," the writer said, "the mantle of the famous Babe Ruth—the Home Run King—has fallen on this Highland freshman." But the other feature which sport editors all over the country commented on, that Wallace Hargit had circled the diamond in exactly *thirteen seconds*, a record that could not be duplicated in any major league.

As Wallace emerged from the Gym, after the game, a man was waiting for him at the door. He was dressed as an all-round sport, with a big diamond scarf-pin and rings much in evidence.

"Pardon me, Mr. Hargit, my name is Connor. When can I have an interview with you?"

"Most any time, I reckon, I have nothing more on hands today."

"Then come to my room, No. 350, in the Belmont Hotel, around 7:30 this evening. There are some matters of importance which I would like to talk over with you privately."

"So far as I know, Mr. Connor, I'll be there," Wallace replied.

He had no idea the object of the meeting; but he told his mother all about it, and she warned him to be very careful dealing with strangers. Just as he was leaving for the appointment at the hotel, a delivery boy handed him a letter. He placed it in his pocket, and when he reached the lobby, went into a far corner, snapped on a light at a writing table, and opened his letter with trembling curiosity. He read: "You were wonderful this afternoon. Your playing thrilled me, but a greater thrill was that it happened to be you who did the trick that waked up the grandstand."

"Lovingly,

"Lula Mai."

With mind in a happy daze of emotions, he had the clerk to call the room. In a moment the clerk said: "Mr. Connor is in his room, and says for you to come up." When the formal greeting was over, the man reached into the drawer and offered Wallace a fine Cuban cigar.

"No, I thank you, but I do not smoke—have never learned how."

"That is good. I am glad you do not. Don't ever begin, Mr. Hargit—but to business. I represent the Association of Major Baseball Leagues of America. I am looking for material. I saw you in action this afternoon. I watched you do some running, and when you made the last home run I timed you. Boy, you can be a star of the first magnitude. I've discovered more than a dozen men who today are at the top. I am not a guesser—I know the stuff. For a kid, you are the real thing. Now as I understand, you have three more years in college. Here is my proposition: Our Association will pay every dollar of your remaining school expenses, and by signing up with us for five years, will guarantee you a salary of \$10,000 a year. And I believe we will allow you \$100 for every home run you knock, extra. Sounds pretty good, does it not?"

"Mr. Connor, you surely do not mean all that, do you?"

"I mean exactly what I say, and I am ready to let you put your name on the dotted line right now."

Wallace had met some severe tests, but this was new, unexpected, overwhelming. He got up and walked over to the window, as the man watched him through a fog of tobacco smoke. Finally, he turned and looked at the man steadily. "Mr. Connor, your offer sounds extravagant, and I am flattered by it; but my lifework has been chosen and settled; therefore, I cannot accept your generous offer. To be frank with you, I expect to enter the Gospel ministry. I already have license to preach—so you see why I cannot. My vocation is a serious matter with me."

"Mr. Hargit, do you mean to tell me, that you turn down this, the biggest offer I ever made a college boy—three years college expenses—a five year job of at least \$50,000? Boy, surely you are kiddin' me."

"No, I am not. There is very little money in the work I shall do—only a living; but my

call is one I cannot, dare not, refuse. I do not wish to appear ungrateful for such an unusual proposition; but my answer is final, Mr. Connor."

"Whew—let me look at you. Am I locoed, or do I hear you correctly?"

"Yes, I am on the level with you. I must say no!" The man chewed his cigar furiously for a long time, never taking his eyes from the strangest deal he had ever met—a freshman in college turning down an offer, that would have overcome any man, less in mental and spiritual poise, than Wallace.

"It seems that Satan is determined to tempt me away from the ministry," he told his mother that night, referring to the fabulous offer he had received, and how he was sorely tempted. "But Momsie, dear, the old Possum Trot lease will support you, and my good foster grandfather, of sainted memory, has provided for me, so I am not going to let down, or give in an inch."

"I am sure you are not 'disobedient to the Heavenly Vision,' in all these sore trials," said his mother.

"Now just as soon as I finish my last examination, I am going to dissolve partnership with the Athletic Association. I anticipate a big howl, but I am done. It has meant that my entire expenses for this year have been saved for a rainy day—so I should worry, as they say; but no more football for me."

It was only two weeks until the final "exams" began; after that the festivities of the Commencement. Each year the dissipation of the students had become more bold and indecent. Each year the "Senior Hop" sought to excel the year previous, for "high bailing," as they called it, and this season it was fully maintained in dances, co-ed proms, and Class Day, which was rather class night, as the whole campus was turned over to the rollicking boys and girls. Highland University, this particular June, closed with a big Bang!

(To be continued)

Views of Holiness Reviewed.

C. V. FAIRBAIRN.

"But like as he which hath called you, is holy, be ye yourselves also holy in all manner of living." (1 Pet. 1:15, R.V.).

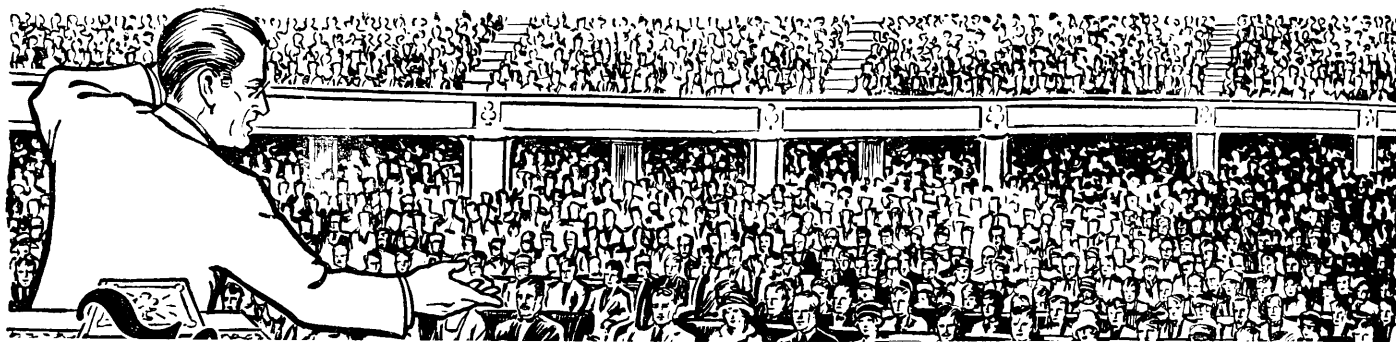


HO have man holy was the original purpose of God. His first plan was spoiled, yet his grand, original purpose remained unaltered. His thought was, "I will have man holy in spite of the devil." Plans were therefore laid for a gigantic undertaking, involving the complete destruction of the works of the devil. Restoration of the lost image was the aim of God. This involved justification, regeneration, adoption, assurance, and entire sanctification. See 2 Thess. 2:13,14.

This doctrine of entire sanctification was the grand depositum of original Methodism. It is the fundamental principle and reason for existence of all true branches of true Methodism.

The preaching of holiness has always been opposed by the devil; and the church and preacher who will dare to fling out this Bible Standard will feel very soon the heavy assaults of hell. Satan opposes holiness (1) by declaring that it cannot be experienced here; (2) by diverting souls from the blessing and getting them looking for signs, visions, gifts, certain thrills or peculiar demonstrations;

(Continued on page 6)



DEMON POSSESSION.

Rev. E. E. Shelhamer.

Text: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." (Matt. 10:1)

NASMUCH as Jesus Christ is "the same yesterday, today and forever," we conclude that if he commissioned his disciples to cast out demons and heal all manner of sickness and disease, he desires to give the same power to us today. When ministers become so tame and orthodox (?) that they treat such a commission indifferently, they disappoint Jesus and please the devil.

In treating this subject we desire to note,

I. *The origin of demons.*

II. *Their great power.*

III. *Their possession.*

IV. *Their dispossession.*

I. *Their origin.* Demons are fallen angels. Angels, whether fallen or unfallen, have different ranks. Lucifer was originally an arch angel of the first magnitude and was equal or superior to Michael or Gabriel. We are told how he fell.

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!

"For thou hast said in thine heart, *I will ascend into heaven. I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north:*

"*I will ascend above the heights of the clouds; I will be like the most High.*" (Isa. 14:12,13,14.)

Notice how often he said "I will." This will cause the downfall of any creature—the setting up of his will against another, especially his superior.

Peter and Jude tell us that these angels "sinned and kept not their first estate." They were on probation as were our fore-parents in Eden. Had they served out their probationary period, doubtless they would not have fallen. God had a perfect right to demand of them a simple test of obedience—but they failed.

Wesley thinks that the beginning of sin dates back to the time when the Father announced, "Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." It is supposed that the first born of creatures gave place to pride and envy, comparing themselves with the Son. Lucifer, the bright and shining one, said, "I, too, will be like the most High." Again we read, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.

"And prevailed not; neither was their place found anymore in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Evidently he was very influential in that he drew the "third part" of the angels with him. According to Rev. 9:11-16, Apollyon had under his command at one time 200,000, 000 of those fallen spirits. Charles Wesley's hymn indicates that there are myriads of them:

"Angels our march oppose,
Who still in strength excel;
Our secret, sworn, eternal foes,
Countless, invisible.
From thrones of glory driven,
By flaming vengeance hurled;
They throng the air and darken heaven,
And rule this lower world.

"But shall believers fear,
But shall believers fly,
Or, see the bloody cross appear,
Nor all hell's host defy?
By all hell's host withstand,
We all hell's host o'erthrow,
And conq'ring them through Jesus' Blood,
We on to conquer go."

II. *Their Power.* It is well to remember that the only thing that Satan and his cohorts lost in their fall was their holiness. They retained their wisdom, power and velocity of flight. The devil is the greatest power in the universe today except God Almighty. He could as easily crush this building with all who are in it as we could crush an empty eggshell. He, if God permitted him, could as easily with one blow blot out all our lives as we could step upon a helpless worm and crush it.

Satan smote Job and killed all his children with one blow. "It is no extravagance," says Wesley, "in supposing that God permitted evil angels to heave the earth and all the planets out of their orbits." There seems to be no bounds set to their strength.

Turn to II Kings 19:35, and you will see where one angel (whether fallen or unfallen) destroyed in one night 185,000 strong, well-armed soldiers. One angel flew over Egypt and in one night slew the firstborn of man and beast; the next morning millions of dead carcasses lay about, for remember Egypt at that time was a very populous country. One angel went down into the lions' den and gave the lock-jaw to all the lions, tigers and panthers, and told Daniel to lie down and take a good sleep.

The great God may permit or even employ fallen angels to carry out his judgments upon a Christ-rejecting race. It is his mere mercy that we are not in one moment consumed. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." (Eph. 6:12)

Satan is called the "Prince of the power of the air." No doubt he is the direct or indirect cause of destructive storms, floods and epidemics. He hates with a fiendish hate the works of God, the unfallen angels and the souls and bodies of men. He tries in various ways to dampen our love of God and our love of our neighbor. This leads to divisions, strife and war, which always nets

great returns in hell. He will "accuse" and torment whom he cannot destroy. Many of our pains, especially those sudden and unaccountable ills, are from Satan.

He showed Jesus "all the kingdoms of the world in a moment of time and said, "It is delivered unto me"—"The god of this world."

III. *Their Possession.* God, angels and men are forever the same. In the days of Christ men and women were possessed by evil spirits—speaking through the human voice. In our day we are so politely wicked that we call it "temporary insanity," "fits," or "spasms." If Jesus Christ were here in person he would pronounce it demon possession. Mary Magdalene had seven and the man in the tombs had 6000. This one man had enough demons to kill 2000 swine—3 devils to a hog. This proves that man can become baser than a brute.

In Acts 19:13-17 we find one man with an evil spirit who had power to overcome seven men so that they "fled, naked and wounded."

There are different kinds of demons according to different dispositions of men. There is the "lying spirit" referred to in I Kings 22:22. This demon possesses false prophets and men who are naturally given to falsehood. Such men take delight in lying and prefer to lie rather than tell the truth. Even after such an one is saved this lying demon will hover around and endeavor to influence him to exaggerate and color the truth.

Then there is the "unclean spirit" referred to in Luke 4:33,34. This demon controls the movies, dance halls and bathing resorts. He is pleased with "beauty contests" where men and women go half naked. He not only creates abnormal sex desires in the grown-ups, but inflames the bodies of little children. Some of them are too young to know what they are doing, yet they are horribly unclean. Poor little things, how can they help it since most of them were never sought of the Lord, like Samuel, but are the products of lust. They are half damned when they are born and entirely damned when 15 years of age.

The suicide or "lunatic" demon, referred to in Matt. 17:15, is especially active in this day. There never was such an age for suicides among young and old. Many commit suicide on the spur of the moment, who did not pre-meditate such an act. Even good people have been strangely tempted to drink poison, leap in front of a train or from a high eminence and thus quickly end their influence and hurt the cause of God. This demon seems to be almost omni-present at high pinnacles and dangerous places. A boy of 11 years of age hung himself at the bed post because he could not go to a movie. In order to do so he held his feet in the air long enough to strangle himself. No boy could complete such a deed without supernatural assistance—a demon. Had he lived, this boy might have become a great and good man. Every sinner ought to seek salvation in self-defense, for he knows not when this demon will bring on despondency and then suggest the thought of "ending it all."

Were space to permit we could mention various other types of demons, such as "blind and dumb" miracle working, theological, gluttonous, screeching and yelling, and many others. These evil spirits, innumerable, act in concert and are bound together not with love but unison to hinder or destroy God and man. With permission they could cast the strongest man to the ground and make him "wallow, foaming."

IV. *Their Dispossession.* It is reasonable to suppose that good angels have as much or more power than evil ones. Dan. 10:13, reveals an evil angel withstanding a good one 21 days, until Michael, "one of the chief princes," came and routed him.

The disciples were given authority to dispossess demons and we may have the same power today. But are we willing to pay the price? "This kind goeth not out but by prayer and fasting." The writer heard a missionary from China tell how he was called to pray with a demon-possessed man in chains and though the other missionaries protested he insisted that the chains be removed. Then the battle began and raged for nine long hours, the wild man meanwhile leaping, screaming and gnashing with his teeth, when he finally fell prostrate and lay as one dead. But when he arose he was clothed in his right mind. And now this once fierce and dangerous man is a valuable native missionary.

"It requires great humility," says G. D. Watson, "to try and detect these false spirits. The most dangerous demons in existence are those pseudo-pious ones who soar around the high altitudes of spiritual life, like eagles around great mountain tops, and seek to fasten their talons upon lofty and conspicuous prey. These are the demons of spiritual pride, of religious ambition, of false prophetic vision, of strange and abnormal affections. These are the demons that flit over the sun-lit regions of the land of Canaan and attack very seldom any but advanced believers."

"The effects of being possessed by this sort of demons are manifold. Such possession causes people to run off into things that are odd and foolish, and unreasonable and indecent. It leads them to adopt a peculiar voice or twang, or an unnatural shouting, or some senseless shaking of the body, or striking of certain attitudes, or the adopting of some silly whim, such as a man's wearing long hair or something that locates the man's religion in the physical and not in his heart. It produces a certain wildness in the eye and harshness in the voice. Such persons invariably break the law of love, and severely condemn people who do not conform to themselves.

"As a rule, such persons lose their flesh for demoniac possession is very wearing on the vital forces and produces a terrible strain on the heart and nervous system.

"There are allusions in the Scripture, and facts gathered from experience, sufficient to prove that certain varieties of demons live on the juices in the human blood, or they absorb to themselves some of the natural affections, so that a person thus possessed will lose their natural affection for husband or wife or children or brothers and sisters, because the demon has absorbed that affection to himself.

"How can such persons get delivered? They must frankly admit to themselves and to God and others that they have been misled, and then request the saints to pray God to cast the demon out. To detect the agency of evil spirits and then to have the humility to frankly acknowledge it, is more than half the victory. It requires a self-abasement to make such a confession as very few persons are willing to undergo. The great skill of a demon is to hide himself under the guise of the Holy Ghost, or of another's personality, and the greatest triumph over evil spirits is the power to detect and try them. To do this the greatest requisite is humility—not a professed humility—but a radical, searching hu-

mility that gets into the dust and ashes with uncovered head and scrapes itself with a potsherd, and is willing to be esteemed by any and everybody as the filth and off-scouring of all things—a humility that does not scorn to sit with Job on the ash heap, or with ragged Lazarus and the dogs, and look up from the bottom of self-abasement into the pitiful eye of God, and look to him alone for compassion and help.

"This is the humility that is nauseating to a demon, and makes him fly. The lack of this fathomless humility is the reason why not one fanatic in a thousand ever gets delivered and restored to sanctified common sense, and to that peaceful and loving spirit which is the fountain of true usefulness."

STUDIES IN ESCHATOLOGY.

JAMES EVERETT SAVAGE.

II. THE SECOND COMING OF CHRIST—IS IT PRE-MILLENNIAL, POST-MILLENNIAL, OR HISTORICAL?



OUR last study was in prophecy, proving the Bible to be inspired, and giving to God's people a chart for their guidance. Knowing the plan of God and its outcome, as revealed in his word has kept Christians steady in many a storm. And it will keep them steady through the next great crisis.

These prophecies indicated a definite, purposeful, plan of God in Redemption. Revelation leaves man where Genesis finds him—in the Paradise of God, redeemed, restored, a perfect race in a perfect world. If "profound scholarship" had exploited the concordant unanimity of the Bible, as they have tried to scratch out surface interpolations and themes inconsistent with their substituted philosophical uplift-programs, they would have rendered a nobler service.

That God covered the outline of history is clearly indicated in his Book. To Adam he gave the promise that "The seed (singular, referring to Christ) of the woman should bruise the serpent's head." To Abraham he foretold the Egyptian bondage and deliverance covering 400 years.—(Gen. 15:13-16.) To Moses he revealed the Canaan-kingdom to 586 B. C. and its dispersion. Time, about a thousand years. Daniel picks up the thread, divides it into two strands, one, Jewish, ending at Calvary, (Dan. 9:24-26) and the other covering Gentile history to the second coming of Christ, and the establishing of his kingdom, (Chs. 2:44 and 7:22.) John consistently picks up the thread at the tribulation when the Stone (Christ, 2:34, 7:13) smites the image of Gentile "beast" government, (7:4-9,) and Christ takes the "kingdoms of this world," (Rev. 11:15,) and concludes with the end of the millennium and the final judgment of "the great white throne" (Rev. 20:11,) when "the last enemy," death, is destroyed, (I Cor. 15:26) and "death is swallowed up in victory," (15:54.)

The first six-sevenths of the prophecies have been literally fulfilled. The first coming of Christ was literal. These prophecies form a consistent and consecutive unity; and to admit historical fulfillment of the previous part, and try to force an unnatural and spiritualistic interpretation upon the remainder, not only does violence to the prophetic outline of Scripture, but transgresses and vitiates the very laws of consecutive thought. Is this "intellectual honesty"?

There are apparently few Bible students today who hold that the great body of Scripture relating to the Second Coming of Christ was fulfilled about the time of the fall of Jerusalem. Rev. J. C. Simmons ("Kingdom and Comings of Christ," 1891,) tried hard to fit this historical shoe on the subject. The effort was noble but the fit, was ignoble. And

this is not an important item of the present discussion. The great controversy now hinges on the question "Will Christ come before, or after the thousand years of the Golden Age?"

I am forced to accept the pre-millennial coming of Christ for the following reasons:

1. Because the Bible teaches it. About seventeen hundred passages in the Old Testament and three hundred twenty five in the New Testament testify to it. Postmillennialism has no scriptural exposition. Instead of explaining Scripture it must explain it away. Jesus said "till all be fulfilled" (Matt. 24:34, 35.) To fulfil does not mean to spiritualize. The same word "pleroo" is used by Jesus in Luke 24:44 where he says "All things must be fulfilled (dei plerothenai) that have been written in the law of Moses, and prophets, and Psalms concerning me." Some years ago I read an article by Dr. Matthews and one by Dr. Gray in the same magazine. The most impressive thing in the articles was that the former was an elaboration of personal dogmatic opinion, and, Scripture-less. The second was a chain of scriptural Exegesis. Both are great scholars. Dr. Matthews objects to the literal coming of Christ, because it is a physical impossibility for the whole world to see him at one time. How so? Doesn't the whole world see the sun every 24 hours? And when Paul (Saul) saw Jesus, wasn't it above the brightness of the sun? Whether day or night makes no difference. Jesus seems to have known that the earth was round. He described his coming to be both in the night and in the day time: "Two men shall be in one bed" (Luke 17:34,) and "Two men shall be in the field," (v. 36.) People harvest in day time and sleep at night. While half the earth works the other half sleeps.

2. Postmillennialism is one of the wings of modernism. Many holding this view deny being modernists, and descant volubly against rationalism. But materialistic evolution and rationalistic postmillennialism are the two wings of this skepto-rationalistic bird. From tip to tip they reach from the unbiblical theory of creation (evolution) to the unbiblical theory of consummation (postmillennial eschatology.) Modern postmillennialism was imported from Germany with other rationalism. In the past century great scholars like Tregellis, Bickersteth, Maitland, Clarke,—in fact the overwhelming majority of Biblical students accepted, and interpreted the Scriptures regarding the second coming of Christ premillennially. Then came German rationalism. And it set aside this interpretation of the coming of Christ on one ground only: that it was not reasonable. On the same grounds men have set aside every other great doctrine of the Bible, including the virgin birth. A doctor friend told me he was with a group of medical men. Some one mentioned the virgin birth. "Oh, that's d---foolishness," they responded. Blasphemy? Yes. But didn't they have as much right to set aside the first coming, as Bible students to set aside the second coming? If I were going to set the last aside as figurative, I'd be consistent, and let the first go with it. Why literalize the first and vaporize the second?

3. But is Postmillennialism rational? Can we better establish Christ's kingdom with him absent? Would his coming hinder? Judging by the success we are having today in solving world problems, we need to pray "Lord Jesus, come quickly." Dr. Matthews estimates that it will take 60,000 years to bring in the Golden Age. John says it will take Jesus and his redeemed church 1,000 years. Which view is pessimistic? The so-called pessimistic view of the Bible-predicted crisis or "the great tribulation" is a bagatelle by the side of sixty thousand years of strife, bloodshed, international wars and internecine insurrections, before the race finally emerges into that far-off Golden Age.

4. Postmillennialism substitutes a human

(Continued on page 9)

VIEWS OF HOLINESS REVIEWED. (Continued from page 3)

(3) by inducing even good people to emphasize as integral parts of the experience, their own convictions on nonessentials and thus, unconsciously on their part, obscure the real issue; and (4) by inspiring and circulating views on holiness which cause believers to expect no deliverance in this life, or to expect less than the Lord has promised, either of which prevents the believers being what God wishes them to be. We deal with some of these views in this article.

(1) *I GOT IT ALL WHEN I WAS CONVERTED*. This is the flimsiest of them all. The disciples did not get it when they were converted. Neither did the Corinthians, the Ephesians, the Thessalonians, nor the Hebrew Christians. "Deeper Experiences of Famous Christians," by Rev. J. Gilchrist Lawson, is a splendid book, revealing that while famous Christians have differed in the way they described their experiences, they were nevertheless, one and all, after conversion, led into a deeper experience of rest, peace, deadness to self, or perfect love. Brother, frustrate not the grace of God. Believe, and enter in. Amen.

(2) *THAT WE GET IT AS DYING GRACE JUST BEFORE DEATH*. In A. D. 66, Paul wrote, "For I am NOW READY to be offered, and the time of my departure is at hand;" but in A. D. 60, he had declared, "I am ready to die," (Acts 21:13), and that he was enjoying "the fulness of the blessing of the gospel of Christ," (Rom. 15:29). He had DYING GRACE six years before he died.

I am reminded of a young Baptist preacher's wife, who had been given up to die. After one of the doctor's visits, she called her husband into the room and said, "John, the doctor says I am going to die. I know that I am a Christian; yet I feel that there is something in my heart which ought not to be there, if I am going to meet my Lord. John, I have heard you preach, that when we came to die, the Lord would give us dying grace. I am going to die. Will you please pray him to give me dying grace?"

With heavy heart, John knelt at that bedside and lifted his wife's case, her self-confessed heart condition, in prayer to him who is mighty to save. She had confessed it; she was leaving the world behind; things of time were given up; she was letting go of every shore line; she was surrendering herself, will, and all, up to God. He accepted her sacrifice of a broken and contrite heart. He answered that prayer, lifted the load, and in a few minutes she was rejoicing in God and praising him for complete ease of heart,—dying grace.

Days passed. She was holding her own. She began to pick up. The doctor finally announced that, contrary to former expectations, she was taking the high road to recovery. John and his wife, of course, were both delighted and thanked the Lord for his wonderful mercy. Still later, able to sit up in a chair in her room, she once more called John to her side and said, "John dear, I have dying grace and I am going to live. What shall I do?" He was nonplussed.

From that time, her experience was so much richer, her Christian life so much fuller, sweeter, deeper, that John got hungry for dying grace too. He began to pray for it. He became more and more anxious. He hungered. He thirsted for it. He died out to the world, to his charge, to himself, to his all, and he got the experience. God blessed him with dying grace. He began to urge his people to seek it, and when he preached it, it sounded very much like a Methodist preacher preaching entire sanctification.

"He sware the oath, . . . that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, *all the days of our life.*" (Luke 1:73-75).

(3) *WE GET RID OF OUR UNHOLINESS AT DEATH*. This doctrine teaches that sin is inherent in the human body, and that when the body falls in death, the soul, escaping from the sinful, mortal coil, escapes also from unholiness. In the Greek New Testament, the body corporeal is the *soma*; the body of the flesh, or of sin, is the *sark*. Both words, you will observe, mean body, and sometimes are used interchangeably; but when it comes to distinguishing one from the other, we notice that it is "in my *sarki* (body of the flesh, or of sin) dwelleth no good thing," (Rom. 7:18). It is the "lust of the *sarkos*" that God condemns in 1 John 2:16. The *soma* (body corporeal) is to be "preserved blameless unto the coming of our Lord Jesus Christ," (1 Thess. 5:23). In order to heart holiness it is the *body of sin* which must die, not the *body corporeal*.

(4) *DEATH WORKS THE DELIVERANCE*. If death destroys the element which will keep us out of heaven, then death is a friend indeed. But Scripture calls it the last enemy. How then, can the last enemy be such a friend?

Do you really believe that death is strong enough to work this work? Then allow me the privilege of believing that Jesus Christ, the vanquisher of death, the stronger than he, is much more able to destroy the old man of sin.

Asbury College and Holiness. W. E. HARRISON.



N the title of this article I have used the rather general term "holiness." By this term I mean what is expressed in Heb. 12:14 (R.V.), "the sanctification without which no man shall see the Lord"; that work of grace which comes subsequent to regeneration and which eradicates the carnal mind from the human heart.

When Asbury College was founded thirty-eight years ago by Dr. J. W. Hughes, there was not a single unorthodox school in Methodism. There may have been some teachers in some of them who were tainted with German rationalism, but they were timid, they were not blatantly proclaiming their infidelity like many teachers in Methodist schools do today. But the orthodox as to fundamental doctrines like the virgin birth and inspiration of the Scriptures, they neglected the Methodist doctrine of sanctification and put little emphasis on the study of the Bible. Dr. Hughes felt led to establish an interdenominational school where the Bible would have a prominent place in the curriculum and where the doctrine and experience of entire sanctification would be emphasized. Because this has been done there has been a constant revival at Asbury for nearly forty years and modernism has no more show of growing than a cocklebur has of growing on a rock pile.

Sanctification preached in its purity promotes revivals and kills skepticism. A sanctified heart has spiritual perception. Let a teacher show the least taint and some sanctified soul sees it and has the courage to cry out against it.

Eight semester hours of Bible are required for graduation. God forbid that there should ever be one hour less. God forbid that any related subject however worthy may be substituted for Bible. The Bible is not only supreme as a book on morals, it is supreme as a book of literature. No drama so sublime as Job, no treatise so profound as Romans, has ever been written.

Majoring on entire sanctification as a second work of grace which eradicates, annihilates the carnal mind is the thing that has kept us alive, spiritually hot, and on the go for God and orthodoxy. There are many schools from Maine to Texas that are orthodox and that emphasize the Bible, but there

are comparatively few that teach that the heart can be rid of the carnal mind. We love and admire all schools that stand for a whole Bible, we stand with them, but we believe that there is something that saves from dead, formal orthodoxy; something that quickens and vitalizes orthodoxy, and that is a holy heart. John Wesley Hughes and Henry Clay Morrison have committed to Asbury College this sacred trust and to it we mean to be true. Amen!

Glimpses of the Future as Seen Through the Open Tomb.

ROBERT LEWIS SELLE, D.D.

An Open Door with history sublime
Connects two worlds, Eternity and Time.
It was the guarded grave where Jesus lay
But opened on Resurrection Day.
The stone which sealed the tomb, so large
and great,
Completely hid from view the future state;
But Easter morning it was rolled aside,
And forth he came—ALIVE—The Crucified!

He left an Open Door that none can close
Through which we catch a ray of light which
shows
Important things that we should gladly know
About the future into which we'll go.
The first of these is LIFE, beyond death's
gloom

As seen by looking through the open tomb.
The question is forever settled right—
Beyond the grave, as seen, there's Life and
Light!

That ray of light which flashes through the
grave
Shows Christ ALIVE, who died our souls to
save.

Emmanuel! Emmanuel! All hail!
He is ALIVE! His cause can never fail.
The awful darkness filling graves with fear,
That ray of light dispelled and made it clear;
And so it will remain for evermore,
Because God's angels opened wide that Door.

Also another fact was there revealed
Which had been wholly hitherto concealed;
And that was, Jesus knew his friends, the
same,

As he had known each one before, by name;
And walked and talked with them with great-
est care,
Which proves "That we shall know each other
there."

Of future recognition there's no doubt
Since Jesus from the grave—ALIVE—came
out.

That grave was Joseph's own and filled with
dread,
Made only for the housing of the dead.
Like other graves in all the ages past
'Twas made secure to hold its victim fast.
But what a change when giv'n to Christ the
Lord!

He broke its seal and rose; and in accord
With what he said, and left his grave a Door
Between two worlds which can be shut no
more.

As Jesus rose, his people all shall rise;
And with him they'll ascend the waiting
skies,

Where life, with imperfections left behind,
As God designed for body, soul and mind,
With Christ the Lord beyond the grave for
aye,

Will have no end—they'll be up there to stay.
The Resurrection opens wide the Door
Through which we see the glories on before.

The Best Presentation of the Subject.

I have read with much pleasure and profit Dr. Morrison's latest book, "The Optimism of Pre-Millennialism," and consider it the best presentation of this wonderful and inspiring doctrine I have ever seen. I believe it should be in the hands of Christian people throughout the land. W. E. FOULKS,
Pastor of Methodist Church, S., Maxwell, Calif.

GLEANINGS FROM THE EVANGELISTIC FIELD

DR. JOHN KNAPP IN OTTAWA, ONTARIO, CANADA.

A series of revival services held in Fifth Ave. Holiness Movement Church, Ottawa, Ontario, Canada, were a glorious success. Rev. John Knapp was at his best; his sermons on old gospel themes were marked by true Christian intellectualism, and deep spirituality. They gripped and won. Scores sought the Lord for pardon and purity. Many in this capital of the Dominion are still praising God that Bro Knapp ever visited their city.

Brother Knapp won his way into the hearts of the Canadians. He will be welcome again. He is a very fine character, a beautiful Christian, a splendid preacher and a wise and successful evangelist. His last three messages in Fifth Avenue Church will not soon be forgotten. They were: "The Unchangeable Christ," "The Uplifted Christ," and "The Victorious Christ." Brother Knapp is a saved and sanctified Methodist. We highly recommend him to any who need a good evangelist.

P. Wiseman, Pastor.

REV. J. L. GLASCOCK'S REPORT.

For some time we have not reported our evangelistic itinerary, but we have been busy about the work of the Kingdom, and many souls have been converted and sanctified in the meetings we have conducted.

From February 19 to March 4, we held a meeting in Johnson's Corners, Ohio, which is a suburb of Barborton, though it is not included in that corporation. So far as we can recollect, we have never held a meeting under such unfavorable conditions. Some years ago there was a split in the church which has never been healed, and quite a few of its members united with another church. In very recent years two of the pastors were guilty of gross immorality and were obliged to leave the ministry. Because of this the church was in ill repute, and the members were greatly discouraged.

We turned a deaf ear to every rumor, and preached the old-fashioned Gospel, convinced that this was the only course to be pursued in order to the accomplishment of the results needed. After the meeting had been continued a couple of days, two people were converted. This we considered an omen of good, but we continued the meeting six days longer without another person saved. At the end of that time thirty-four people came to the altar, at one time, in the same service as seekers of salvation, and they all seemed to pray through in a satisfactory way. Others were saved in subsequent services, the members were greatly blessed and encouraged, and a goodly number united with the church. The pastor, F. A. Ashburn, stood nobly by us in the work, and was a valuable asset to the meeting.

March 11 to 25, we held a meeting in Endicott, N. Y., a city, with its environs, of some fifteen thousand. The church is considered a spiritual church, many of its members being confessors of the experience of holiness, though it had passed through some very trying experiences in recent years. Pastor and people alike were strongly impressed with the conviction that they were in very great need of a revival of religion along Bible lines, and set about praying and fasting to that end. The pastor, Henry F. Bailey, also advertised extensively the meeting by different methods, and proved himself a valuable and congenial co-laborer with us in the work.

After the first service, in which no invitation for seekers was given, there was not a service up to the closing one in which there were not seekers, and most of them gave good evidence that they received the experiences they sought. Early in the meeting we declared it as our faith that the church would be filled with people, and the altar with seekers, and something out of the ordinary would be accomplished before the meeting closed, and our faith was not disappointed in either of those respects. No deeper conviction, or brighter conversions and sanctifications have we ever witnessed than those in that meeting. The altar was filling with seekers, and deep conviction was upon the people as we left the last service for our train. Both pastor and people desired us to continue the meeting for another week, but we felt that our work there was done.

We have some vacant dates for Spring and Summer meetings, and persons desiring to correspond with us relative to securing our services for those dates should address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

REPORT.

To my friends scattered abroad, Greetings!

My reports to *The Herald* in recent months have been very few, but I am still in the front battle lines. In February I had the pleasure of assisting my good friend, "Jimmy Smith" in a meeting in Trinity Church, Colorado Springs, of which Rev. Jos. Antie is pastor. It was a good meeting with some gracious results.

Then by home a few days and on to Jennings, La., to assist in a three-days' convention fostered by the State Council of Religious Education. It has been my happy lot to be associated with a large number of young people in that part of the country on several occasions the past two years. For the pessimist who thinks all the young people of this age are hell-bound it would be a revelation to see a host of young people in that State with flaming spirits and hearts aglow carrying on the work of the Kingdom.

My next meeting was at Monroe, N. C., with Rev. A. D. Wilcox, pastor of Central Methodist Church.

There were some 25 confessions of faith, and about 40 to unite with the church. God gave wonderful blessing in the morning services as we endeavored to present the great truths concerning the ministry of the Holy Spirit and the possibilities of holy living.

For April I am scheduled for two meetings, Stamps and Lewisville, Ark., with Pastors S. K. Burnett and J. A. Sage. And for the first half of May with Rev. J. C. Parsons, Cookeville, Tenn.

In all of these meetings I am continually stressing the spiritual development of the young people and the results are most gratifying. I am finding young people everywhere who have a longing for spiritual things, and are most susceptible to spiritual truths.

Please keep me in your prayers. God is leading out into some new and bigger ventures and I want to be able to follow every call.

James V. Reid.

2912 Meadowbrook Drive, Ft. Worth, Tex.

REPORT FROM REV. H. W. GALLOWAY.

Since we left our home in University Park, Iowa, last fall, we have been constantly on the go for God and souls. We have just closed a very gracious meeting in the Methodist Episcopal Church at Hartman, Colo., with Rev. Samuel Mitchell, pastor. This meeting started off well and grew in interest and power and closed with a great time of praying through and rejoicing around the altar. Seventeen young people from the high school prayed through in this meeting and on the last Sunday morning service nearly a score came rushing to the altar where they found salvation in the good old-fashion way. Some of the leading men in the church also came and prayed through to a definite experience. A goodly number gave their names to the pastor for membership in the church.

We are now just beginning another revival with Brother Mitchell in the Methodist Church at Holly, Colo., a beautiful little town of about twelve hundred people, on the main line of the Santa Fe Railroad in the famous beet and alfalfa district of the Arkansas Valley. We have a nice church here with a membership of fine people. Had a good service last night; the altar was filled with some of the best people in the church praying for a genuine revival of full salvation. The prospects are good here for a great meeting. We trust *The Herald* family will remember us and help us pray for a mighty outpouring of the Holy Spirit on this church and town. Brother Mitchell is a true yokefellow and is faithfully standing by me.

We go from here to the Methodist Episcopal Church in Springfield, Colo., with our dear friend and brother, Rev. M. P. Dixon. Brethren, pray for us.

Yours for righteousness and true holiness,

H. W. Galloway.

University Park, Iowa.

HAYESVILLE, OHIO.

Although we have not given an account of our work through the columns of *The Herald* since we left the evangelistic field four years ago, we want at this time to report the success the Lord has given us in the pastorate. Three years ago we came to the church at Hayesville to begin the work of our pastorate. Although conditions were not conducive to a flourishing work, we believed that the power of God was able to solve our problems and began to work and pray for a revival. It came not many months after we arrived and during our series of services which lasted for three weeks we had a great number of conversions. During the year we held nine weeks of revival service at the two churches which reaped us a harvest of 71 souls brought into the fellowship of the church. The increased devotion and interest to the kingdom work called for larger quarters until we launched a building program.

On February 19, 1928, we dedicated our new church, free of debt. It was a day of great rejoicing in Hayesville. Some of the men who have gone from this church to enter the Lord's work, were here for that occasion and not only rejoiced with us but helped to make the work a success. Among them were Dr. Ralph Diffendorfer, of New York City, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church; and Rev. Eugene Rush, pastor of Grace M. E. Church, Delaware, the church he has served for the past nineteen years. Rev. Rush conducted a Methodist Love Feast at 9:30 A. M., while Dr. Diffendorfer brought the dedicatory message at the 10:30 hour. During the week special services were held each night with former pastors and friends officiating. These services were but an introduction to the two weeks that were to follow.

February 26th, Ben DuVal, a senior of Asbury College, came to assist us in a two weeks' revival. With the recent victory in the building program, and the joy of having a new church in which to worship, there was a wonderful response to the invitations given. The soul-stirring messages brought conviction to the hearts of the people leading a number into the Canaan experience and a great many to accept Christ as their Savior. At the close of the revival we organized an Epworth League with thirty charter members. During the three weeks since the meeting we have had an average attendance of 27, with an interest which bespeaks great things for this fine group of young people.

Our heart has greatly rejoiced for the recent victories and for the bright future apparent for this church. It was indeed a great treat to have during

our services two of our Asbury friends to assist us in pushing the battle for Christ—Rev. W. K. Mackey, who preached during dedication week to the young people, and Ben DuVal, who did the preaching for the two weeks of revival. During these days we spent much time in calling but were able to refresh the pleasant memories which linger around Asbury and our friends in Kentucky.

Yours for service,

H. M. Campbell.

PREPARING FOR THE SOUTHERN HOLINESS CONVENTION.

The Executive Committee of the Southwestern Holiness Convention held a meeting in Dallas, Wednesday, Feb. 29, and perfected plans for the Convention which will be held in Arlington, May 15-20 inclusive. The Committee did not think best for the Berachah Home to assume the burden of free entertainment but voted unanimously to provide as far as possible free lodgings and charge a nominal fee of 35c per meal or a ten-meal ticket for \$2.50. This Holiness Convention will be interdenominational, one of the outstanding features of which will be the Preachers' Institute conducted by Dr. H. C. Morrison, of Louisville, Ky. Other preachers who will take part in the Convention are: Revs. Paul Rees, Bud Robinson, Will Huff, M. E. Lewis, and J. B. McBride. Singing will be under the direction of Mr. John J. Douglass.

Arlington is nearly midway between the cities of Fort Worth and Dallas and reached by steam and electric railroads with the national highway passing through from Dallas to Ft. Worth.

For further particulars regarding this Convention, address Miss Hattie V. Saylor, Arlington, Tex.

THE WINTER REVIVAL AT ASBURY COLLEGE.

From the very start the blessing of God was on the meeting. It has been many, many a day since I have seen the saints so happy and free and heard so much shouting. Scores were converted, reclaimed, or sanctified.

The Methodist Church got a blessing it will not get over for a good while to come. Many of the sanctified people had leaked out and were refilled. Preachers had been timid about the word "Sanctification" got a new backbone and are going out to preach it with holy boldness.

When the Christians began to get straight and shout the praise of God, sinners got under conviction and prayed through to victory. They prayed through at the Church in prayer meeting or College, in the dormitories, and at home.

At our regular Thursday noon prayer meeting the Spirit of God came down in such power that we could not adjourn the meeting at 12:50 as usual but ran on till near three o'clock, with students and teachers praying, weeping and shouting. The only unsanctified person present, a young lady, prayed through to victory and was called to the mission field.

At some of the services the preacher could not preach, but the people testified, confessed, prayed, and wept their way to God.

Rev. Wm. R. Chase, a supernuante of the North East Ohio Conference did the preaching. Some old men do not dry up. His slogan was, "Not by might, nor by power, but by my Spirit, saith the Lord." No sermon was over thirty minutes long, and many of them not over twenty minutes. But the Spirit of God did work. My, how he did work!

Fourteen or fifteen evangelists were in the meeting from first to last. More than one of them told me personally that Bro. Chase had proved to be a great blessing to him and that he would be a better minister from having heard this godly man. One preacher who has lived here for many years told me that it was the best meeting he had ever seen in Wilmore. That is saying a good deal for we have had many great meetings.

Two things in this meeting need emphasis. One is the short sermons and the emphasis put on prayer. It left the workers fresher for personal and altar work. The other thing was the emphasis put on sanctification. There was no dodging the word, and no fear that sinners would not be converted if sanctification was given the dominant place in the preaching.

The preacher, the methods used, and the emphasis on sanctification without being so very particular about putting in the qualifying word "entire," reminded me of the sainted W. W. Hopper, the man who led Dr. Carradine into the experience of sanctification. Bro. Hopper very seldom preached a sermon directly to sinners. Almost every sermon was on sanctification. Nearly twenty-five years ago Bro. Hopper held a meeting for me. A good part of my membership was sanctified and a revival began which lasted five months. There was hardly a week but some seekers was at the altar. Instead of one mid-week meeting we had two with large crowds present. It pays to preach holiness.

I wish that every preacher on this continent who believes in sanctification as a second work of grace that eradicates the carnal mind would dedicate himself anew to the preaching of this blessed doctrine and experience, with a holy boldness that refuses to be quiet and determined to be heard. In the high-priestly prayer of our Lord recorded in John, seventh chapter, he said, "For their sake I sanctify myself that they themselves also may be sanctified in truth." If Christ died to secure it for us we ought to preach it. Amen!

W. E. Harrison.

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(Continued from page 1)

and 'standard training' through 'directors' of religious education. That has about played out. It has become exceedingly stale. Something must be done, or we are lost."

It is because of these conditions, north and south, east and west, widespread and growing, that I propound the question contained at the head of these letters to you. I must write a few more of them.

Yours,
H. C. MORRISON.

General Conference of the Methodist Episcopal Church.

The General Conference of the Methodist Episcopal Church will meet in Kansas City, Mo., and be in session the month of May. As this is the lawmaking body of the greatest Protestant Church in the world, all devout Christians will be interested in its deliberations and actions.

The M. E. Church is a great church in many ways. Great in the number of its communicants, reaching into millions; great in its educational institutions, hospitals, orphanages and various methods of social service. Great in its missionary operations extending around the world, carrying the gospel to the uttermost bounds of the earth.

The property of the M. E. Church buildings, parsonages, orphanages, homes for the aged, hospitals, school buildings and various equipment for the service of mankind mounts into many millions of dollars.

In the rank and file of the ministry there is a great army of highly educated, widely traveled, well posted, aggressive men who know much of the religious economics and social problems of the nation, and the world, and who are deeply interested in the uplift of mankind and the betterment of society in a general way, as well as the salvation of the individual here and hereafter.

The Methodist Episcopal Church wields a powerful influence in this nation and in many parts of the world; through her labors, and out of her membership millions of immortal souls have gone up into eternal rest and glory to wait at the great Redeemer's feet for the coming of millions more.

Just at this time, those who read the Methodist Advocates know there is much unrest, and no little confusion and debate in the church; because of this, many devout people look forward to the coming General

Conference with considerable apprehension and anxiety.

There will be some debate with regard to the life term of bishops; shall they be elected for life, or for four years, or for eight, with the possibility of re-election. This will be an interesting subject. Some time, if time lasts, a modification of some sort will come. We hope if the change is made, they will elect for eight years, rather than for four. The four year term is not long enough for a try-out. However, four years is plenty long for a bishop who is quite sure his ancestors were apes. The masses of the people cannot revere, love, and follow contentedly a bishop with such low ideas of his ancestry.

If the church had have remained true to its original faith and doctrines; if bishops were sanctified and filled with the Holy Ghost, and preachers and laity had groaned after, and gone on to perfect love, there would be no discussion of the bishop question.

There is promise of a conflict between the Fundamentalists and the Modernists; the results will be awaited with interest. We fear the Modernists are too firmly fixed in the saddle to be dismounted. We are glad to note that Dr. Harold Paul Sloan leads his delegation. He is an able man, a strong debater and can wage worthy battle for the faith of the fathers; but Modernists are a shrewd bunch, and, when conditions make it necessary, they can be intensely religious. We shall see what the outcome will be. If a big bunch of Modernists should choose to sacrifice themselves, rather than cripple the entire work of the church, and step down and out, it would mean much for the immediate future of Methodism.

If this General Conference elects Modernistic bishops, editors, and general secretaries, there is serious trouble ahead, possibly cleavage. In this greatest Protestant body there is a mighty host of preachers and laity loyal and true to God and real Methodism. Let us all earnestly pray that the Holy Ghost may brood over the conference and save and fill this great body of Christians for the evangelism so badly needed in the world. The failure of the saving faith of the gospel, strife and division in Methodism, would be nothing short of a world calamity. May Jesus walk in the midst in Kansas City.

H. C. MORRISON.

The Passing of Dr. Grider.

I was shocked beyond words to express my feelings when I heard of the death of Rev. R. B. Grider. When I last saw him he was as fine a specimen of physical health as I ever saw. His sudden death is a warning to us all to keep our house in order and be ever ready for the Master's call. May a compassionate God comfort those who mourn the loss of husband and friend.

H. C. MORRISON.

Great Sorrow at Kentucky Wesleyan.

We are deeply grieved to hear of the death of Dr. Hull, President of Kentucky Wesleyan College, Winchester, Ky. He was a man of rare gifts, large experience, attractive personality and full of promise for a great president for the conference college. Never in its history, has Kentucky Wesleyan College had a brighter outlook than at the present time, and there was every reason to believe Dr. Hull was going to lead the school most successfully. May the Lord guide those who have the task of finding a new president to the right man to fill the important place.

H. C. MORRISON.

Good Camp Meeting Help.

Rev. G. W. Ridout, our corresponding Editor, will spend the summer in camp meetings and evangelism. He has a few dates not yet fixed; any camp meeting committee desiring his services may address him at Asbury College, Wilmore, Ky.

Special Attention to a Special Issue.

We are preparing a special issue of THE PENTECOSTAL HERALD. It will contain a strong protest against any and all wet candidates for the Presidency of the United States. It will be one of the strongest and most earnest appeals to the people to rally around the banner of the prohibition of the liquor traffic that has ever appeared in a religious journal.

We will have many strong articles from the ablest advocates of Prohibition in the country. One of the most interesting features of this issue will be the record of Gov. Al Smith's Attitude toward the liquor traffic and Prohibition laws.

Every voter in the United States ought to read this record. We want 25,000 men and women to help us sow the country down with this special issue.

Extra copies can be secured from THE PENTECOSTAL PUBLISHING COMPANY, Louisville, Kentucky, for two cents a copy, fifty copies for one dollar, 100 copies for two dollars. Put in your order at once and help us arouse tremendous Christian enthusiasm on the subject.

H. C. M.

AN IMPORTANT LESSON.

MRS. H. C. MORRISON.



WE are exhorted in the Book of books to "hold fast the profession of our faith without wavering." "For he that wavereth is like a wave of the sea driven by the wind and tossed."

I am aware that these admonitional scriptures are found in different parts of the Bible; the first in Heb. 10:23, and the second in James 1:6. I use them in one connection from the fact that the latter somewhat gives a reason for the former.

There is little hope for a person who is driven about with every *wind of doctrine*, not being sufficiently established in any one belief to settle down and *grow*. This accounts for the fact that every ism that bobs up, mushroom like, has large followings in a short time. People are not rooted and grounded in the "one-Lord-one-faith-one-baptism" sort of religion—the only kind that secures a safe and satisfactory anchorage in the factional tempests of life—so they are easily enticed from their shaky foundations to what they hope may be something else which they hope will satisfy the longing of their spiritual thirst.

It is my purpose in this little corner of mine this week to suggest some of the things we should hold on to with death-like grip, in order that we may withstand the storms of unbelief that are raging on every hand.

First, let me remind you of the exhortation of the first scripture quoted: "Hold fast the profession of our faith." We never dreamed that we should live to see the day when "the faith once delivered to the saints" would be the bone of contention. But there are those who seem to think they are commissioned from heaven to destroy the faith of the people in the blessed Bible, claiming that parts of it are not inspired, and that our Savior was not divine, that the shedding of blood is not necessary to salvation, and that by wholesome environment we may so train ourselves that we shall not need the regenerating power of the Holy Ghost. With such times upon us is it not worth while to heed the admonition to "hold fast the profession of our faith?"

In the second place we are exhorted to "Cast not away our confidence, which hath great recompense of reward." Instead of letting go, let's take a tighter grip on things eternal, nursing our confidence in the gracious promises of God, believing him to be the omniscient, omnipresent, all-powerful Creator and Preserver of the Universe, and

OUR BOYS AND GIRLS

ILLUSTRATED TEXTS.

Abbie C. Morrow Brown.

No. 1.

Text. "Now is the accepted time." 2 Cor. 6:2.

Story. "Come to supper, Bessie," called mama. "In a minute," said Bessie. "Come right away, or shut the cat out of the dining room." "In a minute," said Bessie. She finished the game and went in. The cat had eaten the cold meat, spilled the cream, licked the tarts, and soiled the cloth. Bessie's supper was spoiled.

Poem.

"Tomorrow I'll do it," says Bessie, "I will, by-and-by," says Seth; "Not now, pretty soon," says Jennie; "In a minute," says little Beth. "My dear little people, remember, That true as the stars in the sky, The little streets of Tomorrow, In a minute, and By-and-by, Lead one and all, To the city of Not-at-all."

Prayer. Father, help me to do quickly all that I ought to do.

No. 2.

Text. "Thy throne, O God, is forever." Heb. 1:8.

Story. A little girl, kneeling for her evening prayer, was told, "Pray that your father and mother may get well and for Mary, who has lost her husband." The little one did as she was told and then added: "And now, O God, take good care of yourself, for if anything should happen to you, we should all go to pieces. Amen!"

Poem.

"When in the sorrows of the night, Darkly the shadows fall, Then to my weak'ning heart there comes

Sweetly, a loving call; "Lift up thine eyes; look unto Me. Lift up thine eyes tonight, And thou shalt see above it all; I am thy Lord of Light."

Prayer.. Lord, when the shadows fall help me to remember that Thou art watching and caring for me.

No. 3.

Text. "Thou showest lovingkindness." Jer. 32:18.

Story. A poor, old man stood selling newspapers and shivering with the cold. The boys laughed. But one lad began to shout, "Telegraph"—"News," so loud that in a few moments the poor man had sold all his papers. He offered to pay the lad, but he would not take anything and ran on smiling happy.

Poem.

Love has lips to speak For those who are poor and weak. Love is glad to give, And so like our Jesus live. Prayer. Father, help me to love that I may live like Jesus.

No. 4.

Text. "Labour of love." 1 Thess. 1:3.

Story. Mother was in the next room trying to finish a garment. Suddenly one little boy said, "I'll love mother an armful of wood." An older one said, "I'll love her a bucketful of water." Another, "I'll love her a bucketful of coal." And then they all kept on loving until they had the room in perfect order. When mother came out she said, "I am so pleased that my children love me in such a kind way."

Poem.

"The love of God will surely win, Make all in the home pure within, It will hasten all the gloom away, It will sweeten all the hardest way, Keep loving all along."

Prayer.

Father, help me as I may, To turn love-work into play, Helping mother every day.

No. 5.

Text. "Cleanse thou me from secret faults." Ps. 19:12.

Story. Four-year-old Freddy was a good little boy but he had one secret fault. He would play with matches. One day he set the house on fire and it burned to the ground. He lost his clothes, his toys and books. He cried bitterly but he was never guilty of his secret fault again.

Poem.

Even the worry and wrong that pressed, God permitted all for the best.

There was a lesson we needed to learn. From each temptation to wrong, to turn.

Prayer.

When I am tempted, help me to say, From this evil thing I will turn away.

No. 6.

Text. "Whiter than snow." Ps. 51:7.

Story. A little girl coming from play in the new snow said, "Mama, I couldn't help praying, when I was out at play." "What did you pray for, dear?" "I prayed the Snow Prayer, I heard in Sunday school." "What do you mean, little one?" "That beautiful Snow Prayer in the Bible, mama; 'Wash me, and I shall be whiter than snow.'"

Poem.

"I learned it in the Sunday school, a tender little prayer, And when the flakes are falling so beautiful and fair I say to my dear Saviour, this little prayer I know, Wash me and I shall be whiter than snow."

Prayer. Heavenly Father,

"Help me to be like Jesus, that his eyes may see, A heart made clean and spotless, to serve him faithfully."

No. 7.

Text. "Endure hardness as a good soldier." 2 Tim. 2:3.

Story. "Come, William," the boys said, "We are going to have a ride." "Yes, when I ask mother." They shouted, "Great baby, run and ask her." "I didn't ask my mother!" "Nor did I." "Coward." His eyes flashed, his cheek flushed, and he clenched his hand, but he was no coward. He was a good, brave soldier. He grew quiet and faced them and said, "I promised mother not to leave the house and I should be a coward if I told a lie."

Poem.

"Soldiers, for whom the Savior bled. On! in your Captain's footsteps tread, Follow your Master and be led, On to victory."

Prayer.

Help me to be a soldier true, Not a fear of the end in view.

Dear Aunt Bettie: I have been reading page ten of the dear Herald and I thought I would write to the girls and boys, but I do not think of anything to say, but it came to my mind that we all like stories, so I thought I would tell them a story.

I went home once with a little Bohemian girl from school. They had no been long in America and had not learned our language very well, and not many people had been to see them, so I thought they might be lonely. I found they lived in a little house of only one room. The girl's mother was embarrassed and stroked her hands down on her dress and said something I could not understand, but I smiled and said, "Yes," and Pauline said, "My mama says she is so dirty." I was sorry I had seemed to agree with her. She then told me when she went to sweep her floor she put the children on the bed, and when she had it clean she put them on the floor when she made the bed. So I understood that, but as talk was scarce I said good-bye and started home. Pauline knew where I lived, so she pointed south and said, "Go that way till I come to the road; I would then know the way. But it was farther than I had thought and I walked and walked until I was afraid it was wrong, and I would see nothing but prairie, not a house, not a tree, nothing but grass—the sun almost down and so far yet and the fear of doubt if I was going right. Oh then I felt lost. Did any of you ever feel that awful feeling? But I could do nothing but go on. So I went on with that feeling of being lost. I knew where I was and where my house was but how to get there was such an agony of fear. Then I came to the road; it was the most beautiful thing to me that I had ever seen. We are all lost sinners till we find God. We come to a time when we feel the want of the Heavenly Father's love and care. I felt it but did not know what it was so oppressed me with that agony of

soul, none but God could take away. Jesus said, "I am the way." Then I found the way and I said that is the road that leads to God and the Home of the soul. Then I took the road and said, "I will follow it, and whatever I am asked to do I will do." The hardest thing I had ever felt I ought to do was to get up before the people in a meeting and speak for God, but when I saw that was the 'lion in the way' I said, "I will do it." I found a peace I had never known before. Now I am telling it to the world paper, and I hope every one who reads this will get on the Heavenly road that leads to the Home where abides the everlasting peace and joy of God. With love to you all of The Herald family I am yours in Jesus' name.

Mary Hudson.

Rt. 5, Canton, Ill.

Dear Aunt Bettie: Will you cousins move over and let me come in? This is my first letter I am sending to page ten. I hope Mr. W. B. is taking a bath when my letter arrives, so I can see it in print. I am fourteen years old, have black hair, dark brown eyes, dark complexion and am four feet, eleven inches tall, and weigh 103 pounds. One of my best pals is Nina Hurdle. We go to the same school and are in the same grade. My birthday is October 19. My name is

Mertice Outlaw.

Rt. 3, Aulander, N. C.

Dear Aunt Bettie: Would you let another little girl join your happy band of boys and girls? I like to read the letters of The Herald. I am eight years old, have black hair and blue eyes. Have I a twin? If so write me a letter. My mother and father are both Christians and I hope to be one too. I go to Sunday school every Sunday I can. We have preaching at our church every fourth Sunday. Bro. E. C. Cole is our pastor. I have two sisters living and one dead. I must close as this is my first letter. I hope to see it in print. Would be glad to hear from some of you.

Irine Law.

Rt. 6, Westmoreland, Tenn.

Dear Aunt Bettie. A traveler with the eye of an artist and the soul of a poet might appreciate the sights of the Ozarks better. From the winding highway southwest of Fayetteville, a town near my home, one suddenly comes upon a bluff that hangs over a dreamy valley and his ear is charmed with the sound of waters sprinkling down upon distant rocks, and his eye is enchanted by the massive presence of dark mountains closed about a winding river with foam freckled rapids, and like a toy behind some distant foothill goes a Frisco train only a few hours out of St. Louis. The man who has an eye that connects up with a soul involuntarily draws a breath and wonders, a satisfaction tells him, there is a God. Every step the scene is changing. Rugged mountains at his feet, and climbing up and up and up each purple ridge a softer tint until the far horizons mingle with the clouds. And traveling farther down one passes around a curve and there before him lies the beautiful town of Cane Hill, at the foot of the bluff-scarred peak. Its single street is this State and National Highway from the gulf coast to the Canadian border. What a friendly thing this highway is! Up from Dallas, the heart of Dixie, it brings us neighbors of the southern brogue and the commerce of the sunny lands, and down from Winnepeg it brings King George's subjects and the products of the richest grain belt in the world. Here are these splendid Ozarks, a thousand miles from the Rio Grande, a thousand miles from the Black Hills. A country with the Ozarks for an Eden, groomed with this dreamer's highway giving mankind an access to its choicest gardens.

Aunt Bettie is very kind to her jolly band of cousins and causes us to win many friends, so I make a motion for each of us to send her a birthday present. Who will second the motion? I'd rather write letters than to eat, so let me get a letter from someone.

Carthel Dold.

Cane Hill, Ark.

Dear Aunt Bettie: I read the letters on page ten in The Herald and

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To anyone who will put two of our Scripture Text Calendars into two homes or stores we will send a beautiful little Testament bound in morocco, size 2 3/4 x 4 1/4, good paper, good type. You may send the 60c in advance and get the Testament and the Calendars, or, if you prefer, we will send you the Calendars and you can sell them and send us the 60c, and we will then send the Testament.

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enjoy them very much. I wonder if you will let a Kentucky girl enter your happy band. This is my first time to write, but I hope to see it in print. I am sixteen years of age and have auburn hair, brown eyes, am five feet, four inches tall and am a Freshman in high school. We have been taking The Herald just two weeks, but I read enough of the letters to make me want to write. Does anyone know where Virginia, Joseph, Charlie, James or Woodrow Hager are? I am their sister. All who do please write to me. Cousins, please all write to me, both boys and girls. I enjoy reading and writing letters. I will answer all if it takes me my lifetime. Everyone inclose pictures, if possible. I will try to give quick service. Lot-tie McGary, your middle name is Gertrude. Am I right?

Julian Hager.

Box 326, Blackford, Ky.

FALLEN ASLEEP

TAYLOR.

In loving memory of little James Monroe Taylor, who died July 30, 1927, age 3 years, 4 months and 16 day.

Our precious little darling has gone up above,
To the land all glorious in sunshine and love;
But oh how we miss the little voice so sweet,
For he has, in Jesus, fallen sweetly asleep.

Oh how it grieves us to see the empty chair
With no little finger-prints here nor there;
Oh, how we miss the little cherub, so sweet
And the pitter-patter-pat of busy little feet.

His frail little life was so sweet and tender
Many fond memories we'll cherish and remember;
His shining little face shines out so bright,
From far above the sky, both day and night.

With angels now he's singing all the time
Sweet heavenly music and songs sublime;
Beckoning us bereaved ones to come on high
To God's great mansion, far above the sky.

But sometimes I find myself chasing around
Wondering where Little Boy may be found;
When it sweeps o'er me in a sickening pain,
I'll never see my Little Boy on earth again.

For our precious Darling has now gone away
To live with the angels, both night and day;
Yet, still I hear his little voice so plain;
And feel the clasp of his little arms again.

I still feel the kiss of his tender caress
That I'm sure all the heavenly hosts did bless;
Blessed Sweet Memories—to forget, I ne'er will
Although God sweetly comforts and whispers, 'Be still.'

For we will meet our Darling again some day
If only we hold out faithfully and pray;
We will see our Precious one on the other shore,
Where sorrow and weeping and pain are no more.

For now Heaven is sweeter since he is there
In the arms of Jesus—our Lamb so fair;
'Tis a thought that soothes our hearts so sore,
'Tis a tie that binds us to Heaven evermore.

Father.

CHAPMAN.

Mrs. Elizabeth Chapman, widow of the late Sergt. J. P. Chapman, of Macon, Ga., departed this life Feb. 22, aged 78 years, at the home of her daughter, Mrs. H. Dodd, of Mansfield, Ohio. "Grandma," as she was better known, was not strong in body but was strong and firm in her faith in God. She was born in Macon, Ga., and with the exception of seven years, spent her entire life there. Grandma was converted at the age of 43 years in the M. E. Church, South; later, she felt the need of a deeper work of grace. She would tell how she received the baptism of the Holy Ghost in her home one morning after attending meetings under the direction of Rev. Culpepper, and would never relate it without shouting the praises of God.

Grandma was a reader of The Herald for nearly 40 years. She is survived by three sons, John R., of Savannah, Ga., Felix, of Chattanooga, Tenn., Arthur, of Daily City, Cal.,

two daughters, Mrs. J. L. Hammond, of Miami, Fla., Mrs. Henry Dodd, of Mansfield, Ohio, one sister, Mrs. A. L. Walker, of Macon, Ga.

Funeral services were held by her pastor, Rev. F. Gale, of the Nazarene Church, and later, laid to rest at Macon, Ga. Rev. Mr. and Mrs. D. W. Cox sang, "Does Jesus Care," "God leads his dear children along," and "Living by faith."

Grandma's presence will be missed among the holiness folks of Mansfield, but while we are bearing our burdens and cares down here we are satisfied to know she has crossed the river and is waiting for us to come and dwell with her and Jesus forevermore.

A Friend.

ROBERTS.

Shirley Arlene Roberts, infant daughter of Mr. and Mrs. Gorman W. Roberts, was born May 30, 1927, departed this life March 18, 1928, age nine months, two weeks and four days. All that loving hands could do for her was done but to no avail. Jesus was seeking a little bud unopened to the sins of this world to bloom in heaven and he found it in little Shirley.

All that was mortal of our little daughter was laid to rest at Kimball, Minn., the home of her grandparents, Mr. and Mrs. Christ Flindt. Shirley leaves to mourn her departure a loving father and mother, four grandparents, a great grandmother, uncles, aunts and cousins, who loved her dearly. She was a little jewel from heaven just loaned to us for a few short months, then went back to God who gave her.

We need not mourn as those who have no hope, for Jesus said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Rev. Parish of the Methodist Church at Kimball, conducted the funeral service.

Mr. and Mrs. E. O. Roberts.

BIRD.

Harmon Bird passed from earthly scenes into the heavenly on Sunday, Oct. 9, 1927, at 2:45 in the afternoon, at his home in West View, Va., age 66 years.

The funeral was held from the West View Methodist Church, conducted by Rev. L. H. Smallwood, pastor. Burial was in Thornrose Cemetery at Staunton, Va. He was born at Valley Center, Va., one of four sons of George H. and Matilda Bird, where he resided until twenty-three years ago, when he moved to West View, near the city of Staunton.

He was a well-known and upright man, honest to a fault, sparing not himself in any neighborly kindness, industrious and trustworthy and held in high esteem by all who knew him, and will be missed in the community in which he lived.

Early in life Mr. Bird was converted and united with the Methodist Church of which he was a consistent member, later professing the experience of entire sanctification as taught by John Wesley. He was a great student of the Bible. At the age of twenty-five he was called to preach, but received no encouragement, but was happy in the call of his only son to the ministry under the preaching of Charlie Dunaway, of Georgia, and later saved to the Christian ministry by E. Stanley Jones, of India.

Mr. Bird was equally gifted in song, and could lead in singing all the old hymns of Zion in a wonderful way. I can hear him now as he would lift his face toward heaven and start to singing such songs as:

"When the last feeble step has been taken,

And the gates of that City appear,
And the beautiful songs of the angels
Float out on my listening ear.

When all that now seems so mysterious,

Will be bright and as clear as the day;

Then the toils of the road will seem nothing,

When we get to the end of the way."

Surviving are Mrs. Bird who, before her marriage, was Miss Mary W. Gardner, of Highland County, Va., one son and one daughter, the Rev. Kenton H. Bird, of Wilmore, Ky., an effective and ordained minister of the Methodist Episcopal Church, and Mrs.

Lenore B. Cook, of Augusta Springs, Va., two brothers and a sister, G. A. and D. O. Bird, and Mrs. R. W. Lightner, all of Valley Center, Highland County, Va.

"Twas not death for him to die
'Twas only wings on which to fly
Far up above the starry sky
Where Jesus is enthroned."

G. G. Clendenon,

BARRETT.

Miss Sarah F. Barrett departed this life March 8, 1928, age 71 years. She had been sick three years. She made her home with her sister, Mrs. Margaret Clark, of Swoope, Va., and was widely known and had a host of friends. She left to mourn their loss a host of relatives, one brother and one sister. She held her Bible dearer than any book, also loved The Pentecostal Herald. As she was passing away her last words were, "Come, Jesus, come." Her niece,

Mrs. Ethel Rexroade.

REQUESTS FOR PRAYER.

Mrs. J. B. S.: "Pray for a brother to be delivered from the tobacco habit and that he may have real victory."

Pray for a woman with cancer, a brother whose heart is affected, and two others who are severely afflicted.

M. N. O. R.: "Please to pray for me and my family; also for my healing."

A reader desires prayer that she may find peace in the Lord Jesus.

A mother desires prayer for her child that she may be delivered from the power of the enemy of souls.

SUMMER SESSION OF ASBURY COLLEGE, ASBURY THEOLOGICAL SEMINARY, AND BETHEL ACADEMY.

The seventh annual session of the Summer School at Asbury College will open June 8th and continue until July 19th. A term of six weeks. This affords a fine opportunity for students to make up deficiencies in entrance credits, or college and seminary subjects. It also affords a fine opportunity for teachers to go ahead with their college or high school work during the summer vacation.

All the teaching is done by our regular teachers and the same high spiritual atmosphere prevails, as in the regular year. Special courses will be offered for teachers. For bulletin address W. Brandt Hughes, Dean of the College.

ELDRED, PENNSYLVANIA.

We closed out our meeting at this place last night and can say that we have seldom been in a more victorious meeting than this has been from start to finish. It has been a long siege but the results justify our labors. A large number prayed through and eternity alone will reveal all the good that has been done. We are told that no such far-reaching revival has come to this town in more than twenty years. Even outsiders, and some opposers, spoke of it as a miracle. About seventy-five prayed through to either pardon or holiness and most of them are definitely allying themselves with the church. To God be all the glory. We believe the end is not yet, and look for a spirit of revival to be with the church. H. P. Thomas.

NOTICE.

With the last five or six hundred copies of the catalog for 1927-28 sent out, we enclosed a card stating that there would be no change in expenses for the coming year. This was done in good faith and with no attempt to deceive. Later a change was made in the college tuition raising it to \$150.00 for the coming school year.

We trust that this will be read by those who fail to get the information directly.

W. B. Hughes, Dean of the College Faculty.

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SUNDAY SCHOOL LESSON

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

Lesson VI.—May 6, 1928.

Subject.—Greatness through Service. Mark 10:35-45.

Golden Text.—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10:45.

Time.—Spring of A. D. 30.

Places.—Perea and Capernaum.

Introduction.—Just now there is an itching to be distinguished, it makes little difference what road one may have to travel, or what the cost may be. Something must be done to get one's name before the public, or the poor wretch will die in misery. As a senior college student said sometime ago, "Just to run with the common herd, and die with the common herd, gives me the jimjams." Since Lindy did it so easily, others must cross the Atlantic Ocean in airplanes, or die trying. If nothing else can be done, one must plan a trip to the moon, or to Mars. Our people are starving for thrills. Miss Miller must wed a Hindu e-Maharajah, spend her days with two co-wives, and thereby sell her soul in adultery. But what a thrill to be a convert to heathenism, and to be a Hindu Maharane, even though she can have but one third interest in the majestic title. Now sissies bid for like honors(?). Yes, some of them will be ready to pay millions in good American gold for just such nonsensical trash.

James and John, the fine sons of Brother Zebedee, were not the only preachers bidding for good appointments. What scrambling and scrambling and wire-pulling one sees these days for the best pulpits and the highest seats in the synagogues. I am ashamed to write it, but it is true; and as Bud Robinson says: "When a thing is so, it can't be any soer." This is unpopular writing; but it does not apply to a single one of the thousands of good and true men who are preaching with an eye single to the glory of God. The trouble with James and John, as with other place-seekers, was that they were living on the wrong side of Pentecost.

The desire for success is wrong or right according to motive. St. Paul exhorted the Corinthians to "covet earnestly the best gifts." One should do his best to be his best; but a selfish motive will taint the entire work of life, as well as the worker. This is a delicate subject. It is praiseworthy for one to desire to be a bishop in the Church, if his motive is pure, and he is willing to be the servant of all; otherwise it is a terribly dangerous thing. No one doing politics for a high office in the Church is worthy of the place. A preacher must do his best to be a pastor, a scholar and a preacher of the Word; but he must lose sight of personal aggrandizement, or forfeit his soul. I repeat, this is a delicate subject, and some one may get his feelings hurt; but if he does, he needs a mourner's bench. By the way, a lot of us preachers are so much afraid of a little criticism that we are not worth our salt. If a man is so dead that his preaching stirs up no redhot criticism, I advise him to seek a quiet retreat in a graveyard. Nobody says much against the dead. All the men who have been worthwhile have had their share of it. St. Peter and his Master got theirs on crosses. St. Paul had his head chopped off. His friends had to shield

Luther in Wartburg Castle. John Bunyan spent some time in Bedford jail. John Wesley had a few doses of dead cats and rotten eggs administered to him. John Huss and Savonarola might tell us a few things about the joys of concrete criticism. "The servant is not above his Lord." Every true minister walks in the tracks of his Master. But I forbear. Mother used to teach me to say nothing against the dead.

Permit me to say that James and John were regenerated men; but they were not wholly sanctified. The baptism with the Holy Spirit, administered to them by the Lord Jesus Christ on the day of Pentecost, purified their hearts by faith; and when the carnal nature was destroyed, the love of the world was taken away. Do not suffer yourself to believe for one moment that every place-seeker in the Church, whether in pulpit or pew, is unregenerated. That is in no sense true. As long as the carnal nature remains in the heart, there is a battle over these worldly matters; and, sad to tell, we are often overcome. Of course, the sanctified soul may fall into sin; but he has a better chance to stand than the unsanctified soul. The facts warrant this statement.

Comments on the Lesson.

35. Master, we would that thou shouldst do for us whatsoever we shall desire.—But the Master made no promise—could not make any. James and John were not fair. They wished to take advantage of the Master. "The request here mentioned, Matthew says, chap. 20:20, was made by Salome their mother; the two places may be easily reconciled thus:—The mother introduced them, and made the request as if from herself; Jesus, knowing whence it had come, immediately addressed himself to James and John, who were standing by."—Clarke.

36. What would ye that I should do for you?—Jesus did not rebuke the two disciples, but refused to be caught in their trap. The question displays his wisdom.

37. Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.—In order to understand this request we must not forget that the disciples were expecting Jesus to take the throne of David and establish an earthly kingdom. They asked for the two most honorable places in his government. Pentecost cured these disciples of this notion of an earthly kingdom. Even now unsanctified men are dreaming of establishing an earthly kingdom; but it cannot be done just now. Sinners and heathen are increasing all the time, and the wicked are waxing worse and worse; and so it will be till Jesus returns.

38 and 39. I am in doubt as to these two verses. Many of the best Greek manuscripts do not have them at all. If they are authentic, the import of Christ's cup and his baptism, must be his sufferings. It can mean nothing else; but what man could endure a millionth part of it?

40. To sit on my right hand and on my left hand is not mine to give.—He neither could nor would bestow such rewards arbitrarily. That is clear enough; but the following clause is muddy: "But it shall be given to them for whom it is prepared." Note in your Bibles that the words it shall

be given to them are in Italics, showing that they were interpolated by king James' translations. Dr. Clarke says: This interpolation "utterly changes and destroys the meaning of the passage. It represents Christ (in opposition to the whole Scriptures) as having nothing to do in the dispensing of rewards and punishments; whereas, our Lord only intimates, however partial he may be to these two brethren, yet seats in glory can only be given to those who are fitted for them."

41. The ten . . . began to be much displeased with James and John.—That was perfectly natural under the circumstances. Perhaps there was some little jealousy in their carnal hearts. May be they wished the places themselves. You will remember that on another occasion they disputed as to which of them should be greatest in the coming kingdom.

42. Lordship among the Gentiles.—A reference was sufficient. Well did the apostles understand how Gentile rulers trampled upon their subjects, and how even the Romans were showing the Jews but little kindness.

43. So shall it not be among you.—Christians cannot live as heathen. Church dignitaries cannot Lord it over their brethren, and escape the condemnation of God. But whosoever will be great among you, shall be your minister.—Shall be your servant; for that is the meaning of the word.

44. Whosoever of you will be the chiefest, shall be servant of all.—This is beautiful; but it is galling to unsanctified human nature. If this had to be practiced, maybe some of us would rather not have the highest places; but it would transfer a bit of heaven to earth.

45. This verse is our golden text. One can almost see the Master washing the disciples' feet. This writer feels ashamed that he has done and suffered so little for his brethren. How do you feel?

WHAT IS A MODERNIST?

The following definition of a Modernist taken from the Boston Transcript, could not be improved upon:

1. The Fundamentalist holds that the Bible is the Word of God; the Modernist holds that the Bible contains the Word of God.

2. The Fundamentalist holds that Jesus Christ was the Son of God in a sense in which no other is; the Modernist holds that Jesus Christ is a Son of God in the sense that all men are.

3. The Fundamentalist holds that the birth of Jesus Christ was supernatural; the Modernist holds that the birth of Jesus Christ was natural.

4. The Fundamentalist holds that the death of Jesus Christ was expiatory; the Modernist holds that the death of Jesus Christ was exemplary.

5. The Fundamentalist holds that man is the product of special creation; the Modernist holds that man is the product of evolution.

6. The Fundamentalist holds that man is a sinner, fallen from original righteousness, and apart from God's redeeming grace, hopelessly lost; the Modernist holds that man is the unfortunate victim of environment, but through self-culture can make good.

7. The Fundamentalist holds that man is justified by faith in the atoning blood of Christ. Result, supernatural regeneration from above. The Modernist holds that man is justified by works in following Christ's example. Result, natural development from within.—The Way of Faith.



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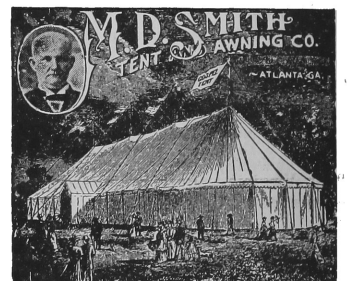
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Rev. W. S. McNeill, Rockport, Ill., is open for calls to meetings in middle west and southern states. He has had 28 years' experience in preaching, and is interdenominational.

Rev. J. M. Taylor, who has been acting as Pacific Coast Field Secretary for the National Association since the last Annual Assembly, was able to arrange a chain of Bible Conferences, Conventions and Ten-Day Meetings, from Seattle to Los Angeles,—in some eight or ten cities. Nearly all of these, if not quite, were under the auspices of Local Associations, and were held in the various churches. In at least eight of them Rev. Joseph H. Smith, President of the National, was the preacher. Dr. H. C. Morrison was associated with him in a great six-day Convention in Los Angeles, and he was one of the principal speakers at the Bible Conference in the Los Angeles Pacific College. If you are interested in such a Convention, Bible Conference or a ten-day holiness meeting in your church, or under the auspices of your local Holiness Association, write Rev. J. M. Taylor, 1647 Clay St., Redlands, Calif.

H. J. McNeese: "Preached one Sunday recently in Fosterville M. E. Church, Toronto, Ohio. One young man gloriously reclaimed. These people are real holiness people. We are opening a holiness Mission in Fallston, Pa., (Beaver County) soon, God willing. Six hundred souls here and no Sunday school or church. Can use readers' back copies. Now slating for summer in Pennsylvania, Ohio, and West Virginia. Best of references.—Address us 13th Ave., New Brighton, Pa."

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Martha thought more of ministering temporal things to Jesus than of having Jesus minister spiritual things to her. It is very good to do things for Jesus, but remember, he wants to do something for you. He wants his love and life to flow into your soul. He wants first—your heart, then your works.—Selected.

See "Our Protest" on page 9.

A BACKSLIDER'S SOLILOQUY.

By Raymond Browning.

I thank the Lord that I am not
Like heathen who bow down
To idols made of wood or stone
Or heroes of renown.
My lot has been a Christian land,
The finest ever seen.
I'm thankful for my blessings and,—
A little nicotine.
Now I'm an open-minded man
And frankly I confess
'Twould give me pain to join that crowd
That follow holiness.
I like a broad theology.
In many fields I glean.
A Modern age needs Modern faith,—
And also nicotine.
I like a jolly preacher who
Can smoke a fat cigar,
Who doesn't harp on heavenly things
But loves the things that are.
I go to church each Thursday noon.
The best feed one can get
The women serve our club and then,—
Comes song and cigarette.
Now as for Church and Sunday School
I hardly ever go
But I can hear the services
Come on the radio.
A business man on Sunday needs
Some thrill or some new joke,
A golf game in the afternoon,
Good eats and then,—a smoke.
My mother is old-fashioned and
Sometimes she takes a spell
And tells me I'm a wandering sheep
And on my way to hell.
It sometimes shakes my nerves a bit
And makes me stop and think
But then a movie makes me gay
Or else,—I take a drink
But, man to man, there was a time
I knew a better way.
I loved my church and Bible then
And loved to kneel and pray.
I'm just a bluff, my laugh's a lie.
I know I'm not the man
I used to be, I ought to be,—
I wonder if I can?

BE CALM IN THE SHADOWS.

The scriptures do not contain any word that answers exactly to our word "blues." In the writings of Peter we are introduced to a mood called "heaviness through manifold temptations." This, we are told may come to us "for a season."

We ought to bear in mind the comforting thought that temptation is not sin. The demands of most any ordinary life produce an incessant strain upon the nerves and physical man, which in itself is a form of temptation. Trial is a form of temptation, although there may be a fundamental difference.

The apostle recognizes that even the best of people may have dark days intervening their times of greatest rejoicing. He points out a value in the period of trial which may be greater even than the bright days. It is not uncommon for people's character to derive a much larger contribution from their suffering than from their joys.

The exhortation is, "Stay on the train when it is passing through a tunnel." Nothing but tragedy awaits those who undertake to get off. As certainly as we remain patient, our train will come to the tunnel's end and we shall be greeted by the light of the open sky and rewarded with the joys of a beautiful day.

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Colorado Springs, Colo., May 9-20.
Shawnee, Okla., May 24-June 3.

BABCOCK, C. H.

Seattle, Wash., April 12-29.
Cincinnati, Ohio, May 25-June 3.
Coshocton, Ohio, June 9-19.

BECK, A. S. AND R. S. BECK.

Columbia, Ky., May 12-28.
South Carrollton, Ky., June 2-16.
Worthington, Ky., June 18-July 2.

BENNARD, GEORGE.

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Lyons, Mich., May 13-27.

BREWER, GRADY.

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(Highfalls, N. C.)
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BROWNING, RAYMOND.

Nashville, Tenn., April 15-29.
Lexington, Ky., May 6-27.
Nashville, Tenn., May 28-June 10.

BUSSEY, M. M.

(907 Alta St., Redlands, Calif.)
Norfolk, Va., April 17-29.
Richmond, Va., May 1-6.
Atlanta, Ga., May 29-June 10.
Redlands, Calif., July 1-8.

CAROTHERS, J. L. AND WIFE.

(10 N. 15th St., Colorado Springs, Colo.)
Lamar, Kan., April 22-May 6.
Lyons, Kan., May 7-20.
Laclede, Mo., May 22-30.
Englewood, Tenn., June 3-July 1.

CALLIS, O. H.

(409 N. Lexington Ave., Wilmore, Ky.)
Atlanta, Ga., April 23-May 13.
Wilmore, Ky., May 20-June 3.
Brooksville, Ky., June 10-24.

CANADAY, FRED.

(1515 Killingsworth Ave., Portland, Ore.)
Nehalem, Ore., April 15-29.
Portland, Ore., May 1-17.
Garfield, Wash., June 3-17.

CHATFIELD, MR. AND MRS. C. C.

(410 E. Carl St., Winchester, Ind.)
Cadillac, Mich., April 16-29.

COLLIER, J. A.

(1917 Cephas Ave., Nashville, Tenn.)
Alabama City, Ala., May 20-June 3.

COX, F. W.

(Lisbon, Ohio)
Cover D'Alene, Idaho, July 25-Aug. 5.

DICKERSON, H. N.

(2608 Newman St., Ashland, Ky.)
Venice, Calif., April 15-29.
Richmond, Calif., May 1-13.
Columbus, Ohio, June 13-23.

DYE, CHARLES.

(2777 Willshire Ave., Columbus, O.)
Middletown, Ohio, April 29-May 13.
Goshen, Ind., June.

EDEN, THOS. F. AND SISTER.

(116 Creston Ave., Audubon, N. J.)
Savannah, Ga., April 23-May 6.

EDWARDS, JOHN R.

(Lock Box 13, Elmore, Ohio)
Columbus, Ind., July 4-15.
Newell, W. Va., July 22-Aug. 5.
Madison, Ind., Aug. 17-26.

ELSNER, THEO. AND WIFE.

(4451 Pacific St., Brooklyn, N. Y.)
Santa Ana, Calif., April 17-29.
Oakland, Calif., May 3-13.
Columbus, Ohio, June 5-15.
Auburn, Pa., June 23-July 1.

FLEMING, BONA.

(2952 Hackworth, Ashland, Ky.)
Coffeyville, Kan., May 21-June 3.
Center Valley, Pa., July 6-15.
Reading, Pa., July 20-29.

FLEMING, JOHN

Charlotte, N. C., April 28-May 13.
Hutchinson, Kan., May 23-June 3.
Rocky Ford, Colo., May 28-June 10.

FLEXON, R. G.

Marcus Hook, Pa., April 15-30.
High Point, N. C., May 11-20.
Delanco, N. J., May 30.

FRYE, H. A.

(1326 Hurd Ave., Findlay, Ohio)
Jamestown, Pa., June 3-17.

FRYHOFF, A. J.

Newport News, Va., April 22-May 6.

FUGETT, C. B.

(4812 Williams Ave., Ashland, Ky.)
Indianapolis, Ind., April 29-May 13.
Olivet, Ill., May 17-27.
Duquoin, Kan., June 1-10.

GADDIS, T. H.

(4805 Ravenna St., Cincinnati, Ohio)
Omaha, Neb., April 23-May 6.
Lincoln, Kan., May 11-27.
Rock Island, Ill., June 5-17.

GILL, PAUL AND DORA

Bloomington, Ind., July 1-22.
Indianapolis, Ind., April 29-May 13.
Anamosa, Iowa, May 14-31.

GEROW, S. M.

(Wilmore, Ky.)
Lockbridge, W. Va., April 15-30.

GLEASON, RUFUS H.

(Piedmont, S. C.)
Westminster, S. C., April 15-29.
East Lenoir, N. C., May 1-13.
Two Pioneer Tent Meetings in Georgia,
May 15-June 10.

GLENN, REV. J. M.

(Young-Harris, Ga.)
Abbeville, Ala., April 17-May 1.

GROGG, W. A.

(805 1/2 11th St., West, Huntington, W. Va.)
Lockbridge, W. Va., April 15-30.
Nitro, W. Va., June 1-25.
Mt. Lake Park, Md., August 17-27.

HALLMAN, MR. AND MRS. W. R.

(5176 Ridgewood Pl., Chicago, Ill.)
Gormley, Ont., May 27-June 17.
Absaraka, N. Dak., June 21-July 1.
Jamestown, N. Dak., July 2-8.

HARDESTY, S. PAUL AND WIFE.

(Singing Evangelist and Pianist)
(Lynn, Indiana)
Elizabethtown, Ill., April 29-May 20.
Cave-in-Rock, Ill., May 24-June 10.

HEWSON, J. E.

West Alexander, Pa., April 15-29.
McKeesport, Pa., May 6-20.
Open date, April 15-29.

HORN, LUTHER A.

(P. O. Box 1322, Mobile, Ala.)
State Line, Miss., May 13-22.
Eufala, Ala., May 23-June 6.
Arlington, Ky., June 13-24.

HUNT, JOHN J.

(Rt. 3, Media, Pa.)
Richmond, Va., April 15-29.
Somerville, Mass., July 1-8 (camp).
Park Lane, Va., (camp) July 27-Aug. 5.

IRICK, ALLIE AND EMMA.

(Bethany, Okla.)
Ford, Kan., April 15-28.
Pilot Point, Tex., May 2-4.
Slick, Okla., May 6-20.

JACOBS, CHAS. A.

(Rt. 6, Charlotte, Mich.)
Charlotte, Mich., April 1-30.
Caseville, Mich., May 13-June 3.
Red Lake, N. Y., June 16-26.

JOHNSON, ANDREW.

(Wilmore, Ky.)
Adairville, Ky., April 16-29.
Berea, Ky., May 3-9.
Ashland, Ky., June 10-July 1.

KENDALL, J. B.

(Lexington, Ky.)
Bellaire, Mich., April 8-29.
Bay Springs, Miss., May 13-27.
Wynona, Okla., July 8-22.

KEYS, CLIFFORD E.

(Fallbrook, Calif.)
Fallbrook, Calif., April 17-29.

KNAPP, J. F.

Roswell, S. Dak., April 3-12.
Rockham, S. Dak., April 15-May 6.
Condi, S. Dak., May 8-27.
Urichville, Ohio, July 1-15.

LACOUR, E. A.

(University Park, Iowa)
Bartley, Neb., April 22-May 13.
Mason City, Iowa, May 13-27.

LAMP, W. E.

Sailor Springs, Ill., July 1-21.
Cisne, Ill., July 25-Aug. 15.
Maunie, Ill., Aug. 19-September.

LOVELESS, W. W.

(London, Ohio)
Columbus, Ohio, June 14-25.
Warsaw, Ohio, July 26-Aug. 5.

LEWIS, JOS. H.

(Wilmore, Ky.)
Open dates.

LUDWIG, THEO. AND MINNIE E.

St. Louis, Mo., April 12-29.
Corsica, So. Dak., May 13-27.
Montevideo, Minn., June 1-10.

MCBRIDE, J. B.

(112 Arlington Rd., Pasadena, Cal.)
Muncie, Ind., April 15-29.
Patricksburg, Ind., April 30-May 13.

MCCORD, W. W.

(Sale City, Ga.)
Waycross, Ga., April 29-May 13.

MARSHALL, R. P.

(Cartist-Evangelist)
(Lewisburg, Ky.)
Stuart, Fla., April 22-May 6.
Open date, May 8-June 20.
Healing Springs, Ala., July 1-10.

MILLER, JAMES.

(1249 N. Holmes Ave., Indianapolis, Ind.)
Worthington, Ind., April 15-29.
Columbus, Ohio, June 18-24.

MINGLEDORFF, O. G.

Haviland, Ohio, May 13-27.
Castor, La., June 4-17.
Cedar Valley Camp, N. D., June 29-July 8.

NELSON, S. S.

(832 Worth Ave., Greensboro, N. C.)
Chincoteague Island, Va., April 15-29.
Indian Head, Md., May 4-20.

PARKER, J. R.

(415 N. Lexington Ave., Wilmore, Ky.)
Wilmore, Ky., May 27-June 6.
Vico, Ky., June 8-July 1.

QUINN, IMOGENE.

(909 N. Tuxedo St., Indianapolis, Ind.)
McLean, Ill., April 18-29.
Detroit, Mich., May 1-20.
Hampton, Ky., Aug. 2-12.

REDMON, J. E. AND ADA.

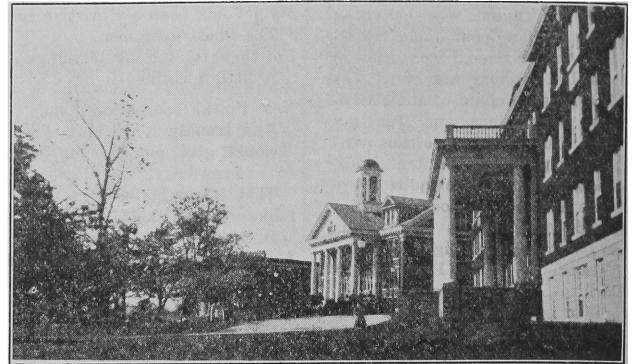
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Modock, Ind., April 13-29.
Reed City, Mich., May 4-29.
Indianapolis, Ind., May 25-June 10.

REES, PAUL S.

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Little Rock, Ark., April 22-May 6.
Arlington, Texas, May 9-14.
Norfolk, Va., June 1-10.

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Marlinton, W. Va., June 3-24.

ST. CLAIR, FRED.

(1487 Woodbury Rd., Pasadena, Calif.)
Pasadena, Cal., April 8-June 10.

RUSSELL, MAE.

(Morilton, Ark.)
Little Rock, Ark., May 13-27.
Davenport, Okla., August 10-31.

RUTH, C. W.

Richmond, Ky., April 26-May 6.

SHANK, MR. AND MRS. R. A.

(491 No. Ogden Ave., Columbus, Ohio.)
Columbus, Ohio, April 16-28.
Charlotte, N. C., April 28-May 13.

SHELHAMER, E. E.

(5419 Bushnell Way, Los Angeles, Calif.)
Manhattan, Kan., April 15-29.
Greenville, Ill., May 2-4.
Terre Haute, Ind., May 6-20.

SMITH, BUDDY JEFF.

(135 Henderson, Hot Springs, Ark.)
Richland, Tex., April 22-May 6.
Hot Springs, Ark., April 12-21.
Beauregard, Miss., May 15-June 2.

SPARKS, BURL

(Musician)
(527 East Third St., Seymour, Ind.)
Shelbyville, Ind., May 24-June 3.

Manville, Ill., June 28-July 8.

Beebe, Ark., August 14-24.
Bethel, N. C., April 2-15.

THOMAS, JOHN.

(Wilmore, Ky.)
Canada, April and May.
Washburn, N. D., June 7-17.
Mitchell, S. D., June 29-July 8.

VANDALL, N. B.

(393 Brittan Rd., Akron, Ohio)
Laurel, Miss., April 29-May 27.

WATTS, E. E.

(Sandy Lake, Pa.)
Chichester, N. Y., April 12-29.

WILLIAMS, L. E.

(Wilmore, Ky.)
Falls of Rough, Ky., June 27-July 8.
Eckerty, Ind., Aug. 3-12.

WIMBERLY, C. F.

Hampton, S. C., April 22-May 6.
Henderson, Ky., May 7-22.
Grenwood, S. C., May 22-June 4.

WILDER, W. RAYMOND

(Song Evangelist)
(Wilmore, Ky.)
Nitro, W. Va., April 3-24.
July open.
Dranesville, (camp), Va., Aug. 16-26.

VAYHINGER, M.

Logan, W. Va., May 16-29.
Indianapolis, Ind., Aug. 2-12.
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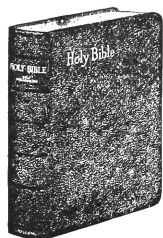
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land Earth; and
together of the
he Seas: and God
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13 And leaving Nazareth, he

and dwelt in Capernaum, upon the sea coast, in the border Zabulon and Nephthali:

14 That it might be fulfilled as was spoken by Esaias the prophet saying, A land of Zabulon, a land of Nephthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles:

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Specimen of Type

CHAPTER 20

AND God spake all these things, saying, I am the Lord thy God have brought thee out of the Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Thou shalt not make any graven image, or any likeness of any thing that is in the earth, or that is in the sea, or that is in the air, or that is in the water, or any creature that creepeth on the earth, or any beast that is in the field, or any fowling of the air, or any fish of the sea, or any creeping thing that creepeth on the earth, or any beast that is in the field, or any fowling of the air, or any fish of the sea, or any creeping thing that creepeth on the earth.

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Specimen of Agate Type

AND the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

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