

# PENTECOSTAL HERALD

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Louisville, Ky., Wednesday, April 2, 1930.  
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.  
Vol. 42, No. 14.

## THE PRICE OF A REVIVAL.

By The Editor.

No. III.

**W**E have said in a former group of paragraphs under the above heading, that the very first steps toward a revival is to *feel our need*. It is well understood that there are quite a number of people, both in the clergy and laity, that seem to have no sense, whatever, of this need. There are, however, many serious and thoughtful people who are profoundly conscious of the dire need of a spiritual awakening.

I will quote some paragraphs which appeared recently on the editorial page of *The Michigan Christian Advocate*. The Editor of that paper calls our attention to a book recently written by Charles A. Ellwood, "Man's Social Destiny." He then quotes the following from this book:

"It is the lack of a sense of sin which is the most discouraging thing in modern religious life. Our spiritual complacency threatens to be as deadly as our political and social complacency. We are corrupt, but contented in our corruption.

"We have no adequate sense of our moral imperfections, and hence no hope of improvement. This is the judgment not only of sound religion, but of sound science. And this is why we need a moral and religious awakening. But sin and complacency in sin are characteristic of communities as well as of individuals.

"Until this moral awakening comes to communities the outlook for a better human world is dark and the way of life will remain unnecessarily difficult for individuals. We can find no justification in the facts of life for believing that a sinful or criminal environment fosters the development of saints."

These statements are not the rantings of an excited evangelist, but the serious thoughts of a devout philosopher.

Quoting again from the same editorial in *The Michigan Christian Advocate*, the Editor calls attention to R. H. Bruner's "Pentecost, a Renewal of Power," in which he advances two testimonies. The first is that of Dr. John A. Hutton. It reads as follows:

"Every Church just now is living too much by its wits. Never did men in office in the church work harder. Never were they more willing to learn. Never were church buildings so constantly in use. Never were appeals more insistent. Yet, at the best, having done all, we stand. Such success as the churches claim is not of the highest quality; it is too much fretted with anxiety and labour. It wants certain notes of peace, of fulness, of that confidence in God which is the victory over the world. It is not pregnant, overflowing. It has a basic worry and strain. It has enough to do with itself."

The second is from the *International Review of Missions*:

"In every section of the church, in every field of the church's aggressive labour, there is the sense of failure, or at least of resources

### THE COMING OF THE BLESSED GUEST

While the cobbler mused, there passed his pane,  
A beggar drenched by driving rain;  
He called him in from the stony street,  
And gave him shoes for his bruised feet:  
The beggar went; there came a crone,  
Her face with wrinkles of sorrow sown;  
A bundle of fagots bowed her back,  
And she was spent with the wretch and rack.  
He gave her his loaf, and steadied her load,  
And she took her way on the weary road.  
Then to his door came a little child,  
Lost and afraid in a world so wild;  
In the big, dark world—catching it up,  
He gave it milk in the waiting cup,  
And led it home to his mother's arms,  
Out of reach of the world's alarms.  
The day went down in the crimson west,  
And with it the hope of the blessed Guest.  
And the cobbler sighed as the world turned gray:  
"Why is it, Lord, that your feet delay?  
Did you forget this was the day?"  
Then soft, in the silence, a voice he heard,  
"Lift up your heart, for I kept my word:  
Three times I came to your friendly door,  
Three times my shadow was on your floor—  
I was the beggar with bruised feet,  
I was the woman you gave to eat,  
I was the child on the homeless street."  
—Selected by S. A. Ridgway.

inadequate to the task . . . The trouble is not that the church is inactive; never probably has there been more evidence of vigorous life than there is today. But the output still falls altogether short of the need; relatively the tree is barren, and nothing can bring adequate fruits but the word of power from on high. We are weary of campaigns and forward movements, nothing will avail but a revival of spiritual power, and life."

I do not think I shall be misunderstood when I say, it is an evidence of spiritual blindness and utter indifference to best things in the life of the church on the part of those who do not realize the tremendous importance of a great spiritual awakening, and a widespread revival. I cannot be interested in conversation with any jolly preacher who is content with his own promotion in appointments, popularity and increase of salary, without any burden or distress of mind relative to the startling lack of soul winning that we find about us everywhere. To lose sight of the fact that the work of the church and ministry is to rescue the perishing, is to lose sight of the cross and the suffering Christ, and why he came into the world to give himself a ransom, and to save people from sin.

I cannot believe that anything like a world-wide revival will take place in Methodism without a general house cleaning. Perhaps it is not necessary to make any row about it, but quite a number of men might be unhorsed in high places, and others might be spoken to with an authority that would fix bounds over which they dare not pass. At all events, if the Methodist Church will become a tremendous evangelistic force in the world she must revolt against her leadership that is out of harmony with every doctrine

and principle that made her, in other years, a mighty soul-winning army marching to glorious victory over Satan and sin, and the rescue of untold thousands of human souls for Christ. It is as contrary to the will of God and the spirit of truth to exalt skeptical, unbelieving men over us for our leadership as it is to bow down to idols of wood and stone. Are we willing to give up our false gods and call upon the Almighty for the thunder of his power to scatter the enemies and capture the lost for Jesus! Will she pay the price!

### Dr. Morrison Speaks Plainly On A Serious Situation.

**W**HATEVER may be said about the unfairness of The Literary Digest's straw vote, up to the present time, March 19, it is anything but encouraging to the sober element of the people of the United States. The reports to the present show a tremendous majority, either in favor of modification or repeal. We should get all the comfort we can out of the fact that there is an impression among some people that the straw vote is in the hands of the liquor interests; the ground was carefully plowed and prepared for the sowing of wet propaganda. We may, of course, expect large majorities in the great cities favoring modification, or repeal of the prohibition laws.

We can but hope that in the smaller cities, towns, villages and country, if the people have an opportunity, they will vote for enforcement. We doubt if the great body of the womanhood of the vast farming districts will have an opportunity to vote. Of course, we cannot expect, for a moment, a fair manipulation of this straw vote when it is evidently in the hands of the enemies of prohibition.

Conditions were very different when the Eighteenth Amendment was placed in the Constitution than what they are now. Thirty-three states had voted prohibition before the Eighteenth Amendment was placed in the Constitution. There had been tremendous effort put forth, preaching, public speaking, and a wonderful distribution of literature, and much intelligent, and we may say, thorough temperance cultivation preparing the states to vote dry. An evangelism of prohibition has tremendous advantage over the liquor interests when the better element of the people throw themselves into it, discuss the subject and bring home to the people the waste of the liquor traffic and the curse of drink.

There has been no such prohibition agitation and evangelization throughout the country since the Eighteenth Amendment was passed; we have in this nation several

(Continued on page 8)

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# FROM THE LAND OF MOSQUES AND MISSIONS.

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



Ahmedabad where I am writing this article is one of the great centers of India and one of the greatest mill cities. It has a population of about three hundred thousand, about two-thirds of these are Hindus, the rest Mohammedans. Of the Christians there are about a thousand. The Christian and Missionary Alliance has a very great establishment here and a very fine church building. The missionary, Rev. J. F. Brabazon, is a real man of God and busy with the King's business. At the breakfast table I found out that he and another visiting Alliance missionary were converted in Billy Sunday's meetings in America. No matter what part of the world one goes Billy Sunday's converts are sure to be found.

Ahmedabad—which is Gandhi's city—is a city where the ancient and the modern are seen on every hand. "It is the image of the Indian Dipsycus." Here are some of the most unique specimens of Indo Islamic architecture. Some of the mosques have the rarest specimens of Islamic artistry. Sidi Sayyid's Mosque has some exquisite specimens of ancient stone tracery in its columns, architraves and stone fretwork in the windows. Students interested in Archeology and Ancient Cities come to Ahmedabad to study Islamic remains of past greatness. Then on the other hand this city is a city of mills. It is next to Bombay in its great textile mills, so the old in ancient mosques and temples and city walls stand side by side with cotton mills, flour mills, etc., much to the disgust of Mr. Gandhi, who lives within a dozen miles of here and who advocates the return to ancient ways of living—the spinning wheel, the ox cart instead of the railway and all the other things that would go along with ancient manner of living. Ahmedabad is a city of twelve gates, but it fails to remind anyone of the New Jerusalem. Its sins and idolatries reach to Heaven. One day I saw a constant stream of men and women going into one of the temples situated in the heart of the city. I inquired of the missionary the significance of that place. He answered in a few words that it stood for the most wicked things. Upon further inquiry I found out it was dedicated to Siva the Destroyer. "The worship of Siva," writes one, "reveals the carnal side of Hinduism." Strange to say the Destroyer is also the god of reproduction. More amazing still, he is the Hindu god of love. Siva has no other incarnation but he has many wives and is often worshipped through them. Of these the greatest are Devi the "goddess," Durga "the inaccessible," Karala "the horrible one," and Kali "the black one." Siva is terrible, blood-thirsty and cruel, yet women all over India call on these ferocious wives of the destroyer to aid them in distress and suffering. It is hard to imagine intelligent people like Gandhi and others standing for such a religion!

Mr. Gandhi tells us in his Confession of Faith, that he is a Hindu; he said he once was strongly drawn towards Christianity, but he found all that he needed to satisfy his soul in Hinduism. Think what that involves:

A Hindu can believe almost anything and still be a Hindu. It is a religion without a creed. It leaves each man free to follow the innermost promptings of his individual nature. So Hinduism accepts

The Theist who believes in a personal God.  
The Pantheist who repudiates personality in God.

The Unitarian who rejects the Trinity and the Polytheist who believes in many gods.

The Juanam who worships spirit only the follower of Karma, the Yogin, the Karmin who sought salvation through good deeds, the

Sannyasin and the Paraamhansa, the Sankhyas and the Naiyayikas (or Logicians), the Vedantists and the Vaisheshikas. All these may be Hindus and about 57 other brands.

This was the stuff that Mrs. Besant turned to in her Atheism and out of which she developed her school of Theosophy which gave her such a large place in Indian life.

Sunday morning in Ahmedabad! As we rode down to the church service through three miles or more the scene was one of ever-changing activities. Hindus and Mohammedans of course know no Lord's Day (the Mohammedan holds Friday as a kind of sacred day) and business was going on as usual. Passing the temples we observed people were going and coming in the matter of worship. All the colors of the rainbow were to be seen in the attire of the women, the children and the men—the people of the Orient like bright, glowing colors, though of necessity most of them use white.

After the church service, where we preached on "The Baptism of the Spirit," and had a precious altar service in which a number sought the Spirit's power and testified to receiving God's blessing, we went down to the river where several baptisms were to take place. Here was a series of the most unusual moving pictures. The Sabarmati river bank was alive with men and women washing clothes, some whose business it is to dye cotton goods were busy here also, whole families were here and many naked children running about; big, ponderous looking animals, called water buffaloes, were being given their daily bath and nothing but their heads and horns could be seen above the water. The washermen were beating their clothes on the rocks and thus with soap and water and strength of muscle were trying to beat the dirt out. Our crowd of church people—the women clad in a variety of colors, wended their way through the throngs till we reached a place suitable for the baptisms by immersion. After singing and prayer the preacher and candidates went out in the water and while this was going on along came a caravan of camels whose business it was to cross the river on their journey towards the desert. Camels are strange looking creatures. So tall and ungainly and they are so leisurely in their movements. The sun was pouring down its heat and though it was the 8th of December we Americans felt the rays almost burning. This is India! The home of over three hundred millions of mankind, the land of poverty extreme and of the rich and wealthy to whom extravagance and luxury seem to be no crime.

Just at this time Ahmedabad is having thousands of weddings. The new marriage law has raised the marriage age of girls to fourteen years, and of boys to eighteen. The Hindus regard this as a great insult to their religion and in some places there are uprisings against it. The Hindus marry the children, many a little girl of five years of age and boys of the same age are married, but of course do not live together till they become older. A poor man with many daughters is the most miserable of men because to get these married off and give them weddings with all the show that goes with a wedding keeps him ground down to the limit. I have heard of some men who will be poor and in debt all their lives because of debts contracted through weddings. The rich, on the other hand, carry out their weddings with the most extraordinary extravagance. As our train came into the city the other night we observed a great palatial looking building all ablaze with electric light. It was one of the most amazing electric displays we had ever witnessed. We found out that this was in honor of the marriage of the son of a big merchant. The wedding festivities were car-

ried on for a full week and more. The Indians are great at trying to out-rival one another in events of this nature, and evidently this big man had outdone anything previously attempted on this line. It is believed that this wedding must have cost possibly around half a million of rupees.

Just now the papers are discussing the case of an old bachelor aged sixty who wanted to marry a girl of six. The bargain had been made between the bachelor and the father for a consideration of 8,000 rupees. The father of the child, of course, wanted the money, but the young men of the community and an uncle of the little girl interfered and the thing was brought into court. The English Judge issued an injunction against the wedding!

Since being in India I have often thought what British rule has meant to this land of millions. It brought order out of chaos, and put in a government of law and protection, of education and progress, of school-houses and churches, hospitals and orphanages, colleges and universities, and, best of all opened the way for the penetration of India with the gospel, and yet Mr. Gandhi does not hesitate to declare British rule as Satanic. He can hardly gather together sufficient adjectives wherewith to declare his hatred and intolerance towards the British rule and everything Western.

## A UNIQUE TESTIMONY.

I heard from the lips of a missionary the other day a rather striking thing. Over here in the East they have their Town Criers of course, men who go around with a drum and when the crowd gathers make their announcement or tell their message. A certain low caste Hindu of striking characteristics listened to the gospel message and obtained a good, clear case of salvation. He was not ashamed to let all the world know that he had made his choice of Christ; he was so joyously glad over the pearl of great price that he had found in the religion of Jesus Christ that he hired the Town Crier with his drum to go around town and announce that "Luxman the Bunji (sweeper) was converted and had become a Christian." He truly was carrying out the Scripture: "Come and hear . . . and I will declare what God hath done for my soul." Psalm 66:16.

## MISSIONARIES AND MONKEYS.

I never saw so many monkeys in my life as I have seen in India. It is a land of religions, monkeys, sacred (?) cows, etc. The monkeys have a good time in India. In Lucknow they seem to have the run of some of the principal streets; here in Ahmedabad we meet with packs of them as we go towards the church. Nobody dare kill one of them because they are sacred to the Hindus, and to kill one would almost raise a riot. They are a good-for-nothing lot of animals, mischievous and destructive. It costs India millions of rupees to feed the monkeys; lots of foolish worshippers think they gain merit with the gods by feeding monkeys, squirrels and even ants. Mr. Brabazon tells of an experience he had once with Mr. Monkey; he was driving along in his car when he ran into a crowd of monkeys; they ran on either side of the road as he approached, but one big bull monkey flew into a vicious temper and made a jump as the car came along at the rate of 25 miles an hour, the impact was so great that Mr. Monkey received his death blow, but not without doing considerable damage to the radiator which leaked so badly that the missionary was at his wits end what to do to finish his journey; a lucky thought struck him, there was some cow dung near by which he plastered all over the broken part of his radiator and he filled up with water and went on his way; the thing worked. Now kind reader please pardon my using such a word as cow dung in the print-



ed page, but when I tell you over here in India women gather this up and make it into cakes, dry it in the sun and burn it for fuel,

and also make it into paste and cover their kitchen floors and porches with it in the same manner as we use whitewash, and that

the "holy men" (so-called) smear their faces all over with the ashes, you will see how much this thing is used in India.

## A New Trail Through The New Testament.

Rev. Andrew Johnson.

### GAINS THE GALATIANS.

**P**AUL evangelized Galatia, a district of Asia Minor, during his second missionary journey about the year 51 (A. D.) The Galatians were descendants of the ancient Gauls. The character of the Galatians as shown by Paul in this Epistle is in harmony with that ascribed to the Gallic race by all writers. The Gauls have been pictured as "frank, impetuous, impressible, eminently intelligent, but at the same time extremely changeable, inconstant, fond of show, perpetually quarrelling, the fruit of excessive vanity." Julius Cæsar was well acquainted with the characteristic traits of the Gauls. He made the following statement: "The infirmity of the Gauls is that they are fickle in their resolves and fond of change, and not to be trusted." I guess the Gauls felt somewhat the same way about Cæsar. The book of Acts informs us that Paul in his evangelistic peregrinations penetrated the region of Galatia. (Acts 16:6; Acts 18:23). It appears that while he was at Corinth word reached him that many of his Galatian converts were swept from their moorings by a number of false teachers, known as "Judaizers." They insisted that circumcision as prescribed in the Mosaic law was necessary to salvation. Hence they repudiated Paul's great evangelical doctrine of justification by faith only.

The Pauline authorship of the Epistle is practically undisputed. It was written not from Rome, but from Ephesus or Corinth preferably the latter. Paul's chief purpose for penning this immortal Epistle, called the "Emancipation of Christianity," was to break the grip of the Judaizers, regain the Galatians and to bring them back to the faithful gospel fold. Armed with the truth, gifted by genius, inspired by the Spirit, Paul, the grand hero of the Cross, won the day and gained the Galatians who up to the time were well-nigh gone astray.

The Epistle to the Galatians majors on the doctrine of justification by faith only, and not by the law. The book of Romans handles the subject of justification by faith in a deliberate, systematic, logical and argumentative manner, while the Epistle to the Galatians treats the same question in a warm, personal, controversial and authoritative way. Paul was not personally known to the Romans. But he was well known by the Galatians. Hence he puts more of the personal and emotional element in the letter to the Galatians.

Paul magnifies his ministerial office and maintains his apostolic authority. He declares that his apostleship was not of men, neither by man but by Jesus Christ and God the Father who raised him from the dead.

With but a brief introduction he plunges immediately into the main contents of his message. "I marvel," says he, "that ye are so soon removed from him that called you into the grace of Christ unto another gospel." Thus bluntly and unceremoniously he touches the sore spot and the source of the trouble. The Galatians, true to their characteristic fickleness and fondness for change, had deserted Paul and gone off after the Judaizing teachers. Paul does not temporize the matter nor mince words. He absolutely will not compromise the pure evangelical gospel with any set of Judaizers. He takes a bold stand against the whole ceremonial, circumcising system. He fearlessly exclaims: "Though we or an angel from Heaven,

preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8). Thus he declares the point at issue and flings down the gauntlet for the fray. He at once sets before the Galatians a sharp alternative. They cannot continue with the Judaizers and at the same time remain Christians. This strict, clear-cut, straightforward style of Paul was calculated to kill or to cure. It no doubt gripped the Galatians, impetuous and emotional in make-up as they must have been. They were henceforth willing to sit up, take notice and to hear him through. Paul, ever faithful and fearless, clinched his argument in behalf of his apostolic authority by citing the fact that he rebuked the Apostle Peter at Antioch for catering to the Jews and refusing to commune with the Gentiles. Paul, therefore, was no second-rate or second-hand apostle. He carried his credentials with full authority from headquarters. He knew whereof he affirmed. He spoke from experience and with ecclesiastical authority. He could repeat with emphasis that by the works of the law shall no flesh be justified. (Gal. 2:16). From the lofty table-land of Christian experience he could cry, not only to the Galatians, but to the whole world: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live by the faith of the Son of God, who loved me and gave himself for me." (Gal. 2:20). Paul is now hitting the bull's eye on the target of polemical controversy every time he pulls the trigger.

We will follow the Trail through the third and fourth chapters of the Galatian Epistle. In these two chapters Paul delivers the *coup de grace* to the theory of the Judaic ritualists and logically sustains the evangelical doctrine of justification by faith only. No wonder Martin Luther, the world's great religious reformer, revelled in Paul's powerful polemic contained in the very heart of this famous Epistle to the Galatians. Paul piles up argument upon argument and proves beyond a peradventure the wholesome and comfortable doctrine of justification by faith without the works of the law. He points to the experience of Abraham who believed God and it was accounted to him for righteousness. (Gal. 3:6). They which are of faith the same are the children of Abraham. He goes further and declares that as many as are of the works of the law are under the curse. He triumphantly shouts: "The just shall live by faith." He tells the Galatians that the gospel covenant made with Abraham antedated the law four hundred and thirty years, and that the law, therefore, could not disannul the covenant to make the promise of none effect. The law, explains Paul, is a tutor or schoolmaster to bring us to Christ, that we might be justified by faith. (Gal. 3:24). He concludes and clinches the argument by reminding the Galatian converts that ye are all children of God by faith in Christ Jesus. With one fell swoop and blow he breaks down all barriers of racial and national distinctions by baptism into Christ where there is neither Jew nor Greek, neither bond nor free, neither male nor female, but all one in Christ Jesus.

He illustrates the doctrine of justification by faith with an allegory representing the two covenants. Hagar with her son Ismael, and Sarah with her son, Isaac, symbolize the two covenants. Those who teach justification by the law are children of the flesh and are under bondage. Whereas, those who are jus-

tified by faith are children of the freewoman and, like Isaac, are children of the promise.

Paul knew how to combine sternness and tenderness in his discussion. He goes far toward gaining the Galatians with his ever-recurring form of fraternal greeting—"brethren." Feeling that he had practically won the case, Paul, like a trumpet-tongued herald, cries out: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1). Now as he would make his final plea personal, persuasive and irresistible he exclaims: "Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing." Why is this Paul? Please explain. Very well. "For I testify again to every man that is circumcised, that he is a debtor to the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen away from grace—For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5:3-6). But Paul, how about the moral law? Is that to be abrogated along with the ceremonial law? Hear the answer from the lips of the inspired apostle: "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." (Gal. 5:14).

Paul mentions the works of the flesh as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like. Paul has ceased to argue and gone to digging. He has already convinced the Galatians with solid logic concerning the doctrine of justification by faith. He is preaching at this juncture on practical lines calculated to convict. He draws the contrast between the works of the flesh and the fruit of the Spirit. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith; meekness, temperance, against such there is no law. He would not only recommend but command the Galatians to sow to the Spirit and not to the flesh.

He puts on the finishing touch when he charges the Judaizers with a desire to make a fair show in the flesh by constraining the Galatians to be circumcised. But God forbid, he cries, that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world. (Gal. 6:14). But he cannot close the letter, which he wrote with his own hand, without repeating one time more for the sake of emphasis: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk by this rule, peace be on them, and mercy, and upon the Israel of God."

Now that he has finished his argument, refutation and exhortation he does not want to be bothered any more with complaints from any of his converts. He says: "From henceforth let no man trouble me, for I bear branded in my body the marks of the Lord Jesus."

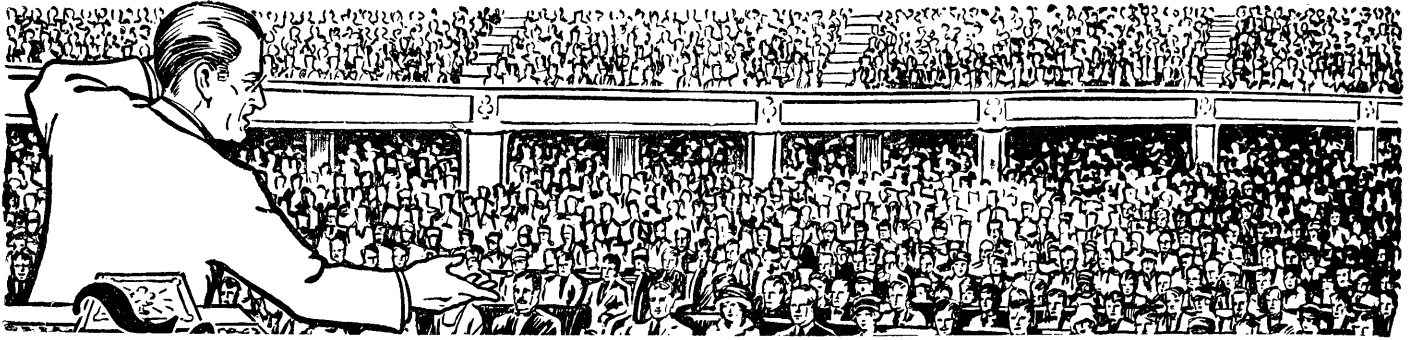
After much rebuke and admonition, he bids them farewell with the loving expression of brotherhood as his last parting word.

### If You Want Something

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

PENTECOSTAL PUBLISHING COMPANY





## THE OUTSTANDING NEED OF THE TIMES.

Rev. A. H. M. Zahniser.

"O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."—Hab. 3:2.

"Wilt thou not revive us again: that thy people may rejoice in thee?"—Psa. 85:6.

**K**now of no subject more opportune, and, of more pressing importance both to the church and the world, in general than that of a genuine revival of true religion and vital godliness. There is no subject of such vast importance that it has a better right to challenge our best thoughts and engage our strongest activities than the need, nature, purpose and results of pure and undefiled religion before God and the Father.

To revive is to restore; to renew the life of something; to increase; to invigorate; to restore famishing life to strength and health. A revival of religion supposes its previous existence. It is taken for granted that a company of Christian believers and a class of people such as read THE PENTECOSTAL HERALD are ready to acknowledge this to be of the highest moment. It is of both individual and general interest. It is essential for man's best interest in time and eternity.

There should be no more doubt that God does pour out his Spirit in refreshing and invigorating his people, and for the saving and ingathering of previous souls, than that he sends sunshine and rain in summer, and snow in winter. Just so surely as certain kinds of depressing atmosphere, along with parched and dry ground, and the usual accompanying appearances in nature indicate an approaching electric storm, and show the need of the air being purified, and the earth and man and beast being refreshed by what we call "a thunder-shower," there are moral and spiritual indications and appearances that reveal the great need of a revival, and may prove to be signs it is near at hand. We have the evidences of the need before us continually. Let us still hope and pray for the necessary showers of blessing, yes, even though there may be some thunder and lightning accompany the showers! I have been hoping and praying for a deep, thorough, widespread revival of genuine religion and spirituality for some years past. We have seen some gracious times of refreshing from the presence of the Lord. We have watched the work of grace go forward in its transforming power, and souls saved here and there, with backsliders reclaimed and the church quickened; for which we rejoice and give God thanks; yet, nothing adequate, or anything commensurate with the crying needs of humanity and with what it would seem we might expect from the work and faith of a multitude of Christian believers with a great God of compassion and love and unlimited power at his command, has transpired; no mighty widespread movement of full salvation, resulting in multitudes being born again, and established in the ways of righteousness and true holiness has taken place in our country in recent years.

The need of such a revival is apparent when we look at the comparative low state of religion that prevails today.

We say comparative both with the thought of what it should be, and also because that which is only a low state for some with great light and high privileges and favorable opportunities, might be considered a state of ardor, or at least an encouraging state and experience with others less favored.

What should the life of the Church of Christ be after more than nineteen hundred years of history and opportunity for progress? With such a background, what might have been the position and strength of Christianity by this time. And with the means and methods available for spreading the glad tidings of salvation, and promoting the cause of Christ among men, may we not reasonably expect marvelous results? But, reader, what is the strength and standard of religion as you observe it today? Consider the question as it relates to the individual professor of religion and, without passing harsh or unkind judgment upon any particular person, is it not clear that the faith, hope, peace, joy and love of God manifested by the vast majority of the professing Christians with whom you are acquainted, is very limited. How many impress their neighbors and friends that they have a heart-interest, and prevailing zeal for the Master and the Church? What little real devotion do we see? How earthly-minded, sordid and selfish many are, who are supposed to be Christian workers! What feebleness of action for Christ and the salvation of lost souls! How little of the mind of Christ and of high-toned piety do we see shown by their daily walk and conversation? How few make a conscience of doing personal work for their Lord and Master? Turn the gaze inward. Before we leave this subject let each one of us examine him or herself in the light of our privileges, duties and responsibility before Almighty God. What do we find as a result of self-examination? Let us not be too liberal with ourselves. Avoid being too critical of others, and too charitable with yourself.

As to churches. Here, also, we will find a great difference: Adversity of state and experience along Bible and salvation lines. But, as our time and space are too limited to dwell on the deplorable condition of some fallen or backslidden organizations, let us take the most prosperous and pronounced movements. Look at the most radical and spiritual churches with which you are acquainted, or associated, and what do you see? What may you say, what indeed can you say, of the church of your choice?

What about your own holy communion? Does real soul-burden and earnest, persistent efforts for the salvation of souls characterize most of her activities? Is she less concerned about prestige and the approbation of the masses than the favor of God and heart communion of saints? Are her strength and energy being laid out in a pentecostal evangelism, or in programs of entertainment, and in money raising? Does she have a fire-baptized ministry? and a conscientious, devoted,

and working laity? Let us leave the Endeavor societies and join the know and do societies. So much of the religious work now-a-days is convening and resolving. So much time is spent getting ready to get ready, and planning a plan to work a plan, and resolving to resolve. It is well to get fixed and settled in God. To tarry till we are endued with power from on high. But we need to actually get to work for God and souls.

*Universal Church.* Consider the church in her catholic aspect. How few numbered in her ranks are marshalled under the blood-stained banner of the cross of Christ for aggressive warfare against sin and Satan. How many are ready to say in purpose, declaration and action, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." (Isa. 62:1). Are we ensamples to them that believe, and concerning whom it may be said, "For from you sounded out the word of the Lord not only" in the near by towns and country-side, "but also in every place your faith to Godward is spread abroad; so that we need not speak anything." (See 1 Thess. 1:7, 8). It was for such a church the inspired apostle Paul prayed that they might be sanctified wholly, and then preserved blameless till the second coming of Christ. Please read First Thessalonians the fifth chapter and twenty-third and twenty-fourth verses.

Oh, how much unbelief, worldliness and formality are found in the modern church. Many a church building dedicated to the worship and service of Jehovah, has simply become a combination of a spiritual tomb and a playhouse. And yet, measured according to what some of these called church folks seem to seek and aim to enjoy, does not the enemy and the world outstrip them? Measured in men, money, means and material attractiveness,—yes, and in pleasure and worldly prestige, does not the world have the advantage? Unless we sincerely seek the spiritual, lasting and eternal things of the gospel, to what will all our machinery, organization and committees amount?

It is useless to carry on after the glory has departed.

*The importance of such a revival.* It is important for the joy and preservation of God's people. "Wilt thou not revive again: that thy people may rejoice in Thee?" We need this holy joy to keep us from seeking worldly pleasure, and preserve us in healthful spiritual activity. We need an awakening that gets hold of the conscience and stirs and changes the heart of the individual. It is important to save the individual members of our congregations. God give thy people visions of the value of a soul, is my prayer.

Such a revival is important to the world in general. How else can its darkness and misery be dispersed? If ten righteous persons might have meant the preservation of wicked Sodom, how great must be the influence of God's people? And, is there not a corresponding responsibility? Let the living



church hear again her commission, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (See Mark 15:16). And then see her mission expressed in Rev. 22:17, "And the Spirit, and the bride say, come. And let him that heareth say come. And let him that is athirst come. And whosoever will let him take the water of life freely." And the importance of a revival, and of such prayers as, "O Lord, I have heard thy speech; and was afraid! O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." And, "Wilt thou not revive us again that thy people may rejoice in Thee?" will be realized.

"Remember, Lord, the ancient days;  
Renew Thy work; thy grace restore;  
And while to thee our hearts we raise,  
On us thy Holy Spirit pour."

### The Proposed Merger of Logan and Kentucky Wesleyan Colleges Defeated by 107 to 73.

J. W. WELDON.

"On Truth's substantial rock Hope takes her seat,  
While waves tumultuous dash against her feet;  
Creation trembles; but fast anchored there,  
Hope sits unshaken, never in despair;  
With eyes turned upward, whence her help descends,  
She waits expecting till the tempest ends."

The poet of long ago has very accurately described the convictions shared by both sides of the polemic battle over the merger of two colleges in the Louisville and Kentucky Conferences. Bishop H. M. DuBose, at the opening of the conference, humorously called our attention to the superstitions that usually hang around the day, thirteenth, and reminded us that this was March 13th. The Bishop was exceedingly fair and brotherly. It was seen from the beginning, that both sides would be given ample opportunity to speak their minds to the full.

The resolution to merge was introduced by Dr. J. H. Nicholson, president of the Louisville Conference Board of Education and Dr. J. W. Johnson, president of the Joint Board of Control made the opening speech. It was agreed from the outset that Dr. E. H. Naylor, president of Logan College, should have next to the last speech and that Dr. Nicholson should close the debate. The debate lasted from 9:30 A. M. to 5:30 P. M., with one hour off for lunch. The discussion, for the most part, was pitched upon a high and dignified plane. Both sides, I think, tried to be fair. Some fifty or sixty students from Logan College were there and "rooted" vigorously for those who opposed the merger. Enthusiasm ran high on both sides all day. The interest was so intense that for one day, at least, there were no curbstome delegates milling around on the outside.

Dr. Johnson made the first and longest speech. He stated the issue clearly and sympathetically. He made plain the practical aspects of the merger. The basis of the discussion, throughout the day, was upon the report of the survey made by Dr. B. Warren Brown, a nationally known expert in the field of educational surveys. Those in favor of the merger plead earnestly for a four-year standard co-educational college recognized by the Southern Association of Colleges. Dr. Johnson declared the recommendation submitted by Dr. Brown's survey pointed out the nearest and most practical way to reach that goal. He also stated that Kentucky Wesleyan had an indebtedness of \$148,754 and Logan \$39,486. At the close of his speech, he submitted a *bona fide* proposition

by at least 100 responsible citizens and organized groups of people in Winchester that they would raise \$150,000 to cover Wesleyan's indebtedness on the condition the two conferences would provide the \$500,000 necessary to endow the merged institution if located in their city. He also showed that Wesleyan already had \$68,242 endowment, and \$16,000 could be salvaged from Logan's endowment, and that \$200,000 could be provided by assured money from conference assessments or an immediate total of \$284,242 endowment and that it would require only \$215,758 of new money to put Wesleyan permanently into the class of a standard four-year college as required by the Southern Association. He further pointed out the fact suggested in the survey that, inasmuch as the two conferences were under the necessity of moving the Methodist Orphanage now located in the down-town area of Louisville, it could be exchanged for the Logan property which would liquidate that indebtedness and, also, make a permanent Home for our dependent children. Those that favored the merger fought hard for this goal as the surest and shortest way to educational permanency in our two conferences. He said the alternative was two non-standardized colleges or the raising of \$380,000 with which to liquidate indebtedness and endow Wesleyan and approximately \$150,000 with which to liquidate indebtedness and endow Logan to put them in the Southern Association. If the merger was not voted, the necessity of building a new Orphanage would entail another expense of something like \$400,000. Those who favored the merger claimed that Wesleyan could do all the work that is now being done at Logan.

Rev. W. I. Munday, pastor at Russellville fairly represented the issue as seen from the side of those who opposed the merger. They plead for a college in the western end of the conference. The merits of a girls' school were continuously emphasized as well as that of the Junior College. The fairness of the survey was questioned by saying that Dr. Brown was prejudiced in favor of the four-year college. He pointed out that Logan was prospering under the presidency of Dr. Naylor and cited figures to show it. This was not questioned by any one on the other side. He plead for the continuation of Logan because of sentiment; because it has been a Methodist institution for more than 100 years. This was not questioned. It is fair to say no one opposing the merger offered any suggestion as to how Kentucky Methodists could come into the possession of a four-year standard college that would meet the requirements of the Southern Association. Rev. Munday in closing presented a verbal proposition from the citizens of Russellville and Logan County that they would provide \$2500 annually for the next five years, which is virtually the interest on the present indebtedness, provided the school was left as it is. Dr. Naylor further assured the conference that the school could temporarily qualify for standard classification in the Southern Association with this money and that it could run for the same period of time without any financial support from the conference.

The vote was taken by ballot and when counted it was found that the merger was defeated by a vote of 107 to 73. The question was frequently asked at the close: "What good have we accomplished by the called session and the long debate?" In answer to that question it might be truthfully said:

First, we all got information. More downright educational information was given the conference than ever before. It is safe to say that every one had the opportunity to learn what the financial requirements were for a standard college. It was a day of dramatic instruction and while interest was intense, great truths dealing with the permanency of our schools were pounded in so that

they will not be soon forgotten. This could not have been done at the ordinary session of an annual conference where we are all overwhelmed with the routine of business.

Second, the pitiful situation of our Orphanage was given some needful publicity. Since we have settled our school question and the conference has been assured that it will not be called on for any financial assistance for Logan College for the next five years, no doubt, the conference will at its next session take immediate action on planning a campaign for raising money sufficient to build a new Home for our children somewhere in the neighborhood of Louisville.

We are just where we were. We have three non-standard colleges carrying a total indebtedness of \$215,195, and an orphanage pitifully inadequate. Dr. Hulse, our educational secretary whom we employed last fall to travel in the interest of our schools should have our undivided support. He should be invited to preach in our pulpits and whenever he desires he should be given the privilege of taking an offering for education. We should back him to the limit. We are all brethren together and although we have our debates and fight for our positions rather fiercely, but when the issue is decided, it is our privilege to fall in line with the majority and work hard for the common cause.

### Books for Pentecostal Year.

O. E. GODDARD.

A number of young preachers have asked me to name some good books on Pentecost. There are many books on this subject, too superficial—written to establish certain theories of holiness that are not worth reading. Some books are just off the press and others are in preparation. I do not pose as a book critic nor a competent adviser for my brethren in the ministry. The suggestions herein made are made with trepidation and modesty.

Our Publishing House has brought out recently a book called "Sermons of Power." They selected well-known men of superior pulpit ability, to write these sermons. Each sermon throws additional and interesting light on the interpretation of Pentecost. Perhaps any one sermon in the book is worth the price of the whole book. One could wish that more mystics might have been chosen to write these sermons. Only one reflects the attitude, the mind, the insight of the mystic. He to whom the invisible is tremendously, gloriously real can write best on Pentecost. Then there is Stanley Jones' book, "The Christ of Every Road," price \$1.50. A better name for this book would have been—"Pentecost—An Interpretation." Stanley Jones is a present-day prophet and a mystic of high order. Rarely do men combine so keen an intellect with such a genuine mystical nature as does Jones. The preacher who is re-studying Pentecost (and all preachers should be doing that now) cannot afford to miss reading this book.

There is an old book, written eighty-four years ago that has much of value to all who want to know what the Pentecostal experience is—"The Tongue of Fire," by William Arthur. This book has fired the hearts of thousands of preachers in England, Ireland, France, Italy and the United States. The late George Stewart attributed his success as an evangelist to the help that came to him from reading this book. This great book was out of print but our Publishing House reprinted it in 1924. It is sold for one dollar, but it is worth its weight in gold.

The three books mentioned above will be helpful to all who are now seeking a correct interpretation of Pentecost. Order of Pentecostal Publishing Co., Louisville, Ky.

### The Christ Of Every Road.

BY E. STANLEY JONES.

For sale by Pentecostal Publishing Company, Louisville, Ky., \$1.50 postpaid.



## Can Wrath be Righteous?

RICHARD W. LEWIS, D. D.



HIS is a study of the word "wrath," and some kindred words frequently used in the Bible. Can we maintain our right relationship to God and be angry?

Whatever word is found, and especially found repeatedly, in God's word, it is put there for our information. Our fullest information is derived from close study. To make a close study of any Bible word, one must begin and close with prayer. By prayerful dependence upon the Holy Spirit, the Bible student may look for leading and light. But any true study of any word must be without prejudice. That is, there must be no previous conclusion as to the word, its meaning and worth, in connection with God and godliness. Too often we study the Bible to find "proof-texts" to buttress our established opinions.

With an absolutely open mind the writer has been for a year or two studying closely this word "wrath," and some others near of kin to it. The result has been some old views discarded, and some new views accepted.

Perhaps most of us brought up in Christian homes, under Christian ministrations in Sunday school and church, have held complacently and quite contentedly to the generally accepted view that wrath is wholly unbecoming in a Christian, and on all occasions. If that is the teaching of God's Word, by all means let us hold to it. If that is not the teaching of our Bible, then let us exchange our erroneous view for God's correct teaching. Never do we gain anything by clinging to any false belief.

In the Bible there are at least six words which express an unapproving attitude of mind towards another. These words, in their varying forms, are, provoke, vex, fret, indignation, anger and wrath. These words are used, in the aggregate, some 558 times in the Word of God. In by far the majority of these uses it is God whose mind is in a state of disapprobation towards man. Notice the gradation in these words as given. They run from a very mild form of protestation to the white heat of fiery fierceness!

There are, generally speaking, two applications of these words in their Bible use. First, they are applied to God's state of mind towards man. Second, they are applied to man's state of mind towards his fellow man. Even a casual study of the Bible as to the use of these strange and strong words, startles the student. He is well-nigh ready to stop the surprising study, and to take more comfortable refuge in the teachings of his youth.

Time and again, in both the Old and New Testaments, the word "indignation" is used. Sometimes it is alone, again it is coupled with that stronger word of our title, "wrath." Once it is yoked up with the hot word, "fiery," "a fearful looking for of fiery indignation" (Heb. 10:27).

Of the 43 references to the word "indignation" found in the Bible, only five will be mentioned here, for lack of space. In Isaiah 34:2 we are told that the indignation of the Lord is upon "all nations." In Jeremiah 15:17 God is charged by Jeremiah with "filling" him with "indignation." In Nahum 1:6 the prophet asks the question, "Who can stand before his indignation?" In Isaiah 30:27 we read, "His lips are full of indignation, and his tongue as a devouring fire." Then St. John gives us the climax in the prophetic report of the Lord "pouring out the cup of his indignation" in the last days of extreme tribulation.

While we shall not have space to discuss all the six words, it may be interesting to note that some form of the word "fret" is used eight times; "vex," in some form, 50 times; and "provoke," in one form or another, 54 times.

A superficial study of these several words causes us to shrink in our hesitation to behold a perfect God in such seemingly imperfect attitudes of divine mind towards his own creatures, yea, his own children. But a deeper study cannot but convince us that here, as always, God maintains his integrity of character, and retains his perfect holiness of mind, heart, and life.

Passing to the word "anger" we find from the Pentateuch to Revelation the word is used some 235 times. We are glad to find Nehemiah informing us that God is "slow to anger," since we feel about this attitude of mind as we do. (Neh. 9:17). This assurance is repeated many times in the Word, and we greatly rejoice that it is so. It certainly "is of his mercies that we are not consumed." (Lam. 3:22).

In Psalms 30:5 we are again made glad by the assurance that "His anger is but for a moment." Furthermore we are happy to know from Psalms 78:38 that "many a time turned he his anger away," or, in other words restrained his anger.

Proceeding with the study of the facts concerning the anger of the Lord, we find scriptural statements which both startle and distress us! No wonder that such questions are asked as, "Who may stand in thy sight when once thou art angry?" (Psa. 76:7); and "Who knoweth the power of thine anger?" (Psa. 90:1).

Moses anticipated the marvellings of men in future generations, asking, "What meaneth the heat of this great anger?" (Deut. 29:24), referring to the devastating judgments of God upon the land of Palestine, in the event that Israel should forget God and sin against him.

This threat of God to visit his people in the heat of his anger is iterated and re-iterated throughout the prophecies. In Jeremiah 36:7 the prophet declares, "Great is the anger and the fury that the Lord hath pronounced against this people." Ezekiel records God's warning to Israel in the words, "I will send mine anger upon thee, and I will judge thee according to thy ways, and will recompense upon thee all thine abominations." (Ezek. 7:3).

There are, evidently, degrees of God's anger, for we find his inspired servants crediting him with "fierce anger," "wrathful anger," "the indignation of his anger," "to augment the anger of the Lord," etc., etc.

The author of Judges tells us that after the death of Joshua there arose a new and different generation that "knew not God," and that they "provoked the Lord to anger," and that "the anger of the Lord was hot against Israel" (Judges 2:12, 14).

The word "wrath," used 168 times in the Bible, may be called anger in action. It is a more dynamic word. The dictionary defines it, "violent anger." The Psalmist feels its force, and expresses it in the passage, "How long shall thy wrath burn like a fire?" (Psa. 89:46). Job cries out in his pain and distress, "Cast away the rage of thy wrath" (Job 40:11). The prophet Zechariah, in speaking of God's children ignoring his Word, informs us, "therefore came a great wrath from the Lord" (Zech. 7:12). Jeremiah gives us a climactic prophecy for Israel, in which there occurs a climactic use of the word wrath, as follows: "I (the Lord) myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath."

These samples of the fiery anger, and the furious wrath of God are ample to arouse our deepest desire to know the reasons for such strong adverse attitudes of the divine mind towards man, made as he is in the image of the Creator. We need not search the Scriptures very far to find God's own reason, clearly set forth, for his extreme anger against his own children. More than 50 times in the Word God declares that his people have "provoked" him to anger. In 1 Kings 16:2 we read, "To provoke me to an-

ger, for their sins. In 2 Kings 17:11 it is said, "They wrought wicked things to provoke the Lord to anger."

Now, if we take these passages which give the ground for God's anger and wrath, and compare them with certain others, light begins to dawn upon the seemingly horrible passages we have been studying as to the mind of our God whom we know to be perfect in all things.

Take, for instance, Proverbs 20:2, last clause: "Whoso provoketh the king to anger, sinneth against his own soul." Note that the sin is saddled upon the provoker, rather than the provoked, or, the angry king. And now let us study one of the rarest expressions in the Bible, and a most intensely interesting expression it is, found in Ezek. 16:42, 43, where the prophet declares that the sins of God's people have "fretted" him to anger. Now add to this statement that strikingly suggestive word of Jesus, "Whosoever is angry with his brother without a cause" (Matt. 5:22), and still more light breaks in on the problem of God's anger. We are told that Moses was provoked to anger by his people (Psa. 106:32, 33).

Then Solomon makes his unique contribution of light when he admonishes, "Be not hasty in thy spirit to be angry" (Eccl. 7:9). In Prov. 14:17 the wise man puts the same truth in a little different way: "He that is soon angry dealeth foolishly."

Holding these several passages well in mind, let us now hear from the greatest of all the apostles, Paul, who, in Ephesians writes, "Be ye angry and sin not; let not the sun go down upon your wrath."

In all the quotations one must see that there is anger, and there is *anger*. In other words, there are two kinds of anger. The one is wholly in defense of character, or a divine principle, in the interest of right, justice, integrity, holiness of life. The other is utterly selfish. It is sin itself gone to seed! It thinks not of another. It cares not for principles. It has no outside purpose to serve. Self is aggrieved, injured, wounded, dispossessed, interfered with, opposed—that's all. God is utterly lacking in all the thoughts of such an angered person.

There are certain legitimate conclusions we may draw from these many scriptures, and our study of them:

1. Undoubtedly at times God is in the frame of mind called "angered."
2. Unmistakably God's Word teaches that sinful, wicked men, doing wrong, provoke him to anger and wrath.
3. This state of mind called vexed, fretted, provoked, indignation, anger, or wrath, is a holy protest against an unholy word or act for which God is in no wise responsible, and for which his opposition must be expressed.
4. The anger of God never is exercised on behalf of his whimsical feelings, pride, unholy selfishness.

Thus it would appear that God's anger is an essential attitude due to his divine holiness. In maintaining his holy character he must protest against unholy actions or declarations, and the vigorous expression of that protest is named "anger," "wrath," etc.

If this be true of God, then why not of God's children, made in his own image? And if true of Christians, then why should the Church and the world make light of God's servants who lay claims humbly and reverently to being "holy," "separated," "sanctified," yet at times show their vigorous protests against that which is wrong, wicked, sinful, unjust, unfair, unholy, ungodly, so long as it is done unselfishly, and solely for the glory of God? With an open Bible before us, what else can we believe?

Remember, this is very far from being a defense of that selfish, proud, egotistical, self-defending anger which we see exercised every day around and about us, which is exceedingly sinful, utterly unlawful, absolutely unjustifiable, and therefore indefensible.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## OUR REPRESENTATIVES IN THE FOREIGN FIELD.

Below we give a letter from our Asbury Missionary Trio, Kirkpatrick, Crouse and Erny, who have gone to the Orient with one of our Evangelical Methodist League tents for a year in evangelistic services. Let every one who has contributed to this tent work, realize that they will have a part in the trophies that may be won through the ministry of these consecrated young men.

By the way, if there is any one who would like to contribute something toward our tent work, we shall be most grateful for such assistance, as we are now having to replenish our stock of tents for the coming summer. I believe it is yielding greater returns than anything for the amount invested.

Mrs. H. C. Morrison.

## ON BOARD S. S. KOREA MARU.

To our Friends of The Herald Family:

There are outstanding events in every life. Today as we find ourselves aboard the S. S. Korea Maru bound for the Orient we feel this marks one of the outstanding epochs in each of our lives. For many months we have eagerly looked forward to this hour and now praise God it is here.

Just a few hours ago, as our ship lay anchored in the harbor at Los Angeles, about a hundred of our loyal friends came aboard and joined us in a gracious farewell service on the upper deck of the ship. Together we sang several familiar hymns and then Sister Chas. Cowman, of the Oriental Missionary Society, led us in prayer, and as she prayed we were conscious of the stately steppings of the risen Christ in our midst. We were clearly aware that he has anointed us with his Spirit for the great task that confronts us.

Soon the whistle sounded, the anchor was lifted and slowly our ship began to glide from the pier. As the host of our friends stood below waving us their last farewell we stood on the upper deck and sang our testimony song—"I am His and He is mine." Our hearts burned within us, and anew we realized how true in our own lives is the truth contained in this song. As we moved on to the open water, Brother Crouse played on his trombone the chorus we love so well, "Jesus never fails," the words of which are—

"Jesus never fails, Jesus never fails,  
Heaven and earth may pass away,  
But Jesus never fails."

Farther and farther we moved until the outline of our friends waving their handkerchiefs faded in the dim distance. We shall never forget that hour.

We go with one purpose, and that to carry the gospel of full salvation to those who are groping in heathen darkness. We realize how weak we are, but we go not in our strength but in his strength, conscious that "We can do all things through Christ who strengtheneth us." We earnestly covet your prayers and trust you will not fail us.

Our home address is 4961 Lemon Grove Ave., Los Angeles, Calif. All mail for us should be sent to this address and Miss Frances Black, who has kindly consented to act as our home secretary and treasurer, will see that your letters are forwarded to us.

Yours for worldwide evangelism,

Asbury College Foreign Missionary Team,  
V. Kirkpatrick, B. Crouse, E. A. Erny.

## THE WORK IN CHINA.

The work in our China field has gone steadily forward with no special opposition or interference during this winter. Marked manifestations of God's favor have accompanied the labors of our missionaries. In one village most of the people have turned to Christianity, in another about one-half have become Christians, and in another there have been over one hundred converts within the past few months. Outstations have been opened at a number of points, the Chinese themselves furnishing buildings for meetings, and the work in general has prospered.

Along with these special blessings, some significant developments are taking place. Our Chinese workers are assuming more and more responsibility and plans are being developed by which the work can be placed more fully in their hands. For many years our leaders have looked forward to the time when the native Christians of China would form themselves into one large Chinese church independent of foreign control, and one of our main objects as a mission has been to prepare and furnish a body of sanctified native Christians who would become a holiness element in this church and through whom scriptural holiness would be spread among the Christians of China. One-third of the Chinese Christians are now formed into such an organization known as the "Church of Christ in China." This organization, however, is strongly tinged with Modernism. There is now in progress of formation another organization known as the "League of Christian Churches in China" which is strongly Fundamentalist and which bids fair to outnumber the above mentioned body. Our Christians are uniting with this organization.

General conditions throughout the nation remain quite unsettled and what the future holds is very uncertain. Our section of the country is infested with bandits, and only the presence of troops holds them in check. Radical elements continue to be

active in some places and are constantly scheming to gain the upper hand. Increasingly strong sentiment develops for the cancellation of the special privileges which "foreigners" enjoy in China and the Nanking Government has declared extraterritoriality abolished which, if fully carried into effect, means that much of the protection which the citizens and subjects of other nations living in China have enjoyed will be done away with. Armies are now being mobilized for another conflict. What the outcome will be is hard to foresee, but if the "Moderate" elements win out it is quite certain that further stability will be given the present government and general conditions will improve.

Miss Ford reports her safe arrival in Africa. She, with her father, has located a number of prospective fields for our work in that great land. At the coming Board meeting we will expect a further report from her as to the opening of the work there.

You will rejoice, I am sure, to know that God has supplied our financial needs to date and that at the present time we are free from deficits. However, with the necessity for two of our missionary families and two single ladies coming home on furlough this spring, we must have in the near future quite a sum of money in addition to what is required for regular running expenses. A very urgent appeal has come from our China field for a man to come out as soon as possible to relieve Brother Warner of his present duties as bookkeeper and stenographer and allow him to give himself fully to the regular evangelistic work for which he is well qualified and greatly needed. With Brother Moe leaving the field, and Brother Troxel expecting to do so within the next two years, this need becomes very pressing. We have made a special appeal in the February "Call to Prayer" for funds with which to meet these emergencies. Thus far the response has not been what we had hoped and your earnest prayers and co-operation are solicited that these immediate needs may be fully met.

Indications point to the dawning of a greater day for the work of our Society and may God grant to fully prepare us for it. Travel conveniences and means of communication are causing the world to constantly shrink until it is no greater undertaking to travel around it than it was to cross our own continent a few decades ago. Gospel work in every mission field is coming increasingly into the hands of native Christians. This means greater opportunities for interdenominational evangelism. Never before have such openings for the spread of holiness presented themselves. The greatest need of Christians in foreign lands, as in our own, is Pentecost. The opportunity to give them the message is before us. We must not fail.

Important matters await your prayerful and serious consideration at the coming Board Meeting. Let us be much in prayer as the time for this meeting draws near.

Yours in bonds of perfect love,  
Jas. R. Bishop.

## GREETINGS FROM ODESSA, NEW YORK.

Sunday, February 16, we began revival meetings here in the Wesleyan Methodist Church with Rev. J. C. Long of the New York State Holiness Association, as evangelist; and Miss T. Leona Verbridge, from Medina, N. Y., as song leader and soloist.

Brother Long preached a full gospel as he always does, which met with some opposition by those whose hearts were not right with God, but which was enjoyed by the saints who eagerly devoured every message; and those who made needed adjustments obtained great victory.

Brother Long not only preaches doctrinally straight, but with unction, which makes the messages powerful. What we need brethren, is spiritual life and power. We can preach as straight as a gun-barrel, and it will be just as dry and hollow without divine unction.

This preacher seems to forget denominationalism when working with the different churches. Having known him for years, it was a great privilege to yoke up again with this man of God, and enjoy the sweet fellowship which has remained unbroken through the years.

Sister Verbridge rendered excellent service as song leader, and her special numbers were a great blessing. She is also a very efficient altar worker. Persons desiring evangelistic help will make no mistake if they employ these workers.

The Church people stood by loyally throughout the meeting with their regular attendance, prayers and money.

Finally, we give God praise and glory for all that was done; for vain is the help of man without God. Our own souls are on the wing, and we feel more than ever like doing and being our best for God and the church.

Ever your brother in the battle for God and souls.  
L. M. Hayes, Pastor.

## CLINTON, MISSOURI.

First Presbyterian Church, Clinton, Mo., of which Rev. J. L. Howie is pastor, held special meetings from February 26 to March 9 under the leadership of Guy W. Green, of Kansas City, Mo. There were eleven additions to the church, of which eight were by confession of faith. The session room on the morning when the new members were received presented a remarkable scene. Men who had been deep

in sin for many years weepingly confessed Christ and were baptized and received into the Master's fellowship. The church officers felt that a miracle of healing was being performed before their eyes.

## REPORT.

Senhor Costa was converted and joined the Presbyterian Church in 1874. Like Enoch he walked with God. Being a true Christian he felt a burden for his fellowmen. The Holy Spirit showed him that the layman as well as the preacher has a definite responsibility for the salvation of others, consequently he used both tongue and pen to preach the gospel. Of the 18 booklets and tracts which he wrote, he published for free distribution 140,000 copies.

In one of his tracts entitled: "O plano de Deus para a nossa salvacao"—"God's plan for our salvation"—he gave in his humble way, the following interesting experience which he had on his seventy-sixth birthday: Having in 1921 adopted for my daily use the prayer of the Psalmist, as found in the Figueiredo translation, "Lord make me to know mine end, and the measure of my days, what it is, that I may know what yet remains", I was kneeling in prayer with my beloved son, Alberto, on the 21st of June, 1922, my 76th birthday. We were thanking the Lord for having granted me another year of life and health in his grace, and I used the following expression: "I do not ask thee Lord, to prolong my life more than for the number of days that it may be useful for thy glory." A few days later, on the 14th of July, early in the morning, God answered my prayer, making known to me that he had granted me three more years of life. I at once wrote the leaflet, "The Sabbath is not ours; it is God's", and in it I related this experience. I had distributed 2,693 copies when on the 22nd of September the Lord made known to me that he had added still two more years to my life. Several months later, on the 7th of May, 1923, God told me that he had added still another year to my life, so, unless the Lord should determine otherwise, I expect to go home to glory about the 13th or 14th of July in 1928."

Later, Senhor Costa told his son, Alberto, that God had added yet one more year to his life and that his departure would be in 1929 instead of 1928.

Senhor Costa's home was in Mogy das Cruzes, a town some thirty miles from the large city of Sao Paulo where his son Alberto lived. Knowing that his saintly father had received no communication from God regarding a further lengthening of his life, Alberto prevailed upon him to spend his last days with him in his home in Sao Paulo.

Knowing Alberto's purpose to bring his father to his home and seeing that his car was small, my friend, Senhor Luiz del Nero, a prosperous Christian merchant of the city and his wife, asked the privilege of going with him in their large, comfortable car to get and bring back the aged father. The kind offer was gratefully accepted and on the 6th of July Senhor Costa, radiant with the peace of heaven, came to his son's home where he would await the coming of the angels who would accompany him to glory.

A few days after arriving in Sao Paula, Senhor Costa became ill and on the 12th of July the physician pronounced his trouble pneumonia and showed that he had but little hopes of Senhor Costa's recovery.

During his rapid illness he continued as during his life, to give eloquent testimony of his living faith in a living God who had saved him from the dominion of sin and filled his heart with the unspeakable riches of his grace. At about 10 o'clock on the night of the 14th of July he turned to his son and my friend, the Rev. Dr. Bento Ferraz, lawyer, pastor and Seminary professor, and asked: "Is this not the 14th of July?" On receiving an affirmative answer from Dr. Ferraz, he said: "Doctor, please take note of the date." A few moments later he lost his power of speech, but was able to tell them by a sign that he suffered no pain. Before midnight he lost consciousness and a few hours later his spirit departed for the heavenly home.

Had missionaries not taken the Gospel to Brazil, this wonderfully beautiful and saintly life would not have been possible.

Brother reader, if you did not have a part in making this saint, will you not resolve right now, to either go or send some one else to make many others of those who are yet waiting for the pure Gospel of Jesus Christ? Will you?

Walter G. Borchers.

## CLEVELAND, OHIO.

Several months have passed since the writer has attempted a report of his labors, but he has been constantly busy. During the past six months I have received more than twice as many calls for meetings as I could conduct in that time. At this time I have three or four Sundays open between this and the last of June.

My most recent meetings were in Richmond, Va., Auburn, Ind., Youngstown, Ohio, Oil City, Pa., and I am now in a meeting at Cleveland, Ohio. The fire is falling, souls are finding God, and others are having sleepless nights. We anticipate still greater victories before the meeting closes. God is giving me revivals and richly blessing my own soul for which I give him all the glory. Brethren, pray for me.  
P. P. Belcw.



## THE PENTECOSTAL HERALD

**PUBLISHED WEEKLY**  
Six Months in Advance .....\$0.75  
One Year in Advance ..... 1.50  
Foreign Countries ..... 2.00

Subscription Discontinued When Time Is OUT.

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Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

**PENTECOSTAL PUBLISHING COMPANY**  
523 South First St., Louisville, Ky.

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(Continued from page 1)

millions of voters who have never seen open bar-rooms and drunkards staggering about the streets. The candidacy of Al Smith, one of the wettest of the wets, furnished an opportunity for considerable agitation and appeal to the people to vote dry, to trample down and defeat the liquor interests which were rallying about their faithful leader.

Believe it or not, the teachings of evolution do not have a good moral and spiritual effect upon our high school, college and university students. The farther you can get people away from the thought of God, his presence among them, and their obligation to him, the less they will care for the things that are right and best for humanity. A tremendous percent of teachers and preachers have been busy putting God so far away from the people, if not entirely out of existence, with their evolutionary teachings, that the multitudes have lost, what some thinkers call, "God consciousness." You can hardly trust such people in a great unselfish battle for the highest ideals of legislation and enforcement of laws which are at war against human selfishness and depraved appetite.

Ten years ago you would rarely see a woman anywhere, except, perhaps, in the very large cities, smoking cigarets. Now you can scarcely escape the stench of their cigarets in the dining rooms of hotels, restaurants or anywhere. You can hardly count on this host of cigaret-smoking women to stand by you and fight for a great moral issue. I am sure the liquor interests would be eager to place one of these straw ballots in the hands of the cigaret-smoking women of the nation, and I have no doubt it would be to their advantage.

Many people say that we are in the midst of a reign of most daring and startling immodesty; that the old standards have been swept away and that, by some power or influence, almost impossible to understand, there has been lost the modest sensitiveness that counted so large for the sanctity of the home, the purity and best interests of the people. This is not going to be helpful to any legislation or general effort for building up high ideals and the best moral standards, which have counted so large in any movement for the prohibition of the liquor traffic.

There is no way to estimate the benefit of gracious revivals of religion; revival preach-

ing has an awakening effect. It inculcates truths that strengthen the better convictions on all moral, as well as religious questions. A gracious revival keeps the thought of God in the minds of the people; they appreciate the danger of sin of every kind. They are reminded that every professed follower of Jesus is his brother's keeper. Back in the old days, when we were voting for county unit prohibition law, a gracious revival in the county seat settled the question for a prohibition victory before the vote was taken. There was nothing that so discouraged the liquorites and saloon-keepers as a religious awakening.

We now have a strange opposition among preachers and church people to revivals. We have thousands of churches that have not put forth an effort for a revival for years. This opposition and neglect of combined effort to awaken a community "to fear God and keep his commandments" has had a paralyzing effect upon the spiritual life of the nation, and you may be sure it will not be helpful in a battle against the liquor interests or any other evil that may rise up against the highest interests of the people.

Suppose that Mr. Coolidge, when he became President of the United States, had addressed himself to the enforcement of our prohibition law as Mr. Hoover has. The situation today would be entirely different. I do not think Mr. Coolidge ever uttered a ringing sentence against the agencies and influences which were opposing the prohibition amendment to the Constitution. We have only had one short year of real intelligent, energetic effort at enforcement, and it has had a most powerful effect.

We must bear in mind that the public press of the country, generally, is opposed to prohibition. It always has been. The money getting is on that side of the proposition. When and where will you find a great daily paper speaking out with emphasis for the highest moral standards and the best religious interests of the country? How few of them have championed the cause of the prohibition of the liquor traffic, when they know that drinking brings drunkenness and drunkenness brings wreck and ruin of all that is best for the individual, the home and the community.

Sad to say, it is not at all improbable that many people who once were valiant for the cause of prohibition, forsook the white banner of sobriety in the last presidential election and followed the black flag of the liquor interests, with all the blight and ruin it brings to mankind. Is it not probable that many of these old soldiers for the prohibition of the liquor traffic, in order to damage the influence of the present administration, will vote, either for modification or repeal of the Eighteenth Amendment. Such attitude and action are greatly to be feared.

In conclusion: Some one will say, is the editor of THE PENTECOSTAL HERALD trying to discourage us? By no means, but we need to be aroused! we need to become enthusiastically combatant against all the combined forces of evil. Every pulpit in this land should ring out an earnest message; every religious journal should devote space to this diabolical warfare which has been organized against prohibition. Every Protestant church in this nation should plan and put on a revival for the arousing of the consciousness of the people, to make men and women realize that God is in our midst and we are responsible to him. Pastors of cities ought to unite their congregations in monster Sunday afternoon mass meetings in the largest auditoriums to be had, and speak with earnestness against the deceptive and diabolical methods of the liquor interests.

The country ought to be sown down with educative literature that will inform the people and prepare them for a tremendous battle that is sure to be waged against our prohibition laws. Addresses by men and women ought to be delivered in high schools,

colleges and universities. Many of our county papers will open their columns to those who will use this opportunity to rally the people to stand up and stand together against the liquor traffic, this common, heartless foe to every interest of society. Let not the friends of prohibition suppose for a moment that this war is over. We must gird ourselves for a mighty battle for God and humanity. I can but wish that ten thousand of our faithful friends who read these words would, even at some sacrifice to themselves, plant a PENTECOSTAL HERALD in a neighbor's home where its message in this crisis of our nation's history, would prove helpful.

H. C. MORRISON.

## THANKS TO FRIENDS.



flood of letters with kindly words poured in on me on my 73rd birthday, and have been coming ever since. I am glad to know that so many of THE HERALD readers are in full sympathy in the effort to build up a great Theological Seminary at Asbury College. The prayers, the help, financially, and the general sympathetic assistance of this group of godly people can easily make the Theological Seminary at Asbury a great success.

I would be glad to answer every one of these letters, personally, but that it is quite out of my power, so I am sure these friends will let this editorial be an answer. I thank every one of you with all my heart for your prayers, for Christian fellowship, and your sympathy with the enterprise that we have on our hearts, before God and his people.

There is one thing about which we can be perfectly assured. There can be nothing more important than the preparation and sending forth of a consecrated, Spirit-filled, educated ministry to preach a full gospel to the people. It is very stimulating to know that we are engaged in one of the most important works in the world. In a work like this we can but feel that our motives being pure, we can invoke the guidance and blessing of the Holy Trinity without question or hesitation, and we can present this great work to the people without a shadow of doubt that it has one of the highest and first claims upon their sympathy and assistance.

The greatest need of our nation, in fact, of the world today, is a Spirit-filled ministry preaching a full gospel to a lost world. Men who have received the baptism with the Holy Ghost have no questions about the Virgin Birth, Deity and resurrection of our Lord Jesus, and the atonement he has made for sin. They know and feel the power of the gospel they preach. They can stand up fearlessly, and with the love of God in their hearts, call the people to repentance, warn them of the dangers of delay, and lead the Lord's children into the Canaan of perfect love. Give us an educated ministry of this kind and we may be sure of the salvation of untold millions of souls; not only so, but it will go a long way toward making this old world a far more decent place in which to live. A spiritual ministry, a regenerated church, hungering and thirsting after righteousness, laboring for the salvation of the lost and pressing on for the full sanctification there is in Christ, means Sabbath keeping, the prohibition of the liquor traffic, the prevention of disease, intelligent use of time and economy of money. It means the lifting up and education of the poor; it means comfortable homes and the economic betterment of labor, and the nurture and progress of everything that is for the uplift of human civilization and proper adjustment and advancement of society in everything that has to do with the happiness of mankind here and hereafter.

I fear our readers will grow weary of my



health report, but I cannot undertake to answer their letters, so must say that there is wonderful relief from the bronchitis and asthma troubles, but my good physician warns me that my heart is very weak and I must use every precaution to guard against any sort of excitement, fatigue, or undertaking that will place any strain upon me; for that reason I am refusing many calls for revival meetings, and shall not undertake, for some time, protracted work. Much of my editorial matter has been dictated from my bed. I am hoping to be able to be in the camp meeting at Wilmore, Ky., and the great old camp at Indian Springs, Ga., and by the grace of God, I may be able to preach a few times in those meetings. I am not expecting to undertake any other camp meeting work, or revival work for the present. What I greatly desire is for a time to get away from cities, telephones, into the woods, if possible, with one or two good friends, my Bible, some good books, and pen and paper to put down the thoughts that come to me for THE PENTECOSTAL HERALD.

I most earnestly want our readers to help us greatly increase the circulation of this paper. We are coming into a tremendous battle for the saving faith of the gospel. All the powers of perdition are being marshalled against our laws for the prohibition of the liquor traffic. Had it not been for this traffic no doubt many of the pits in torment would be empty. If we can conquer the diabolical hosts, who out of their deep selfishness and carnality, foster the liquor traffic, we can save millions from hell and send them home rejoicing, to our Father in Heaven. Help us sow down THE HERALD by hundreds and thousands. The flood of letters coming to us reveals the good this paper is accomplishing. Before writing our leading editorials, we go to our knees in prayer, as if we were going to preach, and when we finish the editorials, we go back to prayer and frequently, I am as greatly refreshed as I used to be after a sermon and a good altar call.

If the Lord should not build me up so I can again go into the pulpit to preach in revival meetings, I have faith to believe that he will bear me on for some years yet, to speak through the columns of THE PENTECOSTAL HERALD. This paper only lacks eight years of being half a century old. I wonder and thank God for the leading of the Spirit, and the gracious work it has been able to accomplish. You may be sure men and devils have tried hard to destroy it and its work, and they have, by no means, discontinued their machinations and efforts. God alone can deliver us out of their hands, give us strength and guidance to go forward. Pray for us, and help to put this paper into ten thousand new homes.

H. C. MORRISON.

### Dr. Morrison's Last Book of Sermons.

The Christ of the Gospels is the title of a book of sermons by Rev. H. C. Morrison. This book contains ten sermons by the author. They are his best, clearest and strongest thought on vital gospel themes and have had a gracious effect upon multitudes to whom they have been preached. He treats the following subjects:

- I. The Christ of the Gospels.
- II. The Second Coming of Christ.
- III. The Modern Judas.
- IV. The Victory of Faith.
- V. The Fulness of Redemption.
- VI. Christ Destroys the Works of the Devil.
- VII. The Friendship of the World.
- VIII. How to Bring Sinners to Christ.
- IX. The Value of a Soul.
- X. The Fruit of the Spirit.

The type is large, clear and easy to read. The book is neatly bound and can be had of The Pentecostal Publishing Co., Louisville, Ky., at \$1.00 per copy. Send for this series of sermons. You will find them stimulating to your faith and a means of comfort to your soul.

## SHE RESTS FROM HER LABOR

MRS. H. C. MORRISON.



WE notice in *The Western Christian Advocate* the account of the untimely death of Mrs. Susan Talbot Wengatz, missionary to Africa. It is with keen regret that we hear of her, what seems to be, untimely home-going. I recall I knew Miss Talbot when I taught in Taylor University and she was a much beloved student there. I feel honored that I had her in my Mission Study Class, for she was a true, earnest soul always looking out for some opportunity to serve her Master. What her life has meant to Africa remains to be reckoned at the final day of accounts. How faithful she was to the Master whom she loved, and to whom she had abandoned her all.

One can but feel that such a life is rich beyond compare, and how much more worth while it is to be wholly the Lord's than to waste one's life in running after the world and, when the end comes, have "nothing but leaves" to present to the Master. How rich is the reward that awaited her and how she now rejoices that her footsteps followed those of her Lord while in this world of sin and suffering. What a beautiful girl, what a devout Christian, and what a useful laborer in earth's whitened harvest fields, and now what a glorified saint is our own beloved Susan Talbot, the beloved wife of Rev. J. C. Wengatz. May the God of all comfort be his comforter in these lonely hours when the one who walked beside him for so many years is no more. Below I give the account of her home-going:

### A WOMAN OF FAITH.

"The church and secular press have given the accounts of the fatal mad-dog bite that caused the death of the Methodist missionary, Mrs. Susan Talbot Wengatz, at Malange, Angola, Africa. She was a woman of wonderful faith, mighty in power, and both the Board of Foreign Missions and Mrs. J. M. Springer write of the exceedingly successful evangelistic influence of Mrs. Wengatz and her husband, the Rev. J. C. Wengatz.

"In early summer they had closed a camp meeting at Quessua, with 1,060 in attendance and 300 conversions. It is well to remember the Wengatzes were due for a furlough this year, but they sacrificed it, went to Cape Town, where eyes and teeth were treated, and had just returned to their station when the sad accident occurred. We could write of their courtship, culminated through prayer, and of their choosing Africa in the same manner, but we shall pass these by to tell of three instances of marvelous answers to prayer in her career.

"While a student at Taylor University, Miss Talbot became greatly burdened for the unconverted students, and she made them the subject of much prayer. Early one Sunday morning, when the president of the school and every preaching professor was out of town, she went to the college chapel to pray. While on her knees one of the roughest boys in the college entered the room, and both were surprised to see the other there so early. At her request the student brought the mourners' benches. Just before the morning service was to open, word came that the preacher who was to have filled the pulpit was detained. As the chemistry professor tried to read the Scripture lesson and to lead in prayer, the lad who had placed the benches rushed to the altar for prayer. Others followed, and for three weeks a mighty wave of evangelism swept the school, with practically not an unsaved student left on the campus. That revival was born in Susan Talbot's prayer life.

"The second notable incident in her prayer life, and that of her husband, occurred when they first entered the interior of Angola to

begin their actual missionary service. Malange was located near a cannibal tribe. The previous rainy season had been mostly a drouth, and now with the dry months upon them, everything was burning up for the lack of moisture. The cannibals concluded it was due to the introduction of a strange god into the territory by this white couple. The tribe set six o'clock on a certain morning as the limit—if no rain fell by that time the missionaries were to be killed. That night the Wengatzes, with a handful of native Christians, went to prayer for rain, believing that the God who in other days answered by fire and rain could do so now. At three in the morning the sky was perfectly clear, the same at four o'clock; but at a quarter past five the lightning flashed, the thunders rolled, the rain came in torrents, washing the rude huts into the river. Mrs. Wengatz wrote her sister that she sat in her raincoat, as their house leaked terrifically, but never was she so happy, nor did she ever praise God more than then. That rain in dry season, an answer to prayer, was the opening break in the blind heathenism of that section of Africa.

"The last answer to prayer was as late as the past summer. Mrs. Wengatz was conducting a camp meeting in the Songo country. She had been there the year before, but had been unable to touch a certain village because it was under the spell of a famous witch doctor, Kuinii by name. He was away from home, and no villager dared make a move towards Christianity without his consent. As the meeting opened the past summer the same stumblingblock was there, but Kuinii was now at home. Mrs. Wengatz recalled the Negro spiritual, 'O move away! O move away! The Lord's a-goin' to move away the hindering cause.' She, with the near-by Christians, centered their prayer on Kuinii as 'the hindering cause.' Early one morning Mrs. Wengatz met the witch doctor almost in a run on his way to the sunrise prayer meeting. At the first call he rushed to the altar, and was soon surrounded by his family. The chief of the tribe followed, and it was the happy lot of this missionary woman to see Kuinii touch the match to the great pile of idols and fetiches owned by the chief, and while the flames licked them up the converts sang 'Holy, Holy, Holy.' Twenty people, including the witch doctor and the chief, were born anew, and another section of darkest Africa has been opened to the gospel because a missionary prayed and dared to trust God.

"A student in Taylor University at the time Mrs. Wengatz was there writes me of how she took time from meals and rest to teach three Porto Rican boys English, using as her opening primer John 3:16. It is no wonder the Board of Foreign Missions and the co-workers with Mrs. Wengatz mourn her untimely death when she was so much needed in that fruitful field of evangelism in Angola.—A friend."

### Notice!

After April 1, the address of Rev. and Mrs. H. C. Morrison will be Arlington, Tex. Let those interested make note of this change in address.

### Graduation Gifts.

At this season you have the opportunity of placing into the hands of young people a book that will prove a help and a blessing to them. We do not hesitate to recommend the following books in the highest terms.

- Trusteeship of Life, by Jordon . . . . . \$1.00  
For boys or girls.  
Beautiful Girlhood, by Hale. . . . . 1.00  
For girls.  
The First Soprano, by Hitchcock . . . . . 1.00  
For girls or boys.  
Ideals for Earnest Youth, by Rowe . . . 1.00  
For boys.

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## OUR BOYS AND GIRLS

### MAKE YOUR OWN JOB!

"I understand you want a boy to work for you," began Fred, as he approached the man behind the large desk.

"Yes, sir," replied the man. "Are you ready to begin work at once?"

"What do you want me to do?" said Fred.

"Anything you can find to do," the man explained. "I'll pay you six dollars a week. If you can't find six dollars' worth of work to do around the office each week, I'll have to let you go and find a boy who can."

Fred accepted the opportunity to work. The first thing he did was to empty the paper from the waste baskets. Then he noticed that the front steps and walk at the office were dirty. He looked around, found a broom and swept them. When this was done, he looked around until he could find something to do. As the days passed he found more things to do. Nobody told him to do anything. Fred had to find his own work and then do it. Nobody seemed to pay any attention to him. His six dollars was ready for him at the close of each week.

"Fred," said the president of the firm, at the close of his first month of work, "I want you to work exclusively for me in my private office as my junior assistant. You'll have to find your own job here the same as you have done in the general office. When not busy, I'll excuse you to roam through the office and factory to see what you can see and learn. I need a boy like you to be with me all the time."

When we are ready and desire to find work, we need not expect everybody to receive us with open arms. The world has been getting along before without us, so we might think it can continue that way. There is a place and a job for each of us, but it may be necessary at times to make our own jobs. The world is looking for people who can and will make their own jobs and then do them well.—Sel.

Dear Aunt Bettie: Will you let a "funny" little blue-eyed girl join your happy circle of girls and boys? I live in Kentucky. I go to school every day at Mt. Victory. I am in the sixth grade. We play basketball at our school. I sure enjoy playing basket ball. My favorite hobbies are playing basket ball, horseback riding, and all outdoor sports. Well, I guess you are wondering what sort of a creature I am, so here it goes. I am four feet, seven inches tall, weigh ninety pounds, have hazel blue eyes, and black hair. My birthday is August 28. If I have a twin I would enjoy hearing from them. I enjoy reading, writing and receiving letters, so please all you cousins write to me and I promise to answer every letter if I go "bankrupt." I will be disappointed if I don't see this in print. Please, everyone write to me. If the waste basket catches this letter I will write again. I was about to forget, I want you all to guess my middle name; it begins with F and ends with S, and has seven letters in it. Vonja Lyles.

Dear Aunt Bettie: Will you allow a jolly, good looking little girl to join your happy circle of boys and girls? I live in Kentucky; my birthday is Feb. 1. Have I a twin? If I have a twin I would enjoy very much in hearing from them. I guess you want to know how I look so here is my description. I am five feet, three and one-half inches tall, weigh 98 pounds, have dark brown hair and eyes, and my skin is medium fair. My favorite hobbies are horseback riding, playing basket ball, and I also enjoy going out on a picnic with a lot of jolly boys and girls. I'm always jolly so therefore I want everyone around me to be jolly. I go to school every day at Mt. Victory school. My teacher is Miss Mae Newman. We play basket ball there and I really enjoy playing it. Well I must close. I hope to hear from

every boy and girl over the entire surface. I promise to answer every letter if it takes years. Who can guess my middle name? It begins with L and ends with E, and has three letters in it. Please, everyone write to me. I enjoy writing letters. I want to see this in print and if I don't I will be disappointed. Mildred Ackerman.

Dear Aunt Bettie: Is there room in the Corner for me? If so, will you let a little New Mexico girl join your happy band of boys and girls? We take The Pentecostal Herald. I live on a farm and ride seven miles to school. My birthday is October 15. I am eleven years old. A. Mavis Rice, I guess your first name to be Alice. Eleanor I. Bracewell, I guess your middle name to be Irene. If I guessed your names right please write to me. Can any of you cousins guess my middle name? It starts with F and ends with S, and has seven letters in it. I hope Mr. W. B. is asleep when this arrives. I hope to see this in print because I want to surprise my cousin, Mabel Adams. Marian Davis.

Box 215, Moriarty, N. M.

Dear Aunt Bettie: Is there room for me to sit by you for a little while? This is my first attempt to write, but hope to see it in print. I come from New Mexico, and live on a farm. I like it fine. I prefer it to city life, but have never lived in the city. My cousin subscribed for The Pentecostal Herald for me. I am twelve years old and in the seventh grade. I was born on December 23, 1916. Can you guess my middle name? It begins with A and has seven letters in it. I have one brother who is ten years old and one sister who is eleven years old. We raise rabbits. They are sure pretty. I wish some of you boys and girls would write to me. Lois Davis.

Box 215, Moriarty, N. M.

Dear Aunt Bettie: Here comes a little Arkansas girl. May I join your writing band of cousins? I sure enjoy reading The Herald. I have been wanting to write for a long time, but have not had time on account of my lessons. I am eleven years old and in the fifth grade. I love my lessons well and want to learn more. I want to learn to read the Bible. I am not a Christian, but hope to be. I guess Eleanor I. Bracewell's name to be Irene. A. Mavis Rice, I guess your name to be Annie. I want all you cousins to write to me. Aunt Bettie, please put my letter in The Herald, as it is my first one. I will close now with love to you all.

Ruby Hearn.

Rt. 1, Box 64, Louann, Ark.

Dear Aunt Bettie: Today is my first time to discover your page in The Herald. My mother takes The Herald and enjoys it very much, and I shall enjoy reading the letters of the boys and girls of other states. I was eleven years old on Nov. 18. I will answer all who write to me. As this is my first letter I hope to see it in print. Helen Levering.

1016 S. Wood St., Burlington, N. J.

Dear Aunt Bettie: Will you please let me enter your happy circle again. As I was just reading your happy letters I thought I would take time to write another letter as I have written one before, but tonight is the first time I have seen a copy of your paper, and as the preacher that is holding a revival here takes the paper I saw it and was just delighted to get to read of you dear cousins again. I am the pastor's girl of White Plains charge. I am fourteen years old and in the eighth grade at school. My teachers are Mr. W. B. Winstead and Miss Kathrine Blackford. Say, what has happened to these girls and boys, Ward E. Banhaegel, Mary F. Rome, Alice Carlson, Ellard Murfree, and Nomia Smith? They wrote to me when I wrote the other letter, but some of them only wrote once, and if you see this letter

I wish you would please write to me again. I wrote to one girl whose name I saw in the Central Methodist and we have written many sweet letters, but have never met. I will give you her name and I know she will answer your letters. Virginia Mercer, Irvington, Ky. And some of you girls and boys please write and tell me if my letter is printed, for I will never know if someone doesn't, for I don't take the paper, and I will answer. Aunt Bettie, please print this. Mary Neathery.

White Plains, Ky.

Dear Aunt Bettie: Thank you for printing my letter. God bless you and the cousins. Glad that you would let a little Georgia girl join your happy band of boys and girls. Our school started Nov. 4. I am in the seventh grade. My teacher's name is Mr. Lawrence Nichols. We have a consolidated school. I have three brothers, two of them are going to school. The oldest is in the fourth grade, his name is Mills and he will be eleven years old Nov. 30th. He is a member of Pine Chapel Church. He joined in August, 1928. The second one's name is Walter Claud and he was six years old July 14, 1929. Ralph the baby was five years old Nov. 1, 1929. They are almost like twins, they think so much of each other. My father and mother are members of the Methodist Church. They are trying to teach us in the right way. My mother has family prayer. I have received two letters from the cousins and am hoping to receive more. One of them was from a cripple girl in Oregon. I have friends that I wish would write to The Herald. Lucile Sitton.

Rt. 2, Resaca, Ga.

Dear Aunt Bettie: Kansas doesn't seem to be strongly represented so I'll offer my letter as one representative from the wonderful state of Kansas. I am glad that quite a few of the cousins are Christians as I too am one. It seems as if young Christians are a rarity in this last decade of the twentieth century, doesn't it? I wish to tell of the goodness of Christ to me. Last year at Thanksgiving I was healed when the doctor said I could live perhaps a month at the longest. I believe it was the most real Thanksgiving for me although I didn't deserve it. I praise the Lord for His goodness to me both physically and spiritually. I will give a short introduction. I am not good looking, but beauty is only skin deep, unless there is an indwelling of a superpower which shines through and makes one of plain features lovely. I am trying each day to be beautiful spiritually. I belong to the Nazarene Church of which my father is the pastor. My hair is long, chestnut brown in shade and curly. I am about five feet, two inches tall and weigh about one hundred and four pounds. I love to read and write and my greatest ambition is to write such books as "At the Cross Roads," which I enjoy very much. I would like to correspond with a Christian boy and a Christian girl near my age which is eighteen. I would like to correspond with one from each state especially Kentucky and Arizona. My first name is a six-letter flower. Who can guess it. Lots of love to all the cousins from V. Goldyne Cole.

Cimarron, Kan.

Dear Aunt Bettie: I live in Wyoming. I was fifteen years old Thanksgiving Day, the 27th of November. Have I a twin? My father owns a sheep ranch. We have five hundred sheep. I am a Christian. Send Mr. W. B. out snipe hunting when my letter comes in. I will answer all letters sent to me. Amos Grant.

Slater, Wyo.

Dear Aunt Bettie: I've been intending to write The Herald a long time but haven't. This is my first letter so please print it for page ten. We've been taking The Herald for sometime and like it very much. Here is a picture of me: height five feet and six inches, weight one hundred and thirty-eight pounds, birthday May 14, 1912 (I'm seventeen), have blue eyes, fair complexion and dark blonde hair. Have I a twin? If so, listen and let me tell you, "I love

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you," so please write. I'm everybody's friend and would love to correspond with all the cousins as I'm very lonely since dear papa died and left us. But the light of sweet blessed assurance came to and remains with us. I belong to New Hope M. E. Church. I'm not the Christian I want to be, so please pray for me. My desire is a pure heart. Oh, that I might gain that, for then I would be a little worthy of God's great undying love. I want to fill my earthly mission, even though it be just a little sunbeam's work. Then when life's sunset comes I want to tell my earthly friends farewell with a smile and fall peacefully into the sleep of death only to wake up by dear loving father's side. "Twill be smiles and peace and rest forever more. I can scarcely wait, but I've got to work and wait patiently for God's call. I go to Harris High School and study the ninth grade. I have five sisters and three brothers. My darling mother and all brothers and sisters are still living. Cousins, count your blessings, there's more to be thankful for than we realize sometimes. Let's, young folks, be good and ambitious and help save the world. Excuse long letter please. My first name is compound—the first begins with M and has four letters in it, ends with Y; the second part begins with E, contains five letters and ends with N. With "oodles" of wishes, I am a friend,

M. E. Lilerree Tanner.

Rt. 1, Box 58, Harris, N. C.

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

Lesson II.—April 13, 1930.

Subject.—The Child and the Kingdom. Matt. 18:1-6; 18:12-14; 19:13-15.

Golden Text.—Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. Matt. 19:14.

Time.—Autumn of A. D. 29.

Place.—Capernaum.

Introduction.—“Wire-pulling” for high position is a besetting sin of the human race. Two things had taken place just prior to the time of our lesson, that led the apostles to believe that Jesus was about to re-establish the throne of David. Three of them had witnessed the transfiguration. No doubt they had related to the other nine all that they dared to tell concerning that marvellous event. Peter's confession in behalf of himself and the other eleven had brought forth from the Master's lips certain statements that were calculated to enhance their expectations. They either did not, or could not, realize that Jesus had come to establish a spiritual kingdom. Perhaps their desire to see him set up again the throne of David had blinded them to the real truth. Because of this desire and this belief, we find them quarreling about the best places in the kingdom. Peter does not say so; but in reading the story one feels that he wanted to be prime minister. James and John were pulling, through the influence of their good mother Salome, for the two best places. And why not? Was there any harm in wanting to be prime minister, or in wanting to sit on the right hand and the left hand of the Master when he came into his kingdom? Maybe not; but it would have been far better to have waited till the Master invited them to take those positions. They had not yet learned Paul's injunction: “In honor preferring one another.” That may not be easy; but it is the spirit of Christianity. It is instructive to note that whatever happened to the disciples on the day of Pentecost took out of them this spirit of grabbing for office and position.

I prefer not to criticize my brethren in the ministry, neither do I wish to judge any one unkindly, but I must tell the truth. Brethren, we are sorely in need of another Pentecost. When an evangelist refuses to hold a meeting for some weak church, because he is endeavoring to establish a reputation for holding meetings in big churches, and is afraid to go to the small church lest his reputation might suffer, he is much in need of Pentecost. When a pastor is seeking a big church, in order to obtain a large salary, he needs a Pentecost. When one seeks the office of a bishop, that his salary may be large and his reputation enhanced, he needs a Pentecost. These are all good offices in the Church of God, and much to be desired, if one use them solely for the glory of God, but when personal gain and carnal ambition move one to desire to enter them, they become a snare and a curse. It is so easy to be misunderstood in a matter of this sort, that one hesitates to express himself; but there must be humility and an eye single to God's glory, or there will be hurt to both the office and the officer. I will

not be dogmatic, but I am thoroughly satisfied that nothing less than the cleansing that comes to the soul in the Pentecostal baptism with the Holy Ghost can fully and completely prepare any one for office or work in the Church of Almighty God.

It is just at this very point that Jesus is dealing with the apostles in today's lesson. They were converted men, ordained to preach his Gospel, to heal the sick, cleanse lepers, cast out demons and raise the dead to life; but there was in their natures a somewhat that made it impossible for them to have clear spiritual vision. They were self-seeking, looking for worldly honors and worldly emoluments. To put it plainly, they were full of pride, or something that was utterly contrary to the humility of a little child. Jesus gave them to understand clearly that this heart condition rendered one unfit for the kingdom of heaven. It may clarify the matter a bit, if we realize that regeneration does not fit one for heaven, but for entire sanctification, which in turn fits the soul for heaven.

Whatever else we may get out of this lesson, we must not be so misled as to suppose with some that Jesus is here teaching that babies are born regenerated. That is not the purpose of the lesson. The Master is teaching the one all-important lesson of humility. Babies are born under the covenant of grace; but they are not born regenerated. The teaching so rife nowadays, that they are born into the kingdom of God and can get out only by sinning, is utterly false. If they die before coming to years of accountability, the Divine Spirit through the merit of Christ's blood prepares them for glory without their volition; but when they reach the period of accountability they must either accept or reject Jesus Christ as Savior. If they accept him, they are regenerated in that moment whether they have ever willfully sinned against God or not. I am sure that I have witnessed the regeneration of several small children who had never knowingly and willfully sinned against God. It is tremendously important that we keep our doctrine sound at this important point. Pelagianism hurt the Church terribly in the fifth century of the Christian era, and in its revised form it is now even more hurtful.

## Comments on the Lesson.

1. At the same time.—Immediately following the teaching of Jesus in the preceding chapter. Who is the greatest in the kingdom of heaven.—Here we meet a spirit of rivalry and jealousy in these men, that must have grieved the heart of Jesus; but his grief is offset by the fact that a better day was coming to them at Pentecost. The term “kingdom of heaven” seems to be peculiar to Matthew; the other Evangelists use the term “kingdom of God” more frequently. I find no special reason for the difference.

2. Jesus called a little child unto him.—The word little does not occur in the Greek text, but the word used for child indicates a small child—one too small to be afflicted with false pride. Set him in the midst of them.—In their presence. Jesus would make the little boy a concrete illustration.

3. Except ye be converted.—The word “converted” means simply turned around, changed. We have made a rubber bag out of it. Dr. Adam Clarke gives rather an extended comment on the word: “Unless ye be saved from those prejudices which are at present so baneful to your nation (seeking a temporal and not a spiritual kingdom) unless ye be clothed with the spirit of humility, ye cannot enter into the spirit, design, and privileges of my spiritual and eternal kingdom.” Become as little children.—Filled with innocent, unworlly humility.

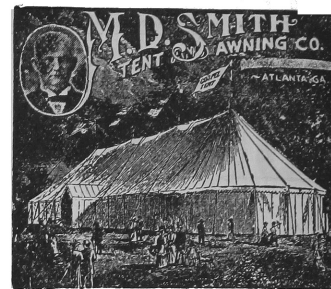
4. Great in the kingdom of heaven.—The prerequisite to this sort of greatness is the humility of a little child. I am afraid the grace is rather scarce. Pride is hard to kill; but it must die before humility of the heavenly kind can live.

5. Whoso shall receive one such little child in my name receiveth me.—This is the same lesson that is taught in Matt. 25 concerning the final Judgment. Jesus is so intimately related to his followers, that whatsoever is done for them in his name he counts as done to himself. Of course, an ungodly person is incapable of such an act. Some commentators contend that child here means a new convert. It probably is used in a twofold sense.

6. Whoso shall offend one of these little ones.—Offend is used here in the sense of leading into sin. It means to put a stumblingblock in one's way. Paul's idea of not eating meat, if by so doing he led his weak brother into sin, is the true position. One is responsible for his influence. One might drink a little wine without personal injury; but if his example should lead another to drinking, he will have to answer for it. It were better for many a tobacco user were a millstone hanged about his neck and he drowned in the depths of the sea than for him to have to meet a lot of cigarett-ruined boys at the Judgment, who were led into the habit through his influence. Life's responsibilities are terrific.

12. How think ye?—The Master seems to be calling especial attention to the preceding verses. He puts his finger, so to speak, on verse 11: “For the Son of man is come to save that which was lost.” There follows in these three verses (12-14) Our Lord's blessed teaching about the shepherd in search of one lost sheep while the ninety and nine are left in safety to await his return. Jesus himself is the shepherd here, and the lost sheep is a backslidden soul. I see no need for endeavoring to apply to the passage some far-fetched meaning. The teaching is simple. It is a glorious consolation for any one who has backslidden, and longs to get back to the fold. Jesus is seeking him in his haunts of sin.

19:13. Then were brought unto him little children.—There is no question as to these being little ones, even though the former verse may refer to babes in Christ. That he should put his hands on them, and pray.—Pray for the little ones, of course. Thank God, the little ones are under the covenant, and that the Master's eye is upon them. How blessed it is to dedicate them to God in holy baptism. I think there is not in the history of the Church any objection to this divine custom earlier than the sixteenth century A. D. It began with the Anabaptists—the re-baptizers, for that is the import of the name. The disciples rebuked them.—Not the babies, but those who brought them.



It is hard to get some adults to believe that infants have any part in Jesus. The old fatalistic doctrine of election and predestination has, in a measure, been responsible for this. Fearing that they might baptize some babies predestined to eternal damnation, they decided to baptize none. Another extreme has been just as bad, or maybe a little worse: The teaching that consigns all unbaptized babies to a sort of hell called Limbo. Some glad day, maybe, we shall begin to understand how Jesus feels towards little children. The world did not set much store by them till he came. Now we are beginning to realize that they are immortal spirits. The least babe on earth is worth more in his sight than all the stars that God ever made, or ever will make. How the Master's glad invitation fills our souls with joy: “Suffer little children, and forbid them not, to come unto me.” There is no sweeter sentence in all human speech. For of such is the kingdom of heaven.—Thank God, they are all included in the covenant of grace through the atonement in the blood of Jesus until they reach the line of accountability, when they must either choose Christ for themselves, or reject him. My unalterable conviction is, that when children are brought up in the nurture and admonition of the Lord, few of them ever knowingly and willfully reject the Saviour. The proverb is true: “Bring up a child in the way he should go, and when he is old he will not depart from it.”

15. He laid his hands on them.—Thank God, we are not so far away from him that he cannot now do the same for our little darlings. We have lost nothing by his going away. Since the Holy Ghost, his Vice-gerent is with us, our condition is even better than that of his disciples while he was with them on earth. Let's bring all the little ones to him.

## ANNOUNCEMENT.

I will be in Carrsville, Ky., from April 5th to 15th. Could hold a meeting in Illinois, Indiana, or Kentucky after this date. Would be glad to give some church in Tennessee or Georgia a meeting on my return to Florida. Can arrange the date by addressing me here before April 1st, or at Carrsville, Ky., after April 5th. I am ready to consider dates for the spring and summer. My permanent address is 600 S. W. 7th Court, Miami, Fla.

W. L. Shell, Evangelist.

## TUNE IN

Wednesday, April 9th, from 10:00 to 10:15 A. M., on WHAS, Courier-Journal and The Louisville Times, Rev. J. Orvan Keller and wife, Evangelistic singers of Carrollton, Ky., will broadcast a religious program. Their photographs can be purchased by enclosing ten cents in coin, not stamps, to them in letter.



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## FALLEN ASLEEP

### FARN.

Wilton Farn departed this life on January 1, 1930.

Darling boy of ours, we know that thou art gone to thy home of rest. Then why should our hearts be sad? We know thou art gone where the weary are blest.

All is dark within our dwellings,  
Lonely our hearts today,  
For the one we loved so dearly  
Has forever passed away.  
We will miss you Wilton dear,  
The vacant spot in our hearts  
No one can guess but us,  
But a few short years and then  
We will clasp you by the hand.  
Safe in the arms of Jesus,  
We know you surely abide,  
Although we miss you,  
You are safe on the other side.  
Mrs. Mitchell.

### CRAIG.

Rev. J. G. Craig was born in Henderson county, Ky., April 13, 1859, died May 18, 1929, age seventy years, two months and five days. Was converted at the age of sixteen, united with the Missionary Baptist. Married Miss Sarah Church, Dec. 25, 1879. To this union four children were born. Lockie May and Lucy Brandon preceded him in death. He leaves a widow, Sarah Craig, one son Cundiff, one daughter, Mrs. Louise Timmons, fifteen grandchildren, eight great-grandchildren, four brothers, other relatives and many friends to mourn his departure.

He consecrated his life to the service of God and was wholly sanctified July 13, 1886, and as his church opposed this wonderful blessing, he withdrew from the Baptist and joined the M. E. Church, South, and devoted his life service to this church as evangelist and pastor for many years blessing the works that he served.

Pastored the following circuits from one to four years: DuQuoin, Goltia and Desota in Illinois, Burbon, Loboda, Bell City, Bernice, returned to Burbon, then to Neely Landing and York Chapel, Mo. After serving York Chapel for four years his health began to fail and they moved to Seebree City, Henderson Co., Ky., and there battled for health so he could return to his beloved fields of labor, but gradually went down until triumphant death came to relieve him. He bore his afflictions with patience, and about two weeks before his death he seemed to have a vision and talked to the dead different parties, calling them by name.

His funeral was preached by Rev. W. O. Richard, of Houston, in the Methodist Church at 3:00 P. M., and his body was laid to rest in Springdale cemetery to await the restoration morn.

He possessed a commanding personality, a pleasing appearance, kind and sympathetic in nature and most fearless in the pulpit; a real gospel preacher without fear or favor. He lived such a Christlike life free from obscene language or coarse jokes, he was termed uneducated, yet he possessed a wonderful knowledge of the Bible and a good judge of human nature, his theology was home-made, his sermons were Bible sermons and illustrations were plain and logical. His pulpit manners were beautiful, he acted and carried his congregation through the discourse almost spell-bound with unction and power with heaven shining on his face, the Spirit would reach the people.

Bro. Craig, we who knew you so well, miss you from our midst, but we hope to meet you at the great white throne some day, and with a debt of gratitude we owe you for spiritual leadership, we humbly bow our heads in reverence and whisper peace be to your memory.  
Joseph E. Hahn.

### NEWBERNE.

Rev. J. H. Newberne was born in Coffee Co., Ga., August 29, 1854, and passed into the great beyond Dec. 8, 1929. For several years he had been in bad health but tried to live to make others happy. Mr. Newberne was united in marriage to Miss Margaret Waldon in the year of 1879. To this union were born ten children, all of whom are living, but his dear companion passed away March 25, 1927.

His children cared for him in his latter years. He was at the home of his daughter, Mrs. W. H. Tillman, at Valdosta, Ga., when death came. His body was laid to rest in Antioch cemetery near Adel, Ga. Funeral services were conducted by Rev. H. L. Taylor. This being his request before death. Father was minister of the gospel for thirty years. He was ready and waiting for the end to come and patiently went to answer the roll call. He gave his children a vision of the Holy City, assuring them all was well a few days before death.

He is survived by ten children, two sisters and three brothers. May they all live to meet him in the Holy City. Beloved ones, do not weep,  
Our father is not dead, but just asleep.  
He has gone to the City of Gold  
To receive a mansion and wealth untold.

A daughter,  
Fannie Smith.

### ALKIRE.

Rev. Albert H. Alkire, Springfield, Illinois, super-annuate minister of the Methodist Episcopal Church, passed away at a hospital in Springfield on Tuesday, March 4, 1930, after a lingering illness of ten weeks' duration. Rev. Alkire was born about eight miles north of Springfield, on March 16, 1843. After a brief law practice he entered the ministry in 1871 and served several churches in the Illinois Conference until 1903 when he retired from active work.

Rev. Alkire bore faithful testimony to both works of grace and for many years was an active member of the First Illinois Holiness Association, regularly attending the annual camp meetings from year to year. He very generously contributed of his means, and by testimony and a consistent, blameless life, tried to help along the holiness work in many lines. He delighted much in reading the Word and the holiness books and papers, especially The Pentecostal Herald and the Witness.

He leaves, beside his wife, two sons and two daughters, one grandson, one brother, Rev. D. D. Alkire, of Dallas Center, Iowa, two sisters, Mrs. Caroline Shumel and Mrs. P. E. Neer, and a large number of nephews and nieces.  
Mrs. L. J. Steenks.

### NOTICE!

Rev. Roy C. Lang would like to have as many as possible (Herald readers) to join him in prayer during the week beginning April 6 to April 13 for a general revival in India.

### NOTICE!

To Members and Friends of the K. S. H. A. Until further notice, please send all remittances for pledges, dues, etc., to Mr. Jacob Johnson, 2018 Park Place, Wichita, Kansas.  
W. R. Cain.

### GRADUATION GIFTS.

At this season you have the opportunity of placing into the hands of young people a book that will prove a help and a blessing to them. We do not hesitate to recommend the following books in the highest terms:

Trusteeship of Life, by Jordon. \$1.00  
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The First Soprano, by Hitchcock. 1.00  
For girls or boys.  
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Wellsville, Ohio, April 15-27.  
Indianapolis, Ind., May 18-June 1.  
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Roanoke, Va., April 4-20.  
Mt. Washington, Ohio, April 22-May 4.  
Ft. Wayne, Ind., April 6-8.  
Cadillac, Mich., May 9-25.
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- GEROW, S. M.**  
(Wilmore, Ky.)  
Southern California, April 6-May 13.
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Harvey, Ill., March 2-16.
- GREGORY, LOIS V.**  
(Waterford, Pa.)  
Punxsutawney, Pa., March 17-30.  
Sykesville, Pa., March 31-April 13.  
Fertigs, Pa., April 14-28.
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(112 E. Portland Ave., Vincennes, Ind.)  
Open dates, April.  
St. Johns, Mich., May 1-18.  
Sorento, Ill., May 25-June 15.  
Coffeene, Ill., June 19-July 6.
- GROGG, W. A.**  
(418 24th St., West, Huntington, W. Va.)  
Barrett, W. Va., April 7-20.  
Blaine, Ky., March 16-April 6.  
Hinton, W. Va., May 25-June 15.  
Huntington, W. Va., June 22-July 13.
- HAMES, J. M.**  
(14 Maude St., Greer, S. C.)  
Fairmont, Ind., Mar. 11-30.  
Clay City, Ind., April 1-13.  
Bloomington, Ind., May 4-25.
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East Radford, Va., March 22-April 6.  
Walhalla, S. C., May 15-25.  
Kannapolis, N. C., June 1-15.  
Screven, Ga., June 29-July 13.
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Indianapolis, Ind., March 17-30.  
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Chicago, Ill., Apr. 13-27.  
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Richmond Hill, N. Y., until April 15.  
Rochester, N. Y., April 16-20.  
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Bassett, Neb., August 1-10.
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Gilziten, Pa., March 17-30.  
Johnstown, Pa., March 31-April 13.  
Allentown, Pa., July 4-13.
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(Tionesta, Pa.)  
Boaswell, Ind., March 16-30.
- MUNT, JOHN J.**  
(Rt. 8, Media, Pa.)  
Pittsburgh, Pa., March 23-30.  
Park Lane, Va., July 25-Aug. 3.
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La Junta, Colo., April 20-May 4.  
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Omaha, Neb., May 25-June 8.  
Broken Bow, Okla., June 15-29.
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Laurel, Ind., April 27-May 11.  
Open dates after May 30.
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Hubbardston, Mich., March 23-April 6.  
Blenheim, Ont. Can., April 13-27.
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(Ashley, Ill.)
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Binghamton, N. Y., March 28.
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Crawley, July 4-14.
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**NOTES ON THE INTERNATIONAL BIBLE SCHOOL LESSON.**

Rev. A. S. Hunter, DeLand, Florida.

April 6, 1930.  
Text. Matthew 16:13 to 17:27.  
Subject.—Jesus' Plan and Specifications for His Church.

At the time of this lesson, the twelve apostles had been with Jesus continuously for more than a year, perhaps almost two years. In that time, they had travelled in Galilee, Judea, Samaria, Perea, Tyre and Sidon, and now in Caesarea-Philippi. Thus, while they had been mostly among Jews, they had also been among non-Jews. The apostles had come in contact with people, not only as Jesus did in teaching, but in other and even more intimate ways, as buying food (John 4:8). Doubtless they had heard much that was said about Jesus, his teaching and miracles, that he did not hear. And now he asked them what was the public opinion concerning himself—"Whom do men say that I, the Son of man, am?"

He did not ask that question for information? He who read the secret thoughts of people (Matt. 9:4; 12:25), and who "knew what was in man" (John 2:24, 25), also knew, without being told, what was the public opinion about himself. There may have been several reasons for asking the question. Their answer would show from their own lips how correctly they estimated public opinion. Stating their ideas in words would help to clarify those ideas to themselves. It would put the apostles on record, and so help to fix their attitude toward him and the people. And, most of all, it afforded him the opportunity to say and put on record for all time, the great truths of this lesson.

We know now, as Jesus and every one then did, what the Jewish officials thought of him. They said he was devil-possessed (John 7:20), and in league with the prince of devils (Luke 11:14-19). But, what did the apostles find as to the ideas of "the common people (who) heard him gladly?" (Mark 12:37). It is noticeable that their conceptions of Jesus were all good! He might be John the Baptist returned to life, as Herod said (Mark 6:16); or, he might be Elijah who was to come (Mal. 4:5); or, he might be Jeremiah, or some one of the old prophets. Every one of them were good men, so they thought of Jesus as a good man!

It is also noticeable that none of the people recognized Jesus for who and what he was! the Messiah! While, in their thoughts, they did not degrade him, as did the Pharisees and Sadducees; neither did they see him as the fulfillment of prophecy. That is scarcely surprising in them. The prevailing Jewish idea of the Messiah was far different from that of the prophets, which Christ fulfilled. The woman of Sychar thought he was the Christ; and later the people of Sychar said, "We know that this is indeed the Christ, the Savior of the world" (John 4:29-42). If any among the Jews shared that belief, they scarcely dared voice it (John 9:2).

In this twentieth century after Christ, we have a situation that is somewhat parallel, and yet different. A certain class, calling themselves Christian ministers, are in the pulpits and on the radios, lauding Jesus as a great and good man, but denying his Deity! Those old Jews believed what Judaism had taught for centuries, and were excusable for believing that. How could they believe otherwise? But, our Modernists repudiate what has been the faith of Christendom for ages past! No, the situation is not "parallel," as stated above! These Modernist deniers of Jesus' Deity are utterly without excuse! (See John 9:41). The old Jews had not come up to the real truth about Jesus—these Modernists have fallen from the long known and recognized truth!

A far more important question is, "Whom say YE that I am?" Others might be mistaken. What about myself? Take Peter's answer, representing all the twelve, "Thou art the Christ, the Son of the living God!" and change it to read, "a Christ, a son of a???" Does that make any difference in the meaning? The latter is Modernism, and is essentially what the Jewish public opinion of Jesus was 1900 years ago—He was a great and good MAN, nothing more! That is how "modern" they are! "Flesh and blood (people) hath not revealed it unto thee, but My Father which is in heaven." That is the trouble with the Modernists, they consult only human reason, and do not hear from heaven! "No man can say that Jesus is Lord, but by the Holy Spirit" (1 Cor. 12:3). "The things of God knoweth no man (stop there, and it is true), but the Spirit of God, . . . because they are spiritually discerned" (1 Cor. 2:11-14).

As natural men, Peter and his fellow apostles did not identify Jesus, any more than did other natural men; but, as Spirit-born children of God, they recognized him in his true identity and character. So with unregenerate, carnal people now. They of creed, repeat "conceived of the Holy Spirit, born of the Virgin Mary"; but they cannot personally know him as such. To their own consciousness, Jesus is just a man. That is the fountain-head of Modernism, the carnal, unregenerate heart.

"On this Rock will I build my Church!" What "Rock"? Jesus made a play or pun on Peter's name. In the Greek, it is Petros, and means a stone, a bit of rock. But, "rock" is petra, meaning a mass of rock, a ledge or mountain of rock. Peter was a bit of "stone," solid, firm, enduring in character; but he was not and is not the "petra," "Rock" on which the Church of Christ is founded! "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner" (Eph. 2:20). The "Rock" of which Jesus spoke was and is his Deity and Messiahship confessed before men, which Peter had just done! That includes both the apostles and prophets. The Church of Christ is not built upon his own humanity, much less upon any man!

"Church" is from the Greek, "ekklesia," meaning "called out," separated. What Jesus really said was, "On the Rock of My Deity, confessed before men, I will build my called out, separated ones." Centuries before, the prophet had said, "Depart ye, depart ye, go ye out from thence, touch no unclean thing" (Isa. 52:11). That is quoted in the New Testament, "Come out from among them, and be

ye separate," saith the Lord, "and touch no unclean thing, and I will receive you." (2 Cor. 6:17). There we have both "the apostles and the prophets."

As we saw in the lesson three weeks ago, Jesus knew that the organized, visible, human church would become a drag-net, gathering in all kinds (Matt. 13:47-50), good and bad; but the bad will be rejected of God. Jesus builds into his Church only those who separate themselves from all that is ungodly. Building stones must first be quarried, separated from the ledge, before they can be dressed and fit into the building.

Gospel ministers and other Christian workers are not the builders of Christ's Church—Christ himself alone does that, "I will build my Church." We are the quarrymen, to get the "living stones" (1 Pet. 2:5) separated from the world. Jesus taught this in his great commission to evangelize the world. "Make disciples"—that is the quarrying. "Teaching them to observe all things, whatsoever I have commanded you"—that is dressing the quarried stone. Those who, under our ministry, get right with God through Christ, he then builds into his Church. His rule is, "The Lord (no men) added unto the Church (separated ones) such as were being saved" (Acts 2:47). Jesus, not the apostles, did the building.

Much has been written and said about "the keys of the kingdom of heaven," and the "binding" and "loosing" on earth. Three weeks ago, we found that those who get into "the kingdom of God" here on earth, or get "the kingdom of God within you," are ready for "the kingdom of heaven." This is the same. Being right with God is "the key" to heaven. "The King will say unto them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world'" (Matt. 25:34). Those who are "heirs of salvation" (Heb. 1:14); "heirs of the kingdom" (Jas. 2:5), will need no door-keeper or key to admit them to heaven. "God hath reconciled us unto himself by Jesus Christ"—that is the first step. Then, he "hath given unto us (who are reconciled) the ministry of reconciliation,"—the second step. Third, "We pray you in Christ's stead, 'Be ye reconciled to God'" (2 Cor. 5:18-20). When, through the gospel of repentance, faith, pardon, the new birth, the witness of the Spirit, sinners are "reconciled to God," they are then "loosed" from the guilt and condemnation of sin. "Whosoever committeth sin is the slave of sin" (John 8:34). "Ye shall know the truth, and the truth shall make you free"—from the slavery of sin (John 8:32). Those who reject the Gospel in impenitence and unbelief, are thereby "bound" in their sins and lost.

Two weeks from today, we will find Jesus using the same words in an entirely different way. (Matt. 18:18).

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Hā-māth.

22 And they ascended by the south, and came unto Hē-brōn; where A-hi-mān, Shē-shāi, and Tāl-māi, the children of A-nāk, were. (Now Hē-brōn, was built seven years be-

<sup>1</sup> Josh. 15. 13, 14.  
<sup>2</sup> Judg. 1. 10.  
<sup>3</sup> ver. 33.  
<sup>4</sup> Josh. 21. 11.  
<sup>5</sup> ch. 11. 4.  
<sup>6</sup> Ps. 78. 12.

### CHAPTER 14.

<sup>1</sup> The people murmur. <sup>11</sup> God threateneth them. <sup>13</sup> Moses intercedeth, and obtaineth pardon.

AND all the congregation lifted up their voice, and cried; and the people wept that night.

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# PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, April 9, 1930.  
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.  
Vol. 42, No. 15.

## THE PERSONALITY OF THE HOLY GHOST.

By The Editor.

**T**HE Holy Ghost is as much a person as our Lord Jesus Christ is a person, yet he is no doubt as much ignored and unknown by many members of churches as Jesus was by those in authority in the Hebrew Church while he was engaged in his earthly ministry.

\* \* \* \*

No person can become a Christian, that is, enter into God's kingdom on earth, without the regenerating power of the Holy Ghost. It is through, and by, him that we experience the second birth; this in contradiction of whatever may be said by those who would teach us that children may be so trained in the church that they are not in need of regeneration, which is a false and dangerous doctrine in direct contradiction of the plain teaching of our Lord Jesus who said, "Ye must be born again."

\* \* \* \*

To ignore the person and presence of the Holy Ghost in the world to administer all things pertaining to the Kingdom of God on earth, is fatal to all Christian experience and religious movements for the promotion of true Christianity among men. He must have recognition and leadership in everything that really counts for spiritual progress in the world. The religious teacher who does not recognize this fact and yield himself to the guidance of the Holy Ghost, is not a Christian teacher. He is a blind leader of the blind, heading for the ditch wherein, soon or late, he and his followers must fall. For any institution to claim to be Christian and, at the same time, neglect, ignore, or undertake to carry out its program and enterprises without the presence and leadership of the Holy Ghost, is to become, not a helper, but a hinderer, of human souls from God and worshipping him in spirit and in truth.

\* \* \* \*

The Holy Ghost can be resisted. He can be grieved, he can be sinned against. Our Lord Jesus teaches us that he can be so sinned against that there is no forgiveness in this or any other world. This teaching of our Lord ought to fill us with awe and produce in us great carefulness in our attitude toward this Person whom God hath sent into the world for the guidance of his people.

\* \* \* \*

The Holy Ghost convicts for sin. He turns the divine searchlight into the sinner's heart and over his past history. He stimulates and helps him to exercise faith for salvation. He regenerates. He brings the dead sinner into life and makes him, in Christ, a new creature. Wonderful work! He witnesses to the human spirit the fact of his salvation. He reveals the carnal nature—remaining sin. He also reveals the power of Jesus' blood to cleanse from all sin. He is the divine purging Person applying the merit of the blood. He is our Sanctifier.

\* \* \* \*

The Holy Ghost empowers for service. I the divine, purging Person applying the mer-  
dead, a man saved from sin and filled with

the Holy Ghost, can enter into such city and make headway against Satan and sin. He is more than a match for any conditions that may exist. He can find a people who will receive his message. He can build up a group of saved souls. Somehow, if he is what God wants him to be, and where God wants him to be, and this he can be if he is filled with the Holy Ghost, he can exist, subsist, and bring forth fruit. "No weapon that is formed against him shall prosper."

\* \* \* \*

If we would be filled and guided by the Holy Ghost we must be willing to be separated from any and everything that grieves or hinders him from complete domination of our hearts and lives. He does not require an understanding, co-operation or perfection that is beyond the power of the human. He will lead gently, illuminate, teach and reveal to us what he would have us do, give up, take up, cast away, or add on, so that we shall be filled, guided and empowered for whatever task God may give us, and there shall be inward peace and joy; conflict and battle, no doubt, but victory and fruit.

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### The Coming General Conference.

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**T**HERE is far more modernism in Southern Methodism than is generally supposed, and you may be sure it is very active. The modernists fully understand that the people of the south, very generally, believe in the divine inspiration of the Bible. They realize that they must move cautiously, nevertheless, they are very shrewd and constant in their work.

You attend almost any one of the gatherings of our young people and will find modernists there to dilute evangelical faith just as far as they dare, without arousing protest. You attend any of these summer schools and you will find the modernists on hand and busy undermining evangelical faith. You may be sure that they are always present at Sunday Training Schools and getting their poison in the spring from which our young people drink. They have a shrewd way of advancing and retreating, covering their real meaning so that they deceive the people, get in their work and smile with satisfaction over their duplicity. They have a way of planting their seed in the minds of the teachers and young people and leading it to germinate and grow to the undoing of the faith that saves and builds stalwart, enduring Christian character.

These modernists are the forerunners of a bolder and more vicious attack of outspoken infidels. The Atheistic Societies of the country are pleased to have them clear and plow the field for the sowing of the seed of their blatant attacks upon the Word of God, and every essential truth of our holy Christianity.

You may be sure the representatives of modernistic teaching will be on hand at the coming General Conference, and their plans will be well laid. They work together in perfect harmony, and understand exactly how to manipulate the timid and uninformed. They are also aware of the fact that there are not a few men in Methodism who, while they claim and believe themselves to be, fundamental with reference to all Bible truth, at the same time pride themselves on being broad and generous, and disposed to believe that all men should be permitted to believe and teach almost anything they choose to regard as truth, however much it may conflict with the plain teachings of the Holy Scriptures. There are not a few men, prominent in Methodism, who claim to be thoroughly evangelistic in faith and teaching, who are ready to display a generosity toward modernistic skeptics, which is remarkable and out of harmony with the teachings of the prophets, Christ and the apostles.

Your modernists are not eager for a real pentecost. They know that an outpouring of the Holy Ghost upon the church would mean their relegation to the rear. They are not burdened for the revival which brings deep repentance and the regeneration of human souls. Their great desire is office; they want to get control of the machinery of the church. They want place and power of leadership so that they can relegate the brethren of true evangelistic faith, who are loyal to the Holy Scriptures, to places where their influence will amount to little, or nothing. They want to manipulate the schools, the Sunday school conferences, the Sunday schools for preachers; they are doing it. They want to control the teaching and thinking of the rising generation of Methodists.

Your modernists have something of the nature of the chameleon; they understand how to take on the color of an occasion. At times, they can preach sermons, make statements and write sentences that will deceive the elect and make people to believe that they are not only free from the taint of skepticism, with reference to the authenticity of the Scriptures, but that they are champions set for the defense of the original doctrines of Methodism which made her a flame of revival power, illuminating the return of millions of prodigals to the Father's house.

If the coming General Conference has a majority of men who are so modernistic, or ignorant and unfruitful that they will allow themselves to be dominated by modernists, that they will elect modernistic bishops and secretaries to guide and control the future of the church, there ought to be a widespread rebellion throughout the church. Long ago, I determined that, under no circumstances, would I make any sort of financial contribution for the propaganda of modernistic teaching and influence. I regard them, and rightly so, as the most dangerous skeptics in the world. The old time infidelity was profane and blasphemous. It sat in the back

(Continued on page 8)

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# WHERE HAVE THE HALLELUJAHS GONE TO?

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



Rev. John B. McFerrin, the Tennessean, was one of the great pulpit orators of the M. E. Church, South. He shone in a galaxy of stars in the days of Lovick and George Pierce and others of like greatness. McFerrin was preaching at the Annual

Conference in Savannah on Sunday afternoon. His text was Colossians 3:2: "Set your affection on things above, not on things on the earth." As he neared the close of a great sermon he exclaimed: "Earth has been darkened but heaven is nearer, sweeter and brighter. Glory be to God! If I were to follow the impulse that now swells in my heart I would stop my sermon right here and out of the depths of my adoring soul I would say Hallelujah to the Lamb! Yes, I will say it, 'Hallelujah! Hallelujah!' The word was caught up from every part of the house, the people by common impulse rising to their feet and shouting, 'Hallelujah' as with one voice again and again in a mighty burst of joy.

Such demonstrations of holy power and heaven-born enthusiasm often took place in old-time Methodism. Why not now? Where have the Hallelujahs gone to? It set us thinking and we came to the following conclusions:

1. Hallelujahs have no place in the New Theology or Higher Criticism. The tendency of modernism is to suppress religious emotion. Whoever heard anybody shout "Hallelujah" when a New Theology preacher was discounting the atonements, robbing Christ of Deity, and preaching social service instead of repentance, and good work instead of saving faith to needy and impenitent sinners.

2. Hallelujahs have no place in an atmosphere of doubt and skepticism.

Recently I attended a service in a New Theology Methodist Church. As the organ began to play an owl flew out from the organ pipes, flew across the building and then perched for the balance of the service on the organ loft on the other side of the house. An owl in a New Theology church. It reminds us of that prophecy in Isaiah 34:15 which describes Babylon desolated and God says "There shall the great owl make her nest." The fact is the New Theology desolates! When it comes to church it proceeds to desecrate and desolate and all over the country we have churches that were first desecrated and then rendered desolate. Pulpit desolated! Pews desolated. Prayer meeting desolated! Revivals desolated! The New Theology leads to Atheism.

Coleridge wrote about it once on this wise:

"The Owllet Atheism."

Sailing on obscure wings across the moon,  
Drops his blue-fringed lids and shuts them close

And hooting at the glorious sun in heaven,  
Cries out: "Where is it?"

3. Then Hallelujahs have no place where the Holy Spirit is not honored.

Dr. Daniel Steel said once: "The trend of modern Protestantism is towards a growing feebleness of grasp on the Holy Spirit as a reality and a practical disuse of this source of spiritual life and power." On every hand today we witness the Holy Spirit! Prayer not in Holy Spirit. Congregations not pervaded by the Holy Spirit of God in consequence there are no Hallelujahs.

Hosannas languish on our tongues and our devotion dies!

"Bring us back the Amen Corner that has long been frozen out,  
For nothing scares the Devil like a grand old Methodist shout.

Bring back the faith of our fathers, its spinal column and grip,

## INDIAN VICTORY SONG.

The Holy Ghost Has Come!

(Tune: "Glory, Glory, Hallelujah!")

Our soul doth see the coming of another Pentecost,

Our heart doth feel the breathings of the blessed Holy Ghost,

Our faith doth hear the tramping of a great, victorious host:

The Holy Ghost has come!

Praise we give unto the Father,  
Glory to the Son for ever,  
That, for us, by Their blest favour,  
The Holy Ghost has come.

Our eyes discern the workings of our God's almighty power,

We feel the strivings of men's souls behind the fast-closed door,

We hear the groans of hearts that long for freedom, real and sure:

The Holy Ghost has come!

We see men rise from sinning lives to live the life sublime,

We see the shackles fall from off their wills by Power Divine,

We see them walk with heads erect like kings to live and reign:

The Holy Ghost has come!

We see the joyful smiles of those who triumph over sin,

We see the restful lives where God's sweet peace now reigns within,

We hear the witness and the songs of hearts made strong and clean:

The Holy Ghost has come!

Our hearts shout Hallelujah! for the riches of His grace,

We praise Him for His full provision for a fallen race,

For raising us, and in His kingdom giving us a place:

The Holy Ghost has come!

To guide our feet continually within the way of peace,

From care and fear and unbelief our spirits to release,

That in the power to glorify our Lord, we may increase:

The Holy Ghost has come!

—Rev. Frederick Wood, of Bombay, India.

In place of the limp, loose, wriggling of a Higher-Critic-ship.

Bring back the hot experience, that an angel might rehearse,

For that sign in the swaddling bands of a little threadbare verse.

"Bring back the cross as a refuge from Sinai, lightning-scarred,

Conversion through the deep conviction, and not through signing a card.

Bring back a full salvation, the flower of perfect love,

Till the church is filled with the fragrance of Paradise above.

Bring back for us Oh Holy Spirit, whatever we have lost—

The might, the joy, the abandon, of fiery Pentecost."

We read in 2 Chron. 29:27, "The song of the Lord began also." It is a wonderful story and it tells why the Song of the Lord began.

1. There was a work of repairing of the house of God.

2. There was a work of cleansing and sanctifying.

(a) This work began with the priests.

(b) They brought out "all the uncleanness that they found in the temple of the Lord."

(c) The cleansing was thorough and entire.

3. The Priests—Types of the Gospel minister were charged not to be negligent because they were chosen (verse 11)

(1) To stand

(2) To serve

(3) To minister

(4) To burn.

4. There was a great consecration service where the offering was full and complete.

The Song of the Lord is

(1) Song of Pardoning Grace. Psalms 40.

(2) Song of Answered Prayer. Isaiah 38.

(3) Song of Deliverance. Exodus 15.

(4) Song of Salvation. Isaiah 12.

(5) Song of Redemption. Revelation 5:9.

## A Word About E. Stanley Jones' New Book,

"THE CHRIST OF EVERY ROAD—A STUDY IN PENTECOST."

Today in Jerusalem I went over to Mount Zion and visited the spot where the Upper Room was where the disciples tarried for the power and where Pentecost came over 1900 years ago! When I came back I read E. Stanley Jones' new book, "The Christ of Every Road—A Study in Pentecost." I found it a good book to read in Jerusalem the great City where the outpouring of the Spirit first occurred. It is full of tremendous truth. I think this is one of the most vital and wonderful books Stanley Jones has written. It is a book on Pentecost written in a way that only a man of Stanley Jones' Indian background and world experience and deep knowledge of God and the needs of the soul could write. It is written differently, of course, from the way Dr. Morrison would write on this subject, different from the way I would write, but it is to my mind an absolutely thrilling book on Pentecost, and it is thrilling because it tells such actual truth on the need of Pentecost in the church of today. Every chapter teems with life and every page sparkles. Its wealth of illustration and its remarkable quotations from great spiritual writers make it a rich treasury to every student and preacher. To my mind also it is a much more readable book than any of the other two. You can pick it up anywhere and on every page you catch something startling. The language is superb. I wish some preachers and students would read this book for the richness of its vocabulary. A book like this would have a cultural effect as well as spiritual.

Then the book is so rich in illustrative truth from India. No man has penetrated so far right into the very heart of Hinduism like Stanley Jones and no man has made a deeper impression upon its leaders like him. He has dared to tell them the truth and to show up the baseness and falseness of the system. How to get the experience of Pentecost, Dr. Jones puts it this way; Four stages! Prayer, Self-Surrender, Appropriating Faith, and then Victorious Spiritual Living.

This book will act like a tonic on your soul if you will read it prayerfully. If you read it critically you will find faults in it of course.

In my judgment it is the most vital book E. Stanley Jones has written. It throbs and thrills with vital truth, every page quivers with life. The testimony given at the close of how a wonderful Christian worker received the Holy Ghost is thrilling. Be sure to read the book.

GEORGE W. RIDOUT.

## Notice!

Bro. W. R. Cain is in Washington and Oregon working in the Free Methodist conferences and will not likely be at our camp. Rev. Jesse Uhler, Clearwater, Kan., is acting Secretary and Mr. Jacob Johnson, 2018 Park Place, Wichita, Kan., is Treasurer. Our dates are August 14-24. Any money for the Association or camp meeting should be sent directly to Bro. Jacob Johnson; any information will be furnished by Rev. Jesse Uhler. Reservations for tents, lodging or equipment address Rev. J. O. Orndoff, Rt. 1, Wichita, Kan.

J. E. WILSON,  
President Kansas State Holiness Assn.



# A New Trail Through The New Testament.

Rev. Andrew Johnson.

## PAUL EDIFIES THE EPHESIANS.



**I**N order to properly appreciate the Pauline Epistle to the Ephesians it is necessary first to glance at the historical background and geographical location of the ancient city of Ephesus. The far-famed city, according to tradition, was founded by the mystical race of the Amazons. In the vicissitudes of fortune Ephesus at various times has been under the ownership of Ionians, Lydians, Persians and Romans. It was the official headquarters of the Roman proconsul of Asia Minor during the days of the Apostle Paul. As one of the twelve Ionian cities it was said to be the metropolis and the grand emporium of Western Asia on account of its fine general location and its convenient and spacious harbor. It was located on the extreme western border of Asia Minor where the Cayster river runs into the Lydian ocean that leads out into the Ægean sea.

One of the Seven Wonders of the ancient world was located in Ephesus—the famous temple to Artemus or “Diana of the Ephesians.” It was begun in 650 B. C., and finished after one hundred and twenty years. It was burned B. C. 356 the night on which Alexander the Great was born. A second and more magnificent temple, universally recognized as the largest and most perfect model of Ionian architecture, was erected which lasted till 262 A. D., when it was destroyed by the notorious Goths.

The brief story of the introduction of Christianity into Ephesus as related by Luke in the Acts of the Apostles is as follows: “And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied. And the men were about twelve.” (Acts 19:1-7).

Paul spent altogether about three years in Ephesus. He preached, argued, disputed, visited from house to house, wrought miracles, conducted revivals, had a great bonfire in the street where fifty thousand pieces of silver worth of books of curious arts were burned, raised a riot and an uproar in the city which lasted for two hours during which time the multitude cried out as with one voice: “Great is Diana of the Ephesians!” After the uproar ceased, Paul called unto him the disciples, and embraced them, and departed into Macedonia. On his return trip he did not deem it wise to stop at Ephesus, but landed at Miletus a few miles below and sent for the Ephesian elders to meet him for a special conference. Paul’s tender farewell to these Ephesian elders constitutes one of the best speeches, the greatest charge and challenge in all the annals of the ecclesiastical history of the world. Let the reader turn to Acts (20:17-38) and carefully read this splendid address of the noted apostle. For in this great valedictory speech of Paul we find the keynote of the Epistle which he later directed to the saints at Ephesus and the faithful in Christ. “And now, brethren, I commend you to God, and to the word of his grace, which is able to *build you up* and

to give you an inheritance among all them which are sanctified.” (Acts 20:32).

Hence we have entitled our comment on this particular book of the New Testament Trail—*Paul Edifies the Ephesians*. It was written from Rome during the first imprisonment of Paul. The date of the Epistle was about 62 A. D. Tychicus was his faithful amanuensis. Sublimity has been the one word used by different exegetes and biblical erpositors to characterize the content of this famous prison epistle.

Reason dominates in the book of Romans, corrective, constructive criticism prevails in the Corinthian epistle, Argument, persuasion and diplomacy appear in the letter to the Galatians and sublimity soars in the rare and highly-praised epistle to the Ephesians. It is at once the contribution and consummation of Paul’s mature experience as the pre-eminent apostle of primitive Christianity.

Some commentators see in the Epistle the ground, the course, the aim and the end of the church of the faithful in Christ. Others claim that the glory of the church militant is the central theme of the Epistle. It is a rare combination of the theological and ethical. The feature of the personal letter is lost in the lofty religious strain of a powerful spiritual message. Hence the sundry salutations and congratulations common in most of Paul’s communications are lacking in this letter.

Owing to the fact that so many rich and rare truths appear on the pages of the epistle it is exceedingly difficult to point out any particular one as the paramount issue in the Pauline Epistle. Different things have been emphasized by different writers. One thing certain, Paul does not set forth the mild milk of the gospel for untutored babes in this Epistle. He rather presents the strong meat of the gospel for the edification of the saints at Ephesus and the faithful in Christ. As we follow the trail through the fair fields of this famous Epistle we find as many as six prominent features of the book. We will now proceed to discuss them in order:

1. *The mystery.* In the true and proper sense of the word Paul himself was a mystic. It is generally understood that the Greeks had some sort of a social and religious cult known as the mysteries. Paul, be assured, did not borrow any of his religious ideas from the Greeks concerning the great gospel mystery which he mentions no less than six times in the Ephesian Epistle. On a certain occasion Christ rejoiced and thanked the Father that he had hidden “these things” from the wise and prudent and revealed them unto babes. (Luke 10:21). Paul proclaimed the same thought to the Corinthians when he said: “We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. (1 Cor. 2:7). But after the mystery which, for ages was not made known unto the sons of men, was finally revealed unto the holy apostles and prophets by the Spirit, Paul could say: “If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” (2 Cor. 4:3, 4). Six times Paul mentions the word mystery (Gr. *mysterion*) in Ephesians. He claims that the aforesaid mystery was made known to him by revelation. He exclaimed: “This is a great mystery: but I speak concerning Christ and the church. (Eph. 4:32). He finally requests the Ephesians to pray for him that he might open his mouth boldly to make known the mystery of the gospel. The fact that he dwelt on the word mystery from the first to the last of Ephesians proves that this was one of the things he wished to em-

phasize to the saints at Ephesus and the faithful in Christ. The mystery, according to Paul, was not made known in other ages. He declares that it was hid in God from the beginning of the world. (Eph. 3:9). What then was this mystery? It was the summation, consummation and mobilization of all things as one in Christ, both which are in heaven, and which are on earth. (Eph. 1:9, 10). This gathering and ingathering included the Gentiles as joint-heirs and fellow-citizens with the saints and of the household of God. (Eph. 2:19; Eph. 3:6). Hence the mystery, preached and proclaimed by the Apostle Paul, included the universality of the atonement and the impartiality of the gospel. The gangplank of the promise of the glorious gospel, therefore, was thrown out to the entire Gentile world. The crown of the Second headship of the human race, redeemed and restored, was to be placed upon the brow of Christ, the King of kings and the Lord of lords! No wonder Paul desired prayer that he might speak boldly and make known the grand and glorious mystery of the gospel.

2. The next thing emphasized in Ephesians is the Grace of God. Some one has called the letter to the Ephesians, the “Epistle of the grace of God.” We must admit that grace in all the fulness of its many charms stands out in bold relief from frontispiece to finis in the Epistle to the Ephesians. If I count correctly the word grace occurs no less than twelve times in this wonderful Epistle. Hence the “Epistle of the grace of God” is not a misnomer for the far-famed Ephesian letter.

Possibly the best definition of grace ever given is the one offered by that marvellous man, Dwight L. Moody. He defined grace as “unbounded love, undeserved kindness and unlimited mercy.”

No wonder Paul in this Epistle and in all of his writings majored on grace when he could exclaim to his Corinthian critics—“What I am, I am by the grace of God.” If any one cares to look up the twelve references to grace in Ephesians, he will find them as follows: Eph. 1:2; 1:6; 1:7; 2:5; 2:7; 2:8; 3:2; 3:7; 3:8; 4:7; 4:29; 6:24. Grace used twelve times graces the Pauline Epistle to the Ephesians and the faithfuls. Paul starts the letter, after a very brief introduction, by saying, grace be to you and closes the letter by saying, grace be with all them that love our Lord Jesus Christ in sincerity. He begins with grace and ends with grace. He speaks of the riches of grace; the glory of his grace; the exceeding riches of his grace. The original here is *hyperballon ploutos*, which is a very strong expression for superabundant riches. He speaks farther of the gift of the grace of God. Grace so far from making its possessor feel proud and haughty constrained the eminent Apostle in the depths of humility to say: “Unto me who am less than the least of all saints, is this grace given.” (Eph. 3:8). But the rare sparkling gem of all the sublime literature on grace in this Epistle is the soul-reaching climactic statement: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast.”

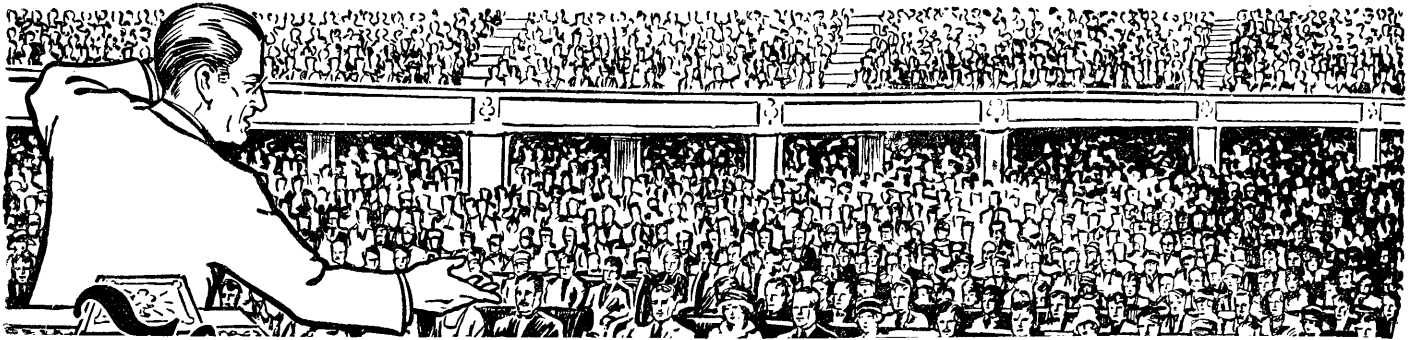
(To be continued)

## Grace Before Meals.

The same grace repeated time after time often becomes so commonplace and mechanical that we are prone to forget its real meaning. “Grace Before Meals,” is not the product of one mind, but the assembled expressions of many devout servants of God. There is an appropriate grace for every day in the year. This little book has been used very effectively in teaching the different members of the family to say grace. It contains 167 pages, is neatly printed and bound. Price 50c.

PENTECOSTAL PUBLISHING COMPANY





## EXPANDING HORIZONS.

Rev. Percy F. Ashsr.

"I have seen the Lord." John 20:18.

**E**ASTER is not an argument: it is an announcement. "Now is Christ risen from the dead." It is not a theory: it is a fact! The synoptic writers were not actuated to prove a thesis, nor yet to foist a fake on the world. They were moved to record the evidence and to state the truth. "Crucified, dead, and buried; the third day he rose again." There was the empty tomb, to guard which an extra band of soldiers had been assigned. There were the Post-Resurrection appearances. There was the unchallenged testimony of Mary, "I have seen the Lord."

Easter is inevitable! Human ingenuity fails us when we try to conceive of any other climax to the Master Life. The enemies of Christ had plotted and planned to do their worst. Helped in part by the weakness of Simon Peter and the treachery of Judas Iscariot they "got their man." But it was not the Christ! The purposes of God cannot be defeated. Good must ultimately triumph. The enemies of Christ found themselves burdened with a corpse—but it was the corpse of Judas, their fellow-conspirator. For Christ had risen: no tomb could hold him. "The mills of God grind slowly, but surely." God has the last word in all the concerns of life. He who in his greatness created the universe, in his goodness controls it. Therefore, Easter was inevitable. It is Jesus, not Judas, who decides the final issues of life.

Easter is inexhaustible! The human race will never outgrow nor neglect this faith-inspiring festival of life. For it speaks about death, life, and the resurrection, the three most tremendous words in human speech. These are the three problems upon which men most eagerly crave light. They baffle reason, they transcend our human powers.

"There's a deep below the deep,  
And a height beyond the height,  
And our hearing is not hearing,  
And our seeing is not sight."

The human race will never outgrow Easter for it is the only light man has in his gropings for immortality.

Easter is indisputable! Despite the feverish activity of the skeptics and agnostics, the evidence of Mary remains intact. "I have seen the Christ." Mary had been subject to a transforming experience which had resulted in expanding horizons. "I have seen—THE CHRIST." Life had indeed been changed for her. So was it with the disciples. The Gospel records were not written to prove the Resurrection. The facts speak for themselves and are impressive. If Jesus Christ did not rise from the dead, then what did happen? Something happened! The gloom, the utter abysmal despair of Good Friday, changed suddenly to the indescribable joy of the third day after. The first day of the week, the Lord's Day, became primary. Something transpired: the defeated companions of the Christ became the messengers of a flaming evangel. Jesus rose from the dead on the third day: and that is the reason they all

give. Horizons were bursting—expanding! The outlook of human life had been changed! Christ had risen from the dead!

"I have seen the Christ!" "Christ is Risen!" "Christ is alive for evermore!" Life—throbbing, expansive, pulsating—is the foundation of our Easter Day joy. Since that first Easter morn we are confident that it is no mere sentiment or fancy which leads us to see in the reviving life of grass and tree and flower the parable and prophecy of immortality. The God of the Gospel is the God of nature, and for those who cannot read, or who, reading, cannot understand, he writes out each year in the death and revival of the green things of earth, the story of a coming springtime that shall never fade. As one has said, "through the sight of the clean-washed earth and fresh blue sky, and the sound of singing birds, he puts new pulses of life even into those who are growing old; so that in the aged we often see a bright hopefulness of outlook and gentleness of judgment, and a willingness to make new beginnings, which we look for in vain in those who still plan to do much in this world. Christians are invincible optimists, often almost against their will. They are impelled to feel that winter cannot last, that new buds must sprout on the ice-covered branches, that flowers must spring up through the snow. To them the grave itself is but the gate of Life."

The yearning and faith in immortality are as widespread as the human race. Purer and stronger has it grown with the passing centuries. And it is not the mean minds among mankind, but all the world's greatest and noblest upon whose lips it has uttered itself with the surest notes of hope. You read the Egyptian Book of the Dead as it speaks to us across six thousand years of time. You sit at the feet of Plato, and watch his keen intellect applied to the subject. You listen to the eloquence of Cicero discoursing upon it. You are lifted up by the grand strains of the poets—Dante, Goethe, Wordsworth, Tennyson, Browning. And above them all you hear the ringing note of Jesus of Nazareth. They are all convinced about immortality. And whenever we find a man disclaiming the desire for more than the life allotted to him here, even that pathetic protest betrays the same yearning.

"Whatever crazy sorrow saith,  
No soul that breathes with human breath  
Has ever truly longed for death."

"'Tis life whereof our veins are scant—  
O life, not death, for which we pant—  
More life and fuller that we want."

Doctor F. B. Meyer quite frequently introduced in his sermons and other public utterances the story of a boy flying his kite. A man passed him as he lay upon the grass and said: "How do you know that you have not lost your kite? You cannot see it." To which the boy made answer: "I brought it here on this common, I saw it go up and I know it is there, because I can feel the pull." Even so in all generations men have felt "the pull" of life eternal and have been satisfied

by the assurances which they have received direct from God himself.

### THE LIVING CHRIST.

Our present-day belief in immortal life is based entirely on the life of Christ. On the third day Christ rose from the dead and his word of assurance to his followers is: "Because I live, ye shall live also." Our Lord did not create the hope of immortality: he confirmed it. Centuries before a man groping in the darkness of doubt cried: "If a man die, shall he live again?" Yet the Shepherd-King, dwelling among the hills of Galilee, realized that he was a creature of eternity: "Yea, though I walk through the valley of the shadow of death I will fear no evil: for thou art with me."

When Christ came to earth men were still asking the oft-repeated question: "Is there another life?" So he offered himself as the answer to men's questions and the ultimate satisfaction of their needs. To the perplexed sisters in the Bethany home he said: "I am the resurrection and the life." When the people of Galilee evermore sought the bread of life, he answered, "I am the bread of life." To people distracted and torn by doubt, not knowing which way to turn, nor what to believe, he said, "I am the light of the world." To Thomas who complained that he did not really know the way to God Christ said: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." To Philip who asked for a glimpse of the Father so that the hearts of the disciples might be at rest the Lord said: "I and My Father are one." That was Christ's method. He always offered himself as food for men's souls, and as the final satisfaction of their needs. The answer to men's cravings and questions was to be found, not in abstract doctrine, but in him. "I am the resurrection and the life," "He that liveth and believeth in Me shall never die." The Life which Christ gives to us is to be like his own: eternal, divine, and deathless, for death cannot touch it. Our final satisfaction is in Christ.

"Thou O Christ art all I want,  
More than all in Thee I find."

Belief in Christ whereby we ensure the real Presence of Christ in our lives is the only means for the redemption of human life. Easter in the Church Calendar is of little or no avail without a perpetual Easter in the soul of the Christian. It was the Risen Christ who said: "Lo, I am with you alway, even unto the end." That is the "Real Presence"—Christ *with* us, and Christ *in* us.

But is Christ vividly present among us today? Is his Presence discernible in the world and in the Church? Have we as Christians, both individually and collectively, lost the secret of speaking power into strengthless souls and of rousing the spiritually dead from their deadly indifference and fatal carelessness? Dr. Telford says: "The contrast between the vivid joy and spiritual mastery which characterized the Church of the first century and the comparative slackness which marks the Church of the twentieth is due to the sadly diminished sense of the presence of the living Christ." *The spir-*



ital power of the church depends upon the vitality and vigor of its spiritual experience. And our spiritual power as units in that Church depends upon our possession of the presence of the Abiding Christ in our lives. "I have seen the Christ," said Mary. The Lord is present indeed in the hearts of those who truly seek and follow him. The eternal question therefore is, "Have we risen with Christ?" If we have then we can say with Clement of Alexandria: "He has turned all our sunsets into sunrise."

On Charles Kingsley's tomb in Eversley churchyard are these words: "*Amavimus: Amamus: Amabimus*"—"We have loved: We love: We shall love." So may we look into the bright future where one day the love of God shall completely encompass our incomplete loves and lives.

"I have seen the Christ"! With the eyes of faith may we too see him this blessed Eastertide!

"As Mary, last to leave the tomb bowed down with grief and woe,  
Was first to greet her Risen Lord and wondrous tidings tell,

That he who died upon the Cross with thorn-crowned head bent low,  
Had burst the prison-bars of death! He lives and all is well!"

As Christ has risen and opened wide heaven's gates, so man shall rise.  
"He lives! Awake! Rise from the dead and Christ shall give thee light!"

## Florida Holiness Camp Meeting.

JOSEPH H. SMITH.



HIS seems destined to be a permanent affair and to become a strong and telling factor in the Movement. The season at which it is held makes it possible to secure classes of workers that are

usually booked up ahead for summer months and, at the same time, to gather together large numbers of winter tourists who have leisure to attend and further such a meeting.

After some richly blessed experimental sessions held elsewhere, they now have secured a ground of their own, in most eligible location, and with already a splendid tabernacle and a good start at other equipments; and this, too, without embarrassing debt. (And these grounds have been secured with a permanent tenure for the holiness ministry: for if, on any account, the Florida Association should ever cease to function, the property then is to revert to the National Association for the Promotion of Holiness).

Lakeland is a beautiful, substantial and progressive city of some 20,000 population, combining both ample and manifold attractions for tourists, and excelled business interests of a permanent character in one of the better citrus sections of Florida. The camp ground of a few acres is at the south line of the city only two miles from the post-office and business center, and facing one of the main paved highways. Besides having from the start local interest and favor with some support from the people of Lakeland and vicinity, it is within a 35-mile radius of twelve other towns, including the city of Tampa, and all of these were somewhat represented at this, the first camp meeting held here. Tourists from many points were present—some from as far north as New York, Maine and Canada; others as far west as Michigan, Illinois and Iowa, while the south was represented from the Carolinas, Tennessee, Alabama, and Mississippi; the state of Georgia had so many from Atlanta, Macon, etc., as to make the Lakeland camp seem to some of us almost like an annex to our great and much beloved Indian Springs camp meeting. Coming and going we must have had fifty or sixty preachers in attendance; and at one night's service we saw thirty of these behind the altar at one time.

The meeting was truly and thoroughly interdenominational. Methodists, both North and South, did probably predominate as to numbers—and the Methodist College here at Lakeland was in evidence; but Baptists and Friends, Nazarenes and Presbyterians, some Pilgrims and others were there, all in such unity of the Spirit that neither sectarianism nor comeoutism, nor any proselyting nor calling of the church "Babylon" could be heard or seen or felt.

All interests of the Holiness Movement were reorganized—its different Missionary Associations, schools, colleges, papers and books all had a place and some mention. *Immediate Evangelism*, however, was from first to last maintained as the main and immediate, imperative business of the meeting; and morning, afternoon and night the issue was pressed for conversion of sinners and the entire sanctification of Christians.

We have a good platform force. Besides a number of volunteer singers, Brother and Sister Wells, of Taylor University, had charge of the music, and in this they were strongly reinforced with a good orchestra under the leadership of Brother Lilly and his wife who have charge of like work at the Indian Springs Camp.

Commissioner Brengle, of the Salvation Army, was present the last three days, and not only brought precious, helpful messages from the Word, but was untiring night and day in personal work with seekers at the altar and in private interviews with persons in difficulty about their souls and their missions. Our School of Prophets is nowhere more eagerly or more enthusiastically maintained than here at its first holding in Florida. It was held each morning from 9 to 10, and the facilities and conveniences are most excellent for the purpose. An average daily attendance of from one hundred to one hundred and fifty to increase, and instead of omitting a Saturday session, the interest and demand for this was so strong it proved the biggest and best of all.

Brother Joseph Owen, of Fletcher College, and the writer, preachers and leaders of the evangelistic work throughout the entire meeting, followed in alternate succession.

All of the meetings of this camp were signally owned and blest of the Holy Spirit. At some of the services there were unusual demonstrations of his presence in the ministry of the truth, and tremendous movements of his power in the altar services which followed, and a few extraordinary occurrences. At one Sabbath morning service the preacher was interrupted four different times by persons rising in the congregation to testify they did then and there appropriate the promise and receive the blessing of a full salvation.

Several revivals in different parts of the area were planned and announced to immediately follow as results of the camp meeting. Rev. Brother Haines, who attended the camp throughout, and brought a blessed message one afternoon, opened up at once a revival in the Free Methodist Church of the city. The presiding elder of the Methodist Church, South, brought one of the early messages from the text: "Go on unto Perfection." The Southern Methodist College located at Lakeland, had Brother Owen come to address their Chapel service once, and the writer spoke to 900 in the high school chapel on another day. The whole camp meeting was conducted without controversy, censoriousness or compromise; and the confidences and co-operation of the churches and the community were very largely evidenced.

Finances felt somewhat of the depression everywhere prevalent, yet the corps of workers were all cared for as well as at many of our older meetings in the North. Current expenses were all met. A good dining hall and lodging house that had been built in time for the meeting, were paid for and \$1,000 was secured for a Workers' Cottage, and all the furnishings for same pledged.

Brethren and sisters of the Association and the holiness preachers and people, generally, "had a mind to work." The peace and unity and self-sacrifice which prevailed from first to last, doubtless had much to do with securing the blessing of the Lord upon the meeting, and the favor of the people upon the enterprise.

To reach a still greater number of tourists, it is planned to hold the camp meeting a fortnight earlier next season. Brother Butler, of Cleveland, Ohio, and Brother Babcock, of Los Angeles, Calif., have been secured as preachers.

Brother Henry C. Morrison seems esteemed as an abiding personality here; and his necessitated absence was deeply regretted. Upon the first Sabbath, by a rising vote, the congregation directed a telegram to him expressing thanksgiving for his improvement in health, prayer for his complete victory, and congratulations for his birthday.

## Now Is The Time Of Revivals.

REV. T. M. ANDERSON.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:21.



AMONG serious minded persons the question is often raised, "Has the day of revivals passed?" It is apparent to all that it is difficult to have a revival in this day. Looking at prevailing conditions in this age one is likely to see little hope that there will ever be a revival of far-reaching proportions; but looking into God's Word we see that now is the time of revivals.

(1) What is a revival? Can a revival be defined in terms that have their support in scripture?

The text contains the definition of a revival. It is a time when persons call on the name of the Lord for salvation. A revival is an awakening to a conscious need of salvation from sin. It is a time when persons are made to feel they are sinners before God. It is a time when under deep conviction men call on God for forgiveness and cleansing. The proof that such is a revival is found in what resulted from Peter's sermon at Pentecost. Under deep conviction the people cried out, "What must we do?" Lashed by an awakened conscience, moved upon by the Spirit in conviction, they cry for instruction as to what must be done to rid their souls of guilt. This is the time Joel said would come; a time when men would call on the name of the Lord. Such a season is a revival in the true sense of the word.

(2) Now is the day of revivals.

Since we have considered a definition of a revival, the next question that would arise is whether such an awakening resulting in a calling-on God for salvation can be produced in this age. In the text we find the reply to our inquiry, and a support to our faith for revivals. "It shall come to pass." Mark these words as prophetic of something that shall come to pass. A time to come in which God should grant repentance to all is indicated by the "Whosoever." The text also shows that there would be a calling on the name of the Lord during this time. Thus a time of revivals was prophesied by Joel. Now Peter sees that Pentecost brought about the fulfillment of this prophecy, therefore this is the time of revivals because it is the Day of Pentecost. The Day of Pentecost is a dispensational day. It is like a mighty arch which rests one end on the day when the company in the upper room were filled with the Spirit and rests the other end on the "Great and notable day of the Lord." Between these two points is the dispensational day of Pentecost.

(Continued on page 9)



## Going to College?—

### Asbury Welcomes You.

BY DR. L. R. AKERS, PRESIDENT OF  
ASBURY COLLEGE.



As the fortieth year of Asbury College draws toward its close, friends of this world-wide institution will naturally be thinking of the coming year and what it may provide toward the upbuilding of the great body of cosmopolitan youth that will assemble within its walls on September 17th.

First of all, it will be well to state that Asbury College is an "A" grade institution, so recognized by the Kentucky State Department of Education and by the University of Kentucky. It is a member of the Association of Kentucky Colleges and Universities, and, as far as we know, its credits are universally recognized in all the universities of our nation.

The excellence of the scholastic work in Asbury College is known and widely approved in educational circles. It is an administrative policy to strengthen each department as the need develops. We are pleased to announce that next year the teaching force of our Department of English will be happily augmented by the addition of Miss Eathel Doddridge, who comes to us from Greenville College. She is well on her way toward the doctorate, and her deep spirituality, charming personality, and splendid ability will undoubtedly greatly endear her to all who come within the sphere of her influence.

Each student, upon entering next fall will be assigned to a Faculty adviser who will not only aid him in the selection of his courses, but who will assist the student to adjust himself to the details of his new college life. He will also be happy to confer with the student concerning any problem which may arise in his college life.

The institution seeks, as far as possible, to make adequate provision for students who desire to take pre-professional courses, such as pre-medical, pre-engineering, or teaching. These will have special consideration in the matter of their curriculum.

We are particularly desirous of presenting to the friends and constituency the excellence of our special departments and schools.

We believe the Conservatory of Music in Asbury College to be the largest in the State at the present time, and the excellence of its work has been commended by national musical authorities. The work in Piano is headed by Miss Ridgell and Mrs. Conrad, two master pupils of Percy Grainger and Joseph Lhevinne. Their methods and technique are of the highest and their pupils are able to hold their own wherever they go.

The new Department of Pipe Organ is very ably superintended by Mrs. Robert Peniston, who is not only a graduate of the Asbury Conservatory but of the Lexington College of Music. She has had also extensive training in the Chicago Conservatory and has been a special pupil under the world-famed artists, Vidor and Dupre, in Paris. In addition to practice organs, pupils in this department have access to the great four manual, sixty-two stop, Austin organ, which is unsurpassed by any instrument in the State and is one of the largest in this entire section. The training given in this department will fit many of our young people to be church organists throughout the nation as well as give them a cultural development and appreciation of this divine art which will greatly enrich their lives.

Mrs. Suzanne Schulze, who for several years has given able and conscientious ser-

vice in the Department of Voice, has felt it incumbent, on account of family duties, to resign her post. Negotiations are now being made to secure an outstanding teacher of Voice who has had four years' experience in the famous Westminster Choir under the superlative teacher, Dr. Williamson. This department will doubtless be enlarged and a host of youth instructed not only in the regular training of the voice, but special emphasis will be given to the matter of training Gospel leaders of song.

The Violin Department is directed by Prof. Albert Smith, who is himself very proficient in the use of this instrument and who, in his instruction, follows the methods of some of our leading masters. Prof. Smith also conducts the college orchestra, which is a very efficient organization and contributes a great deal to the development of musical appreciation in Asbury College.

Asbury College has just cause to feel great gratification over the development and renown which has come to its School of Fine Arts. Miss Vivian May Norris is indeed a great teacher. She is a member of the International Art Students League, a member of the Royal Scottish Academy, and her works are to be found in the Metropolitan Museum of New York and will be exhibited in Paris and also at the World's Fair in Chicago in 1933. The past year our institution was admitted to membership in The Credited Art Students Association. The work of our art students was exhibited for the first time this year in the Boston exhibit hall and our school was given first honorable mention and the Great Horn Cup, this being the first instance in the history of the organization of such an honor being given to a school just entering the Association. Though many flattering offers have come to Miss Norris, because of her love for the institution and for the Christian idealism found here, she has consented to remain with us for the coming year and fortunate indeed are those students who will begin the study of Fine Arts under her superior direction.

The Speech Department is one of our strongest schools, offering one of the seventeen majors included in our curriculum. The latest methods have been introduced under Professors Gray and Corley, who are not only themselves artists in this field, but expert technicians as well. Special attention is given to the speech and platform training of ministerial students. The courses which are offered in Speech are, indeed, among the most developing which a college student may elect. He is taught mental alertness, keen perceptions, artistic literary interpretation, bodily poise, and all those things which are so necessary to the effective speaker.

The Department of Home Economics grows in importance year by year. The equipment of this department is very up-to-date, electrical appliances being used throughout. The most thorough training is offered. The study of Home Economics is gaining such importance that the demand for high school teachers of this subject is the largest at present of any subject. To meet this demand, Asbury College is planning to enlarge the department for the coming year and soon will offer a Home Economics major.

Indications now are that the entire facilities of the school will be taxed to accommodate the students who are planning to come next year, and we would suggest that those who have not written, but who may be thinking of enrolling next September, make reservations at the earliest possible moment.

Freshman Week activities will begin on September 17th. For additional information address Dean W. B. Hughes, Asbury College, Wilmore, 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.

### Still "Pottering" Around.

The readers of THE HERALD will remember that when the evolution trial was going on in Dayton, Tenn., a Rev. Doctor Potter, pastor of a Unitarian Church, was brought to Dayton as a witness and speaker to counteract the influence of Mr. Bryan, the great champion for gospel truth.

It will be remembered that modernistic clergymen enjoyed their flings of criticism of Mr. Bryan, and their sympathetic attitude toward said Potter. This is the same Potter who had the debate with the late Rev. John Roach Straton, the defender of the old faith, pastor of Calvary Baptist Church, New York City.

At the time the public press and your brilliant modernists lined up with this Potter in criticism and ridicule of Dr. Straton, who has since gone away in peace to his reward with his Master. Now it turns out that Potter has evolved into an atheist, denying that there is a personal God, and has organized a "new" religion called "Humanism." He has also organized a congregation for the promulgation of his atheistic teachings. It would be interesting if many of our modernists could be drowned out of their holes and forced to publicly confess their full creed of unbelief. If they should, many of them would be no longer supported by any organized Christian church claiming to preach an evangelical gospel.

The face of modernism is turned toward the dark, dense wilderness of unbelief. It will be confessed, generally, by them that they have as yet reached no positive conclusion as to what they believe. They have many don't believes, and but few do believes. In Methodism modernism is tremendously expensive. They are largely to blame for the loss in membership and money for the support of the great and important work of the church. The time has come for the good old Methodist horse to kick up until all of these modernists are thrown out of the saddle. They are very fond of the saddle and hang on to it with great tenacity. H. C. M.

### Easter is Approaching

And it is just the time to place a nice edition of the Bible into the hands of young persons you are especially interested in. You will find that ninety-nine young persons out of one hundred will appreciate a nice edition of the Bible. They do not necessarily have to be Christians to appreciate the Bible, and on the other hand it may be the means of their becoming Christians.

We would call your special attention to a new Bible which has just been issued, which has type as large as this type you are reading, and it is self-pronouncing. It has the chapter numbers in figures and the chapter headings. The names of the books of the Bible appear on the outside margin, making it practically self-indexing. There are a large number of full-page colored pictures illustrating the most interesting stories in the Bible. There are also 64 pages of excellent Bible helps, including a guide for the daily reading of the Bible. It has red under gold edges, silk headbands and marker, is bound in a beautiful piece of genuine leather, lined to edge, stamped in gold on back and backbone, size 4½x6½x1 in. thick, making one of the most attractive Bibles on the market for a young person. We are offering it at a very special net price of \$3.00, postpaid. You may remit by money order, a check or three \$1.00 bills to The Pentecostal Publishing Company, Louisville, Ky. Your investment of \$3.00 invested in this way may reap a rich reward.

### The Real Kernel

Of the Sunday School Lesson is what most busy people are looking for, and to one who hasn't much time for reading and research, we do not know a better book to recommend than Torrey's "Gist of the Lesson."

This little book is a real convenience. In the first place, it contains an attendance record, a calendar, the Ten Commandments, the Lesson Text, then the exposition of the lesson in concise, but most helpful form. This little book will prove a source of real helpfulness, no matter how many other Sunday School helps you have. The price is only 35c, or 3 copies for \$1.00.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## OUR REPRESENTATIVES IN THE FOREIGN FIELD.

Below we give a letter from our Asbury Missionary Trio, Kirkpatrick, Crouse and Erny, who have gone to the Orient with one of our Evangelical Methodist League tents for a year in evangelistic services. Let every one who has contributed to this tent work, realize that they will have a part in the trophies that may be won through the ministry of these consecrated young men.

By the way, if there is any one who would like to contribute something toward our tent work, we shall be most grateful for such assistance, as we are now having to replenish our stock of tents for the coming summer. I believe it is yielding greater returns than anything for the amount invested.

Mrs. H. C. Morrison.

## ON BOARD SS. KOREA MARU, MARCH 8, 1930.

Dear Friends:

Just three days ago we stood on deck amid a colorful profusion of flying streamers, shrieks of whistles, shouted commands, and anxious farewells waved and shouted from ship and dock as the Korea Maru slowly drifted out of Los Angeles Harbor. Today we are about to cast off the lines that bind us to San Francisco the last American port that we shall enter for many months.

Mingled emotions surge over us as we move out from the pier, thread our way carefully through the harbor, and glide past the Golden Gate. There is the thrill of joy as we go to new fields of service in his name. Minor chords play over our heart strings when we think of leaving our native country, glorious land of freedom, so blessed of God. Here we have mixed with kindred spirits; here we have shared our joys and sorrows; here the Master has forged our characters on the anvil of life; here God sought us, redeemed us, sanctified us, and walked with us. Praise his Name! As with our dearest friends, so with the land of our birth; we do not realize how much they mean to us until the hand of destiny has led us away from them.

With these emotions comes a still deeper one. The pain of parting with those whom we love. But this pain is softened by the sweet solace of their tender regard so beautifully expressed when we bid them farewell. We live again and again those precious moments as our ship floated slowly away. We see clearly before us anxious faces, some tear-stained, all concerned. We hear once more the last fervent "God bless you." We feel the influence of their prayers that follow us through sunshine and shadow. Truly God has granted us an abundant portion. We praise him for Spirit-filled friends who have made our mission possible, and we are most happy to now count the great Herald family among these for we know that many of you will also pray for us. Your confidence is of unlimited value to our work. Realizing that you depend upon us we must depend more upon God. Your love has added to our responsibility. It has and will drive us more to our knees, for here alone we find grace, wisdom and power to conquer through His Spirit.

Pray earnestly for us. As we are surrounded with heathen darkness there will be many problems that will take more than human understanding and strength to solve. Pray that the Holy Spirit will rest upon our ministry, so that as we preach, sing and testify, the great gospel of "Holiness Unto the Lord" will find reception in hungry hearts. Pray that many will find this wonderful Christ as Savior and sanctifier. We go in the confidence that you will not fail us here. Glory to His matchless name!

If you want our monthly travel bulletin please send your name to Miss Frances Black, 4961 Lemon Grove Ave., Los Angeles, Calif. It will give an account of our work in the Orient and is free of charge. Letters sent to this address will always reach us.

The Asbury Foreign Missionary Team,  
V. Kirkpatrick, B. Crouse, E. Erny.

## YUANCHOW, HUNAN, CHINA.

"The voice of rejoicing and salvation is in the tabernacles of the righteous." Psalm 118:15. "Bless the Lord, O my soul."

It is with great pleasure and thankfulness to God that we write you this letter. Since we sent you our last circular letter we could take into church fellowship through baptism 165 souls. That brings the number of those baptized last year to 278. Praise the Lord for this large increase. We thank you with all our hearts for your continual remembrance of us at the Throne of Grace, and for the help you send us for the Lord's work here. You see that the Lord has answered and that your offerings have been used for the salvation of many souls. God bless you richly for all you have been doing for us. We need your co-operation in prayer more than ever before. Surely God is working, but the devil is trying to hinder us very much.

At our out-station, Yuping, the communists are giving us much trouble. They have taken possession of our chapel and broken up the floor and burnt it. They have ruined everything in the chapel. The Magistrate, who is also a communist, wants to force us to return the chapel to the former owner. "If you have not done it before January 1st, I must see blood," he said. The preacher had to flee or he would have been put in jail. I wanted to go to see

the Magistrate, but when the Christians at that place heard it, they send an express messenger and begged me not to go, as it may cost my life. We have not returned the houses and will see how the Lord will answer our prayers. We pray on and we are sure the Lord has a great blessing in store for that place. "Rejoice in tribulation."

There is much persecution and suffering of our Christians at some of our other out-stations. But we see, that the more the Christians are being persecuted, the more the Lord is blessing at such a place. One man was very severely persecuted by his wife and brother. For seven months he went through everything you can think of, but he kept true to the Lord and now has the joy of seeing his wife, brother and wife, and his eldest son baptized. God has done great things in this family. Praise the Lord for it!

Very sorry to write you that a few weeks ago a big fire broke out at Pochow and our chapel and the house of the preacher burned down with all they had. Four Christian families also lost everything. The devil hates us, because so many souls are being saved. As he cannot find another way to hinder us, he burns down our chapel. Four out-stations have been burned down in two years. The Lord surely will help us and give us another place. Pray with us for this need.

Nov. 20th to 24th we had our yearly conference. Mr. Steybe from Changsha travelled for eight days to be with us as a speaker. Returning he had to travel 14 days to Changsha. He was five days with us and 21 days on the road. It was very hard for him to travel, and nearly met the bandits. He cared for a man who had been severely wounded by bandits, and hired a chair for the man. Besides Mr. Steybe we had with us Mr. Hutton from Panghai, who just came through by boat, but was willing to help us during the conference. We had a very blessed time at the feet of Jesus. In the evening meetings many souls gave their hearts to the Lord. 328 delegates had come from the out-stations. Some men and women walked from morning till night for three or four days, to be with us at the conference, and they had to use as much time to return home. But all went home rejoicing. There was much praying and singing in all the meetings. It is well said: "Something always happens when men and women get together to pray and sing the praises of God." Praise God, something happened in the lives of the delegates.

Our Chinese preachers are taking more and more the responsibility for the whole work. Besides Mrs. Becker and myself there are only three lady missionaries who are helping in the work. We have faithful and Spirit-filled evangelists and preachers here. Our Christians are also doing their best to help in the work. An old widow, 82 years of age, whose capital is less than \$1,000.00, offered \$500.00 to the Lord, saying, that she rather would give it now to the Lord, than to leave it for her heathen relatives after death. She handed me at once \$200.00 and the rest she will give as soon as she can get it. She is a very happy, dear Christian. The church is now taking care of all the expenses of the work and besides is paying half of the salary for 16 preachers and 4 Bible women.

Dec. 16th we could baptize here 74 souls. That was a great day for our Christians. Mr. Hayman from Chényuan, was with us and preached twice that day. The ceremony of baptism was entirely in the hands of the Chinese. Some of our big orphan girls wanted to be baptized. The day before the examination some of them had a day of prayer and fasting asking the Lord that he would make them fit for baptism. I wish you could see all the candidates for baptism. Many were old women over sixty or seventy years of age. There was joy, much joy in all the meetings. We want to go forward and hope to see many more souls saved this year. It is a joy for us to know that there are a multitude of friends who are holding us up in prayer as we go forward to face the evils and demons in this land. We need a strong spiritual backing, as without it we will be lost in this dark land. Pray a little often, than the year before. Let this year be a year of prayer for us and for you. Much prayer will make us strong in faith. Pray. Pray.

Because of the civil war which has broken out in many places the soldiers had to leave this place. But they are writing often to us. One asked for a Bible and hymn book, and others sent money for the Christmas decoration. We hope that the time will come that we can work again amongst them. Some of the soldiers who are now here are also coming to the meetings, and one of them has been baptized. For many months some 800 soldiers have heard the gospel and we are sure that his Word will not return unto him void.

The four Evangelistic Bands have done very good work. The women band has been used by God in a special way. Several hundred Bibles have been sold and some five hundred thousand tracts or booklets given away. This printed word will bring eternal fruit. At our out-station, Yushuan, we saw a woman always coming to the meetings, who had with her a little testament from which the cover had been torn off. We asked her the reason for it, and she told us, that she had found that book in a corner of a street with the cover torn off. She took it home with her and since that time has been reading it, and is coming to the meetings. She is one of the few women who can read.

At our out-station, Mayang, some soldiers had received the small booklet, "Avoid the wrong, follow the right." After those soldiers left, other soldiers came to the barracks. A secretary of the soldiers saw such a booklet in a dust-bin. He took it and read it. Soon he came to the preacher and asked for other books and now has given his heart to the Lord and was baptized a few weeks ago.

A boy, twelve years of age, gave his heart to Jesus. He is very bright and is always singing or praying. His mother was not willing to come to the meetings and prayed more than ever to the idols. But this boy prayed much for his mother and urged her to come to the meetings. One day the mother came to the meeting and said: "My boy does not give me any rest. He is always praying for me at home and urges me to pray, but I cannot pray. Please teach me how to pray, as I cannot stand any longer against my son. Write down my name, so that Jesus knows who I am. I will burn my idols." The boy is now very glad that his mother is going with him the way to heaven.

Our orphans are doing very well. The Lord is working in many hearts. Twenty-nine of them have been baptized last year. They were very happy at Christmas and were so thankful for all that friends had sent to us for them. They received many good and useful things. Many parcels with toys, pencils, soap, dolls, etc., have been received. Many hearty thanks to all who helped to make the children happy. The pictures and postcards were very useful. We used about 2,000 of them, including those for the out-stations. May God's blessing rest upon each contributor.

Again receive our hearty thanks for your interest and co-operation in the work here. The Lord has done according to his riches.

Yours rejoicing in Him,

Mr. and Mrs. Hermann Becker.

P. S. We are very sorry to have to give you the following information. Miss Klara Wegner was with us only two months when she had a severe nervous breakdown. She has persecutorial mania, jumped out of the window, cut her hair, and often we can only manage her with force. That is already going on for six weeks. There is no way to bring her to a Sanatorium. We have to pray her through. Pray much for her and for us. As soon as she can travel she has to go to Shanghai.

## SVENSON, TEXAS.

I am still on the firing line for God and souls. God gave me three churches in the Northwest Texas Conference of the M. E. Church, South. The greatest need of every soul is the Holy Ghost in sanctifying power to make sure and keep pure within.

In praying for an evangelist to preach for us through the spring revivals, God opened the way for Rev. Gerald P. Barnes and wife, of West Liberty, Ohio, a man filled with the Holy Ghost, who hews to the line on second blessing holiness. Any time that you brethren want a man who will go to the hard place and take little pay give Rev. Gerald P. Barnes the opportunity of glorifying God in your midst.

Yours for the salvation of lost souls and the sanctification of believers.

Rev. T. E. Scott.

## PRAIRIE CREEK, INDIANA.

I want to tell you about our good meeting we just closed. Our pastor, Rev. B. Mowery, had Rev. Ault from Washington for help, and the Killian boys sang. The Spirit of the Lord was manifested in wonderful power; several were saved. One man hadn't been to church for years, and was deep in sin; had a wonderful experience, his face fairly shone with God's love. They came from all churches and worshipped with us at the Methodist Church. Such a Christian fellowship flowed from heart to heart. We had seven additions, some went elsewhere. We hardly saw a place to close; it lasted over three weeks. I am so glad the people are waking up to the fact that they must be born again. I am still praising God for his wonderful love and saving and keeping power.

Yours in his Name,

Annie Liston.

## HELLIER, KENTUCKY.

The meeting closed out fine at Hellier, Ky. We had a fine meeting, about fifteen saved and reclaimed, and we organized a class. We had a church there at one time, but had fallen through.

We are now at Oak Grove in Pendleton county, the meeting has started off just fine. We are expecting to have a good meeting.

Rev. Wm. Kelly.

## KENDRICK, OKLAHOMA.

I am in the midst of a gracious revival at Kendrick, Okla. Crowds increasing and we are expecting a great victory here in Jesus. Conviction is on the folks. I find the footprints of Bro. C. K. Spell, whose brother, C. V., used to sing for me. I am expecting my greatest year in the evangelistic field. Feeling fine and my strength is renewed day by day.

T. J. Adams.

"A little while" for patient vigil keeping.

To face the storm, to wrestle with the strong!

"A little while" to sow the seed with weeping,

Then bind the sheaves and sing the harvest song!

—J. F. Crewdon.



## THE PENTECOSTAL HERALD

**PUBLISHED WEEKLY**  
Six Months in Advance .....\$0.75  
One Year in Advance ..... 1.50  
Foreign Countries ..... 2.00

Subscription Discontinued When Time Is OUT.

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Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

**PENTECOSTAL PUBLISHING COMPANY**  
523 South First St., Louisville, Ky.

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(Continued from page 1)

room of bar-rooms and over its bottle and glass, poured out its ridicule of the Holy Scriptures and its blasphemy against our Lord Jesus. The present infidelity realizes that such utterances awaken resentment, horror and disgust among the people. The old time infidel was looked upon as the most dangerous enemy to the church, the home and society, wherever he happened to exist.

The infidelity of today sits in the chairs of church schools and stands in many a pulpit with suave dignity, assumed scholarship, and an attitude of forbearance and patience toward people who believe in revivals of religion, who will go to altars of prayer weeping over their sins, trust in Christ for salvation, and arise rejoicing in a sense of forgiveness. They assume the attitude of smiling parents who enjoy and play with their children's faith in Santa Claus, knowing that by and by they will outgrow it all. Just so your modernists look upon the preachers and people in the church who cling tenaciously to the Word of God, and insist upon preserving its integrity and preaching its precious gospel, which is the power of God unto salvation.

I do not believe that the all-searching eye of God can find within my heart any sort of sinful hatred against any human being. If there is such thing in me, may God in mercy remove it from me. But I cannot remain silent while men in the church are destroying the faith of the people. We cannot be true to the God of the Bible and the Christ of the Bible and remain indifferent and silent.

If any delegate of the coming General Conference does not believe that there is much of modernism and a very friendly attitude toward the modernists, let him offer a resolution that a committee of men, tried and true, be appointed to carefully investigate the schools supported by the church, and ascertain whether there are teachings going on in these schools decidedly modernistic in tendency. At a time like this, when atheism is so defiant, when the laws of God are being trampled under foot, when there is hardly a book of fiction that is not skeptical in tone with reference to the religion of the Bible, when our state schools, many of them, are becoming centers of teaching destructive to true Christianity, when the people are disturbed and uneasy over the fact that many

annual conferences are losing, instead of gaining, in membership, would it be at all unreasonable to make a careful investigation of conditions of the schools supported by the church? But, as I have said, let such resolution be offered and at once there will be a howl of protest.

One sometimes wonders if Methodism in this country has any longer a system of doctrine which preachers are required to believe and preach. Is it true, or not, that the average preacher can preach most anything he chooses, from ape origin to a denial of the Virgin Birth of our Lord, and get by with it without protest or objection. The original doctrines of Methodism were fundamental in the truest senses; they rested upon a firm foundation of scripture, they appealed to the intelligence of men, awakened the conscience, touched the heart and brought the multitudes to Christ for salvation. There has been no change in these vital truths. There has never been a time in the history of the world when there was greater need for earnest preaching, than at this time.

We shall await with deep interest the coming of the General Conference which meets May 7, in Dallas, Texas, and feel the deepest interest in its action, and if it is made up of men who will favor and put into high and influential office the modernistic element, it is high time for tremendous protest and widespread revolt. Not against Methodism, or the God who brought it into existence, but against men and movements that are destructive to evangelical Christian faith and teaching, that combats infidelity of every kind and gives to the church and the world a saving gospel. We shall see what we shall see. Meanwhile, let God's people earnestly pray that the Holy Spirit may hover in divine mercy over this legislative body of the church, and secure the very best results possible.

## THE LORD'S HOLY PEOPLE.



It will be readily admitted that all of us who have found the sanctifying power of the Holy Spirit applying the fulness of the atonement provided in Christ are, in the nature of things, eager that our fellow-beings enter into the same blessed experience; that this gospel of full salvation from sin shall go throughout our native land and around the world. In order to accomplish this much desired end there must be a living, sanctified, Spirit-filled ministry to carry the good news.

The time has come in our country when an uneducated ministry labors at great disadvantage. God uses many men most graciously who have had meager school advantages, such men, however, are much more likely to be intrigued with false doctrine and led away into some sort of dangerous teaching than men who have been well trained under thoroughly educated, wholly sanctified teachers.

I have been down to the very borders of the spirit-world; undoubtedly, I have been brought back thus far in life, in answer to the prayers of God's people. If this be true, I have been restored, not for idleness and indifference, but for earnest and effective service. What better service can I render than that I should give God's sanctified people an opportunity to assist in the education of consecrated young men whom God has called to preach, and no doubt, looking to us as his wholly consecrated servants to assist them in their preparation.

I have a proposition that I want you to read with care and, if possible, comply with the request it contains. I thoroughly believe in giving the humblest of the Lord's servants an opportunity to assist in carrying forward his work.

We now have at Asbury College a well organized Theological Seminary with a splendid faculty of well educated, experienced, sanctified men who are of remarkable Christian character and able to give the best instruction in the theology which harmonizes with the Wesleyan interpretation of the Holy Scriptures on the subject of sanctification. There are a very large number of young men who desire to come to our Seminary, but they cannot avail themselves of the advantages of this excellent school without financial assistance.

Now for our proposition: I am earnestly desiring that a group of people who are willing to give \$10.00 per year, for five years, to write me giving name and address with their pledge. I desire another group who will pledge \$5.00 a year for five years to write me with their pledge. I desire another who love the Lord and his truth just as well, or better, than any other people, who will give \$1.00 per year, for five years, to write and give me address and pledge.

I desire responses from you as soon as convenient so I can report to Dr. Larabee, Dean of the Theological Seminary. This will enable him to confer with present and prospective students and make arrangements for the coming school year. You may send first payment, if you desire, when you read this appeal, but if you prefer, and it is more convenient, it will be alright to pay the first installment of the five-year pledge September 1, of the coming school year. You will notice that the time indicated for the first payment is five months away. I believe there is a host of HERALD readers who can, with no inconvenience, make the \$10.00 donation to this good work; that many others can accept the \$5.00 proposition, and a host of others the \$1.00 proposition. You will notice that the pledge is for FIVE YEARS, money to be paid each year by September 1.

My dear friends, I find from my travels and from letters pouring in to me, that there is a famine of the Word of God. Here is your opportunity! For the sake of our crucified and risen Lord, and his saving gospel, let a host of you respond to it at once. Let us pray!

Address me Arlington, Texas, until further notice.

Faithfully, your brother,  
H. C. MORRISON.

### Brother Buck's Tour.

Rev. A. D. Buck, of Florida, is going out on an evangelistic campaign in the near future which will take him to Kentucky, then to Texas; expects to be at Brownwood, Brownsville, Huston and Plainview. Brother Buck is known as a powerful preacher. Friends desiring his services anywhere along this line of march indicated should write to him at Green Cove Springs, Fla.

H. C. MORRISON.

### My Address.

Rev. J. T. Upchurch, of Arlington, Texas, who has charge of the wonderful Rescue Home at that place, has a comfortable cottage in the village of Arlington, not far from his own residence, which he is letting us have for some time, so Arlington, Texas, will be our address through the month of April and until May 7. I trust my friends who read the appeal I have been making for help for our theological students will address me at Arlington. Send in your pledge, and remember that we do not wish money until September 1. Of course, if it suits your convenience to send it now, it will be placed at once in the Savings Bank and will be drawing interest until school opens next September.

I am thankful to report a gradual, and I trust, permanent improvement in my health.

Faithfully your brother,  
H. C. MORRISON.



## OVERDOING THE THING.

MRS. H. C. MORRISON.



WE have heard it said, "The Devil sometimes overshoots the mark." This seems to have been done by the cigaret propagandists in their advertisements which have been meeting with the protest of the public to such an extent that they have had to change some of the phraseology in their advertising.

It is a great pity and shame that in their advertising the cigaret people insist and persist in using women's pictures in displaying their products; and it is a still greater shame that some women are willing to be thus displayed and advertised. One of the most outrageous and disgraceful things that has come to our society of late, is the fact that women have descended to the plane of "smokers," and thus encouraged the men to use them in exploiting their wares.

I remember what a thrill of horror came over me the first time I saw a woman with a cigaret in her hand. It was when we were aboard ship to London some seven years ago on our way to the Ecumenical Conference. I at once congratulated myself that I did not believe that American women would ever allow this custom to prevail among them, but alas, we find that the increase of cigarets is due to the fact that so many of our women have taken up the habit of smoking.

I dare not express my feeling when I see a young woman puffing a cigaret. It chills me with horror and saddens me beyond words to express that our own fair sex is allowing this habit to become more and more common among us. What are we coming to? What may we hope for the rising generation, when the brains of our young people are being ruined by the use of this debasing and pernicious practice.

Then we find that all sorts of schemes are resorted to to try to make a favorable impression upon the public; but we are glad to note that some of them have been brought to time about it, as will be seen from the following clipping for the daily press.

**WELL, THEY BROUGHT IT ON THEMSELVES.**

"Sometime since the cigaret business undertook to 'hijack' the candy business by extravagant use of the slogan 'Reach for a — instead of a sweet.' It was not long before the public protest endangered the broadcasting privileges of the offending manufacturer. The phrase had to be changed. Still it was insisted that cigarets were effective for keeping one slender and for reducing. In particular, a series of advertisements has been thrusting at men and women the offensive 'shadow' of the double chin.

"Now, however, comes the Federal Trade Commission, after an investigation of the whole matter, and declares that 'reduction of flesh in all cases will not necessarily result from the smoking of respondent's cigarets,' and that, therefore, the cigaret manufacturers must stop this unfair competition. This decision is based upon the hygienic, legal and ethical questions involved. So the cigaret people have made fools of themselves again.

"In addition, the commission has forced the cigaret people to admit that the signed endorsements of their cigarets were many of them 'fakes.' Many of the stars and athletes whose names were used did not use their cigarets, and a number of them do not use the 'coffin nails' at all. The cigaret-makers admit that they cannot prove that smoking is effective for reducing or for maintaining slimmness.

"Moreover, they have given occasion for a few discerning writers to make the point that certainly the cigaret puffed through all the courses from soup to nuts spoils the appetites of not only the smoker, but of all in his company. Could there be anything much more discourteous than that?"

Friends, let's use our influence to suppress this traffic of cigarets which will, in the end, mean the destruction of the young men and women of the country. Preachers, teachers, and everyone who has an ounce of influence should denounce this business and try to rescue our coming generations from the grip of such a nerve-racking and soul-destroying habit. There is nothing to commend the use of cigarets, and everything to condemn it. Think of the blight to the mentality, and the expense, not to say anything about the demoralizing effect it will have upon the moral life of the rising generations. I am glad that the people are agitating the question and hope they will keep it up until it shall be relegated to the land of "has-beens."

### NOW IS THE TIME OF REVIVALS. (Continued from page 5)

The day of Pentecost has not been passed nineteen hundred years, we live in its light and privileges now, and shall continue to do so until its close with the "Great and notable day of the Lord." It is during this time that God says men shall call on him for salvation. That means revivals are the rule, and not the exception. Whatever else scholars and students may say that Pentecost means, we know it means a time of grace for salvation from sin. It is God's last and greatest effort to evangelize the world. It shall be a time of salvation by free grace in the Gospel. It shall end with the Day of Judgment and certain doom of all who refuse to be saved upon the terms of the Gospel. The "Whosoever" does not extend beyond this Day of grace. It behooves every minister and Christian layman to put forth diligent effort to precipitate revivals now; for the night cometh when no man can work.

(3) There is an equipment for God's workmen to use in producing revivals.

We call attention now to the text in relation to its context. The revival under the apostles at Pentecost, and all that followed after as recorded in the Acts and Epistles, were produced by persons filled with the Holy Ghost. They had no money to finance a revival campaign; they did not organize a committee and canvass the city and community. They had no "pull" with the officials. They were not men of learning, nor did they use psychology and personal magnetism to move men. Their only equipment was they were filled with the Holy Ghost. They found that it was not by might or by power, but by the Spirit that revivals were produced. When we depend on any other thing than on the Spirit we are doomed to failure in any revival effort. You can have a stir, or a church-joining affair without being filled with the Spirit. But no one will cry to God for salvation, and unless some do there has been no scriptural revival. These men filled with the Spirit turned everything to a revival. Their miracles of healing were turned to salvation times. Their persecutions were made to precipitate a revival. Their simple sermons, which were mostly made up of Old Testament history were powerful under the Holy Ghost. God was using the weak things to confound the mighty. The weapons of their warfare were not carnal things; but spiritual things which were mighty through God in pulling down the strongholds of Satan.

God's method in producing revivals is to use a people that are Spirit-filled. Not just a select class, but all classes. The Spirit gave different offices, but to all he gave the same task—that of witnessing. Thus old men, young men, sons and daughters, house servants and maids in the kitchen were all to be filled with the Spirit, thus being saved themselves, and then thrust into the work of getting others saved. God will not use flappers, and cake-eaters, carnal church members, and infidel preachers to produce revivals. He can only use the Spirit-filled. These

Spirit-filled ones can have a revival of salvation in any place, at any time, and under all conditions. God will give them souls as proof of his faithfulness to his Word.

It must be remembered that the matter of revivals does not depend altogether upon the human agency; for there is a work the Spirit must do. He will convict of sin, of righteousness, and of judgment. This is something no man can possibly do. But God has promised that the Spirit shall join his work with that of the workers and thus furnish all that is necessary to produce a revival. Every minister should go into battle for souls with this faith in the faithfulness of the Holy Ghost. God is not indifferent to the need. He does not have to be begged nor plead with to save men, or to convict men of sin. A Spirit-filled soul can be assured of God's help at all times; no doubt should ever enter his mind, and no thought of failure trouble him. We are guaranteed of success in this day. God knew the size of the task before he began it. He knew how deeply sin was rooted in the nature of man; he knew how the enemy would withstand all efforts to deliver the race out of his power. But he has undertaken the job. This very fact assures us of success. God has made no provision for failure; every promise is one of victory. When he placed responsibility for the world's evangelization upon his servants he said, "Go ye into all the world and preach the Gospel, and lo, I am with you alway, even to the end." God is a majority in every case. God is now here, for Pentecost is here. The equipment for workers in the field is here, for we can all be filled with the Holy Ghost. The day of salvation is here. For the time is come that men shall call on the name of the Lord to be saved. This proves what we have said, that now is the time of revivals.

### Dr. Morrison's Last Book of Sermons.

The Christ of the Gospels is the title of a book of sermons by Rev. H. C. Morrison. This book contains ten sermons by the author. They are his best, clearest and strongest thought on vital gospel themes and have had a gracious effect upon multitudes to whom they have been preached. He treats the following subjects:

- I. The Christ of the Gospels.
- II. The Second Coming of Christ.
- III. The Modern Judas.
- IV. The Victory of Faith.
- V. The Fullness of Redemption.
- VI. Christ Destroys the Works of the Devil.
- VII. The Friendship of the World.
- VIII. How to Bring Sinners to Christ.
- IX. The Value of a Soul.
- X. The Fruit of the Spirit.

The type is large, clear and easy to read. The book is neatly bound and can be had of The Pentecostal Publishing Co., Louisville, Ky., at \$1.00 per copy. Send for this series of sermons. You will find them stimulating to your faith and a means of comfort to your soul.

### Notice!

After April 1, the address of Rev. and Mrs. H. C. Morrison will be Arlington, Tex. Let those interested make note of this change in address.

### Graduation Gifts.

At this season you have the opportunity of placing into the hands of young people a book that will prove a help and a blessing to them. We do not hesitate to recommend the following books in the highest terms.

- Trusteeship of Life, by Jordon .....\$1.00  
For boys or girls.  
Beautiful Girlhood, by Hale. .... 1.00  
For girls.  
The First Soprano, by Hitchcock ..... 1.00  
For girls or boys.  
Ideals for Earnest Youth, by Rowe ... 1.00  
For boys.



## OUR BOYS AND GIRLS

### THE TWINS IN THE BAG.

Many years ago I had a very large bag. A lady kindly invited me to stay at her house. When I reached it, her little twin boys, who were five years old, were astonished to see such a big bag, and asked what was in it.

So I opened it and showed them picture leaflets and other papers, asking them to help in taking them out, which they enjoyed doing very much.

When the bag was empty I asked the boys if they would like to get inside.

"Oh, yes, that would be fine fun," they said.

"Very well, get in then."

So one little fellow got in, and soon the other followed, but found it rather a tight fit.

Then I shut the bag and carried them about the room in it, while they laughed and shouted.

But when I put the bag down and told them to get out a difficulty arose. The boys had got into the bag, but could not get out again.

After a little struggle, one boy managed to pull his arm out, but he was still a prisoner and could not get free.

"Come, get out of the bag," said I. "You must not stay in. Get out; it will soon be dinner time, and you can not eat your dinner in a bag."

"Can't get out," was the pitiful reply.

So I turned the bag upside down and gently shook the two little fellows out on the floor, when they ran off to tell their mother all about it.

Now the lesson is very plain. Easy to get in, hard to get out! Easy to get into bad way, but hard to get out!

But more than that, the boys found it impossible to get themselves out. They got in of themselves, but needed some one stronger than they were to get them out.

They were in a sort of prison, and wanted a deliverer.

Oh, my dear children, do you not see a little picture of yourselves in this true story of the boys in the bag.

Have you not got into sin, and are you not little prisoners of Satan?

You cannot get out by yourselves. If you try ever so hard, you will fail.

But the Lord Jesus was sent by the Father on purpose to "proclaim liberty to the captives, and the opening of the prison to them that are bound."

Jesus is the great Deliverer. He can set you free. Confess your sins to him. Tell him that you cannot help yourselves, and trust him to save you.

He has died that you might live. He has been punished that you might be pardoned. He loves you, and longs to save you. Will you let him save you now?

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17).—The Life Line.

Dear Aunt Bettie: May a Mississippi join your happy band of boys and girls? I have light brown hair, brown eyes and dark complexion. I weigh seventy-five pounds, am five feet in height. My birthday is May 14th. Have I a twin? Am ten years old and am in the sixth grade. I am a Methodist, go to Sunday school every Sunday except when I am sick. Our pastor has gone to school to study different kinds of language. In the next year he will be ready to go to the foreign land to preach the gospel to all the sinners. His name is Rev. Walter Cross. I hope to see this in print for this is the first letter I ever wrote to you. Whoever guesses my first name I will write to them. It begins with an I and ends with an A, and has four letters in it.

Louaine Day.  
Rt. 3, Gloster, Miss.

Dear Aunt Bettie: Again I write to you and the cousins. I am a Christian girl and belong to the Pentecost Church. I truly thank God for his plan of salvation which will save

this world from sin. It has not been very long since I started to serve Jesus, just about a year. I was baptized the 8th of December, and received the wonderful baptism of the Holy Ghost New Year's night. I wish that every soul could have had that great experience with God that I had. Sinner folks, heed to that call, "Eternity is at hand." Now is the time to accept God as your personal Savior. I was sixteen years old Dec. 23rd, have gray eyes and dark brown hair. I will correspond with either boy or girl. I would certainly like to see this letter in print as I have written two and have seen neither in print yet. Cousins, write to me.

Claire A. Smith.  
Patoka, Ill.

Dear Aunt Bettie: My mother and grandmother have taken The Pentecostal Herald for many years but I have never written before. I think the Boys and Girls' Page is fine; makes you think there are still nice girls and boys left yet. Mama heard Dr. Morrison preach at a convention in Kewanee, Ill., three or four years ago. I wonder if any of the girls have a Christmas recitation. I think the name of it is, "Little Joe." It starts out

'Twas Christmas Eve at the poor-house,

And over a grudging blaze  
The wretched inmates shivered,  
Thinking of other days.

Sitting apart from the others,  
Watching the whirling snow,  
With blue eyes wide and haunting,  
Sat little orphan Joe, etc.

It is a beautiful piece and very pathetic. I surely would like to get it. My mother found it in some magazine years ago, that published poems, but lost it. I am sixteen years old. My birthday is May 21st. With love and best wishes to Aunt Bettie, the cousins, and to Dr. Morrison.

Velma McLane.  
Rt. 2, Bradford, Ill.

Dear Aunt Bettie: Would you and your cousins move over a little and let a Kentucky boy join your happy band of boys and girls. I am thirteen years of age, and in the eighth grade at school. I go to Bethel and my teacher is C. E. Hayne. I go to Sunday school most every Sunday. I am in the Junior Class. My mother is my teacher. I guess I will close and go to bed. I hope Mr. W. B. is gone to the movie when this arrives.

Say, Annie T. Browning, I guess your riddle to be the whale that swallowed Jonah. If I am right please write to me. I hope all the cousins will write to me as I like to correspond.

James Ervin Bowles.  
Rt. 4, Glasgow, Ky.

Dear Aunt Bettie: I have been intending to write long before now, but just never. I have been reading The Herald only a few months. I enjoy reading page ten very much. I use the stories to read to my Junior Christian Endeavor every Sunday afternoon, at our meetings. We all think they are fine. I am a member of the Baptist Church and I have a Sunday school class that I teach. I am also a leader of a 4H Club here at Turney. I am a Junior in Turney high school, am sixteen years old, have black hair and blue eyes. I live only one mile from school. I will not write any more this time, but if I see this in print I will write again. I will be glad to correspond with some of the other readers of The Pentecostal Herald in other states.

Beulah Flo Wescott.  
Turney, Mo.

Dear Aunt Bettie: This is my first time to write to you. I am twelve years old. I am in the fourth grade and I go to Whites Chapel Sunday school every Sunday and I get the (What To Do) paper. My teacher's name is Mrs. Brillie Bowles. I like her fine. I will close.

Virgie Humphrey.  
Glasgow, Ky.

Dear Aunt Bettie: I have written to you once before and here I come again. I thank you for printing my other letter, and I hope to see this one in print. Some of you know me. I received about twenty letters from different cousins and I am writing to several yet. I promised to write to some of them again through The Herald. I am about five feet and two inches tall, weigh 125 pounds, have dark brown eyes, long dark hair and, best of all, I am a Christian. Also I am seventeen years of age. Uletta Thompson, my middle name is Elizabeth. Some of the cousins ask for some more of my poetry. Here is another one of my poems.

### Let Him In.

God is good; God is true;  
God is a real friend to you.  
He is knocking at your heart's door;  
Let him come in and he will be yours.

You will never regret it along life's way.

That you live for him day by day.  
When in sorrow, trouble or in need,  
He is surely a friend indeed.

God gave his only Son  
To die for sinful ones,  
That we might have eternal life  
And gain a home with Jesus Christ.

You see he loved us so  
To let his only Son go,  
To the cross of Calvary  
To die for you and me.

Let him come in; he will be your friend,

All through life, unto the end.  
Let him in today, in to stay,  
And he will help you along life's way.

When you come down to die,  
He will still be by your side,  
Ready to help you to the other shore,  
Ready to guide you forever more.

So do as he says and answer the call;  
Let him come in and reign over all.  
You'll be ready to die or ready to live;  
He'll be yours and you'll be his.

Mary Woolums.  
Box 83, Eckerty, Ind.

Dear Aunt Bettie: May I join the band of happy boys and girls? My father takes The Herald. He is a Methodist preacher. I like to read the letters very much. My mother used to be in your class. I am a Christian. I joined the church April 18, 1929. I am nine years old. My birthday is October 9th. I am in the fourth grade. We study six subjects a day. I take music and expression too. I like them fine. I have brown hair and eyes. I go to Sunday school and church every Sunday. My Sunday school teacher's name is Miss Katherine Milliken. She is also my school teacher. There are thirty-seven in our room. I hope to see my letter in print. Here is a riddle. What is round as a cup, deep as a cup, but all the wide ocean can't fill it up?

Barbara Allen.  
Kuttawa, Ky.

Dear Aunt Bettie: Again I come to chat with you and all of the cousins for just a little while. I have written to page ten before but it has been so long I expect you have forgotten me. I have dark brown hair and eyes. My hair is long, wavy, and curly. I am rather large to my age. I will be sixteen years of age April 18. Who has my birthday? I am a Freshman in high school and like it fairly well. I take English, Algebra, General Science and Ancient History. I go to the Free Methodist Sunday school and church. I teach a class of little tots, both girls and boys. A Free Methodist Church building is being built here. Our pastor's name is S. F. Clarkson. We received The Pentecostal Herald today. Mama subscribed for it several years ago and thinks that she cannot do without it. I have been reading page ten which was very newsy this week. Annie T. Browning, I guess the answer to your Bible riddle to be a whale. Am I right? Now, can any one of you cousins answer my question? What was the soul of the whale? Rupalic Ruth Singh, of Naini Tal, U. P., India. I wrote you a letter last June or July. I saw your letter printed in one of the May copies of The Herald. I believe. I never received an answer. I thought probably you did not receive it. Dorothea Strimple, I guess your

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middle name to be Christine. Am I right? I have been enjoying the past two weeks with my brother and his wife. They live in Whiting, Ind. He does not get to come home but once each year. They are not Christians, but please pray that they will be soon. My sister and her husband live in Richland Center, Wis., and are pastors of the Nazarene Church there. They have two children, a boy and a girl. They only get to come home once a year also. Her husband's name is Ralph E. Rice, probably some of you know them. Bonita McDaniel, I would like to hear from you again. I would like to hear from all of you cousins. I will answer all letters I receive. Say! I had better go before Mr. W. B. comes home from gathering hickory nuts, for he will be very tired, hungry and greedy.

Helen Ludlow.

2812 Highland St., Eldorado, Ill.

Dear Aunt Bettie: Will you cousins move over and make room for a North Carolina girl? I enjoy reading page ten. My grandma gets it every week. I am nine years old. I was born June 12, 1920. Have I a twin? If so, please write me and I will answer all letters received. I have light hair and blue eyes. I am in the fourth grade in school. My teacher is Miss Shearer. I like her fine. I go to Sunday school every Sunday. I was saved and baptized a few weeks ago. Can you guess my name, it starts with L and ends with E? It has six letters. I hope Mr. W. B. is up town.

Virginia L. Brock.  
Winston Salem, N. C.

Dear Aunt Bettie: Will you please leave a chair for a Wyoming cousin to come in and join your happy throng? My mother takes The Herald and I enjoy reading it very much. I have light brown bobbed hair, have blue eyes, and a fair complexion. I am five feet, six inches tall and weigh about 135 pounds. I am fifteen years old and my birthday is Feb. 5. I think Fannie Scarborough is my twin, but would like to hear from anyone that wishes to write to me; and I will answer all letters received. I am a Sophomore in high school. I am very fond of music and so I play the piano and also sing. I have two sisters and one brother. Lucile Garrison, I think your middle name is Virginia. If I am right please let me know. I belong to the First Baptist Church of Basin. I go to Sunday school every Sunday. I am president of the B. Y. P. U. here. My middle name begins with E and ends with H. It has four letters in it. I wonder if anyone can guess it.

Thelma Phillips.  
Basin, Wyo.



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# SUNDAY SCHOOL LESSON

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

Lesson III.—April 20, 1930.

Subject.—The Resurrection of Jesus Christ. John 20:1-16

Golden Text.—He is not here; for he is risen. Matt. 28:6.

Time.—April 9, A. D. 30.

Place.—Joseph's tomb just outside Jerusalem.

Introduction.—Nothing new can be said concerning the resurrection of our Lord. Few questions have been so thoroughly discussed pro and con. All that can be done is to re-state and re-emphasize the facts. We bring forward a few interesting items.

1. Some have tried to get rid of the resurrection by denying that Jesus was dead when taken down from the cross. They contend that he fainted, and the disciples thought him dead; or that he only pretended to be dead. His resurrection was either a return to consciousness, or a pretended resurrection. Such assertions are so completely out of harmony with the character of Jesus Christ as to be beyond the possibility of belief by honest minds. Whatever one may think of him, no decently honest man would accuse him of lying. There is not so much as a shadow of evidence to prove such an assertion; while it raises a host of questions that its advocates would be ashamed to attempt to answer.

2. Jewish priests bribed the Roman guards to report that his disciples stole the body while they slept. That is so puerile as to call forth ridicule. If the guards were all asleep, how did they know who stole that dead body? Are we to believe that the entire guard went to sleep on duty when such an act meant certain death? There is nothing to indicate that they expected the Jews to attempt to bribe Pontius Pilate. That assertion is nonsense. It can only advertise the weakness and utter folly of its advocates.

3. "Pastor" (?) Russell of adulterous fame, says that the body of Jesus was either dissolved into gases, or that God is still keeping it hidden away somewhere to be finally exhibited as a "grand memorial." Some may think that sounds wise; but as far as we can see, it resembles the babbling of a fool. Russell knew no more about that than the monkeys in India.

4. Modernists are more consistent. With great show of learning they deny the possibility of a miracle, and on that ground deny the resurrection of Jesus Christ outright. But their assuming that there can be no miracles does not make that true. If a miracle be something out of the ordinary, then Jesus himself was the greatest of all miracles—greater than his resurrection from the dead. Being what he was, it would have been a miracle, had he not risen from the dead. The facts are too tremendous to be played with. They burn like fire.

5. If one does not wish to accept the doctrine of the resurrection, there is just one alternative. He can deny it outright, and face the consequences.

6. The crowning evidence of our Lord's resurrection is the conversion of a soul; for, if he be not risen, we are yet in our sins. Paul is clear: "If Christ be not risen, then is our preaching vain, and your faith is also

vain. . . . Ye are yet in your sins."

A regenerated soul has no trouble on this question. The living Christ is within him the hope of glory. He is conscious of salvation; and that settles his faith in the truth of the Book. The matter has been settled forever in the Supreme Court of his inner being.

7. Let us celebrate the Easter day with whole-hearted gladness. Let us join with every bursting bud and blooming flower in praising the risen Son of Man; for his resurrection is the earnest of our own.

## Comments on the Lesson.

1. The first day of the week.—That certainly was not the Jewish sabbath, or day of rest; for that was the seventh. There is a contention to the effect that Jesus rose from the dead just after sunset on what is now our Saturday, as the Jewish sabbath ended as the sun went down. That may be true and it may not be true—the Bible does not seem to make it altogether clear. I think it certain, however, that he did not appear to any of his followers till very early on our Sunday morning. Granted that there is some discrepancy in the language of the different Evangelists concerning the matter, it is still very clear that he did appear to them about the break of day. John says, "Early, when it was yet dark." The word "yet" translates a Greek word that indicates that darkness was still holding on. I judge that John meant that day had not yet fully dawned. To this Matthew seems to agree. He says: "In the end of the sabbath, as it began to dawn toward the first day of the week." The word used for dawn means that day was just breaking. Mark says that he appeared to Salome and the two Marys "very early in the morning the first day of the week." Luke says: "Very early in the morning."

We shall never be able to make clear these little discrepancies, but that does not matter. I am glad they are in the record; for had all the writers used exactly the same words, men would have felt that there was a conspiracy to deceive. It was best that each should tell the story in his own way. One thing is clear: There was neither doubt nor question among his followers as to the fact of his resurrection. They saw him dead; they laid his body in Joseph's tomb; they saw him alive after his resurrection; he said that he had been dead, but was alive forever more; the visiting angels said the same: "He is risen." That was enough for them, and it is enough for us. Neither the How nor the moment of his rising amounts to anything. That he lives again, is the important matter for us, as for all men.

There is no evidence that Mary Magdalene was a fallen woman. Some one, "wise above what is written," will have to answer for besmirching her fair name.

2. The other disciple, whom Jesus loved.—That was John himself—too modest to call his own name. Jesus must have been very tender in his love for this member of the apostolic group. Mary thought some one had taken the body of Jesus away from the sepulchre.

4. Did outrun Peter.—I do not

think there is any reason for supposing that this happened because Peter was growing old and stiff; for they were both in the prime of life at that time, John being the younger of the two.

5. The linen clothes lying.—There was something about the orderliness of this linen that attracted the attention of these two men. Perhaps the manner in which it had been wrapped about the body had not been disturbed.

7. The napkin . . . wrapped together in a place by itself.—Folded together would be a better translation. This wording is fine. John saw this entire thing, for otherwise he would never have written so minutely. In a moment of intense excitement one sees the smallest things around him. Bishop A. G. Haygood said that one night he was standing under a holly tree during a fearful storm, when there came a brilliant flash of lightning. When in middle life he remembered distinctly having seen the thorns on the leaves around him.

8. Saw, and believed.—This was John. He was convinced that Jesus had risen from the dead. The 9th verse is explanatory. Notwithstanding all that Jesus had told them, they had failed in their Jewish blindness to understand the plain meaning of their Old Testament Scriptures concerning the resurrection of their Lord.

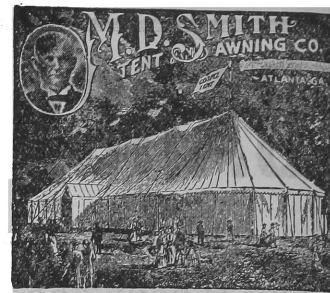
11. Mary stood without at the sepulchre weeping.—Mary Magdalene. She had been forgiven much, and she loved much. The truth of the resurrection had not yet dawned upon her.

12. Two angels.—Here again we find some discrepancy among the writers. Matthew says, "an angel"; Mark uses the Greek word for young without giving any noun; Luke says, "two men"; and John says, "two angels." I am not surprised. The great truth of having seen a vision of angels stands. It was natural that four men, only one of whom saw the vision, in writing about it many years after it occurred should state it a bit differently. There was certainly no collusion among them. But how about inspiration? If we believe in a verbal inspiration, the case is hopeless; but if we believe in an inspiration that enabled the writers to tell us what we need to know for our salvation, there is no difficulty. I am glad the sacred writers were left free to pen the story in their own way with sufficient guidance from the Holy Spirit to give us the truth.

13. Woman, why weepest thou?—Here is a scene for the imagination. Draw the picture for yourself—I cannot. Here is Divine tenderness beyond measure for a sorrowing soul. When Mary turned round and saw Jesus she thought he was Joseph's gardener who, she thought, had removed the body. "Tell me where thou hast laid him, and I will take him away." What tender love welled up in her heart for the dear Master. She would see that he had decent burial.

16. Mary.—I wonder what sort of heavenly gentleness and sweetness Jesus must have thrown into that name that day. Mary caught it at once, and cried, "Rabboni!", my master. Are you a loving child of God? If so, you understand Mary's joy at that moment. If not, ten thousand angels could not explain it to you.

Guy W. Green, layman of Kansas City, Mo., conducted special services for the First Presbyterian Church of



Liberal, Kan., of which Rev. Wallace A. Stockwell is pastor, from March 12 to 23. There were twelve additions to the church, of which nine were by confession of faith. The record for Sunday school attendance was broken. At one service, after Mr. Green had spoken on "Common Sense," seventeen fine young people made public decision for Christ.

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All are invited to attend revival services in Marksville, La., every night at 7:30, beginning with April 13th through 27th. These services will be held under a tent. Rev. Jack Linn and his wife are the evangelists. Do not miss this opportunity of hearing them. Mrs. L. J. Coco.

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### GARRETT.

In loving memory of Bro. Thomas S. Garrett, who departed this life Jan. 19, 1930. It is appointed unto man once to die and after death the judgment, so on the above date death with its cold and chilly hand, knocked at the door of the peaceful home of Bro. Garrett and said, "Come with me," and his answer was, "I am ready to go to dwell with God and the good."

Bro. Garrett was born at Sutton, Ark., March 3, 1866. He was married to Miss Laura E. Fielding, Jan. 2, 1895. To this happy union were born nine children, all of whom survive through their mother and three precious grandchildren to mourn his death, besides five brothers and one sister.

He was genuinely converted August 19, 1879, at old Harmony church. He united with same that year and lived true to his church and country. He was one of the most conscientious men I ever knew, and lived up to his convictions in the fear of God. In the year 1913 he saw a more excellent way, and as the Lord shined the light on his pathway he walked in the light, "even as God is in the light," and in peace with God and all mankind. He joined the Nazarene Church at Sutton, and remained a consistent member of same, with all of its teachings, until death. But listen, dear Sister Garrett, dear children, weep not as those who have no hope, but continue in the faith that your father has taught you, and walk in the path he has walked in, for "the steps of a good man are ordered by the Lord. Yea, and henceforth they shall rest from their labors and their works, they do follow after them."

Bro. Garrett was a true, devoted and loving husband, a kind and affectionate father, and a friend to all who knew him, always having a kind word and a smile for everyone he met. His life was one of toil and sacrifice, striving hard for the support of his family, and his greatest ambition was to give his children the best Christian education and to teach them the knowledge of God. We know and realize that death is a shock, but it is only a debt that we all have to pay, and it behooves each of us to be ready when the summons comes. Bro. Garrett was ready and he could say, as the Psalmist David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff comfort me." God sent his only begotten Son into this sinful world to bleed and die on the cruel cross that we might all be saved. Bro. Garrett's life and example he left proved to us beyond a shadow of doubt that we all know where to meet him, so Sister Garrett and dear boys and girls continue to live in the Christian faith and you will meet husband and father over on the sun-kissed hills of glory land, and the old family circle will be unbroken and you will be reunited, walking the golden streets together, singing the praises of Moses and the Lamb, where there will be no more sad partings, no more good-byes, nor sad farewells. Bro. Garrett's body was laid to rest in Old Harmony Cemetery, to await the final call. Funeral services were conducted by Rev. J. F. White, of Vilonia, Ark., and his loving friend and pastor, J. W. Hunter. Written by his Pastor.

### ANDERS.

God did give and God did take away little T. J. Anders, the son of Mr. and Mrs. Henry Anders. He was born Nov. 26, 1928, died Dec. 10, 1929. Not that the parents loved the angel child less, but God loved it more and called the little one home. A greater interest now awaits the father, mother, brothers and sisters than ever they realized. The cooling voice will be missed and the plaintive cry will no longer touch the heart strings of parents.

ents. But within their lives a vacancy has come which only the great Comforter can fill.

The precious baby was buried in New Hope graveyard, where a host of loved ones and friends had gathered to pay deserved respect. The services were conducted by Bro. Van Randall as the pastor could not get there.

Sleep little angel, on and on, till Christ doth bring the resurrection morn, and then we shall meet in heaven to part no more.

His grandmother,  
Mrs. Ara M. Reeves.

### MOULDIN.

Mrs. Dorothy Mouldin departed this life Nov. 12, 1928, to be with her dear Lord and Savior. She was born May 8, 1903, was united in marriage to Massey Mouldin, Aug. 31, 1922. To their union was born one little girl, Sarah Lee Mouldin, now five years of age. Her husband died May 2, 1928. Dorothy united with the M. E. Church at an early age, she lived a true and holy life; she always had a kind word for every one. She was loved by every one who knew her. The Lord saw fit to take her, yet she was so young and sweet. He bore her away to her beautiful mansion of peace and rest. She leaves to mourn her father, mother, two sisters and one little girl. Her sister,  
Minnie Lee Wells.

### THE ANNUAL MEETING

Of the National Association for the Promotion of Holiness will be held at Taylor University, Upland, Ind., April 29 to May 4, 1930. A large number of the recognized leaders of the Holiness Movement representing the different units of the same will be present and participate in the program: Rev. Seth C. Rees, Rev. Joseph H. Smith, Rev. John Paul, Rev. Joseph Owen, Rev. Lewis R. Akers, Rev. L. M. Blakely, Rev. Anna L. Spann, Rev. W. H. Moore, Rev. Fred Ross, Rev. C. W. Ruth, Rev. J. L. Brasher, Rev. John Owen, Rev. Iva D. Venard, Rev. Cassius L. Myers, Rev. O. W. Rose, Rev. Peter Wiseman, R. L. Wall, Rev. R. E. Campbell.

We are trusting that Rev. Mr. Cox, editor of the Way of Holiness, and Rev. Mr. Willets and President Lucky will be present also and participate in the program. We are expecting many others of prominence to be present together with a large delegation from all parts of the country.

The program will consist of the School of the Prophets, a great Bible Reading, and at least one sermon each day. In addition to this we are to have papers on different phases of spreading Scriptural holiness and discussions of the same. Papers will treat of the following methods for the spreading of Scriptural holiness:

Educational institutions, Periodicals, or the Press, State organizations, Denominational method, Interdenominational method, the Pastor, the Evangelist, also the place and importance of Intercession.

Our Missionary interests will be given attention Thursday afternoon at 2:30 P. M.

On Friday at 2:30 P. M., Taylor University will have charge of a Bishop William Taylor Memorial Hour. May 2nd is Bishop Taylor's birthday.

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(815 Allegan St., Lansing, Mich.)  
Lowell, Mich., April 20-May 4.  
Open date, May 11-25.  
Three River, Mich., June 8-22.

**CROFT, CHARLES H.**  
(1802 E. Maple, Enid, Okla.)

**DARNELL, MRS. ESTHER BROWN.**  
(Evangelistic Singer and Personal Worker)  
(1209 7th Ave., Charleston, W. Va.)

**DAVIDSON, OTTO AND WIFE.**  
(Bladenburg, Ohio.)  
Sparta, Ohio, March 30-April 13.

**DAVIS, J. W.**  
(Singer.—Center, Tex.)

**DEAN, NINA—WHITAKER, JENNIE F.**  
(Evangelists)

**DIGGS, W. C.**  
(Onemo, Va.)  
Labon, Va., March 30-April 13.

Beachlake, Pa., April 14-27.  
Tabernacle, Va., Auguts. 7-17.  
Locust Grove, Aug. 28-Sept. 7.

**DICKERSON, H. N.**  
(2608 Newman St., Ashland, Ky.)  
Topeka, Kan., March 31-April 13.  
Hartford City, Ind., April 14-28.  
Rochester, Mich., May 4-18.  
Bloomington, Ind., June 20-July 6.

**DORN, REV. AND MRS. C. O.**  
(Sumter, S. C.)

**DUNAWAY, C. M.**  
(216 N. Candler St., Decatur, Ga.)

**DUNHAM, ROYAL E.**  
(416 East 9th, Hutchinson, Kan.)

**DUNKUM, W. B. AND WIFE.**  
(1233 Hemlock St., Louisville, Ky.)

**ESLEY, A. N. AND WIFE.**  
(Black Lick, Pa.)

**DYE, CHARLES.**  
(4 Bunde Ave., Piqua, Ohio)

Bicknell, Ind., April 13-27.  
Springfield, Ohio, May 4-18.

**EDIE, G. L.**  
(Song Evangelist)  
(Arlington, Ohio, Rt. 1)

**EITELGEORGE, W. J.**  
(Song Leader and Soloist)  
(1107 Lawrence Rd., N. E., Canton, Ohio.)

**ELLIS, MARY HUBBERT.**  
(704 N. 63rd St. West Phila., Philadelphia, Pennsylvania.)

**ELSNER, THEO. AND WIFE.**  
(789 St. Marks Ave., Brooklyn, N. Y.)  
Elkhart, Ind., April 13-27.  
Lansing, Mich., May 4-18.  
Hutchinson, Kan., May 22-June 1.  
Schenectady, N. Y., June 27-July 27.

**FAGAN, HARRY L.**  
(52½ Walnut St., Shelley, Ore.)  
(Blind Song Evangelist and Pianist)

**FLEMING, JOHN.**  
(Ashland, Ky.)  
Cincinnati, Ohio, March 30-April 13.  
Oklahoma City, Okla., April 20-May 4.  
Corinth, Ky., May 8-23.  
Hutchinson, Kan., May 22-June 1.

**FLEMING, BONA.**  
Sapulpa, Okla., April 27-May 11.  
Shawnee, Okla., April 12-25.

**FLEXON, E. G.**  
(Glassboro, N. J.)  
Marcus Hook, Pa., April 13-27.  
Turnerville, N. J., May 4-18.  
Homer City, Pa., May 20-June 1.

**FLORENCE, L. O.**  
(Wilmore, Ky.)

**FRANKLIN, EDNA M.**  
(Rt. 5, Maysville, Ky.)

**FRASER, R. G. AND WIFE.**  
(Evangelistic Singers)  
(Piedmont, Okla.)

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
Palmerton, Pa., April 6-27.  
Akron, Ohio, May 4-18.

**FRYHOFF, A. J.**  
(277 N. Warren Ave., Columbus, O.)

**FUGETT, C. B.**  
(4812 Williams Ave., Ashland, Ky.)  
Franklin, Ohio, March 30-April 10.  
Wellsville, Ohio, April 15-27.  
Indianapolis, Ind., May 18-June 1.  
Lubbock, Tex., June 5-15.  
Guthrie, Okla., June 16-26.

**GADDIS, MOSER EVANGELISTIC PARTY.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Roanoke, Va., April 1-13.  
Ft. Wayne, Ind., April 16-17.  
Cadillac, Mich., April 18-May 4.  
New Castle, Ind., May 11-25.

**GALLAHER, M. R.**  
(110 S. 14th St., Salem, Oregon)

**GENOW, S. M.**  
(Wilmore, Ky.)  
Southern California, April 6-May 13.

**GRAY, RALPH C.**  
(837 E. Elmwood, Ft. Worth, Tex.)

**GREGORY, LOIS V.**  
(Waterford, Pa.)  
Sykesville, Pa., March 31-April 13.  
Fertigs, Pa., April 14-28.

**GRIMES, E. G.**  
(112 E. Portland Ave., Vincennes, Ind.)  
Open dates, April.  
St. Johns, Mich., May 1-18.  
Sorento, Ill., May 25-June 15.  
Coffeene, Ill., June 19-July 6.

**GROGG, W. A.**  
(415 24th St. West, Huntington, W. Va.)  
Barrett, W. Va., April 7-20.  
Blaine, Ky., March 16-April 6.  
Hinton, W. Va., May 25-June 15.  
Huntington, W. Va., June 22-July 13.

**HAMES, J. M.**  
(14 Maude St., Greer, S. C.)  
Clay City, Ind., April 1-13.  
Bloomington, Ind., May 4-23.

**HARVEY, M. R.**  
(Cherryville, N. C.)  
East Radford, Va., March 22-April 6.  
Walhalla, S. C., May 15-25.  
Kannapolis, N. C., June 1-15.  
Screven, Ga., June 29-July 13.  
Clifton, S. C., April 13-27.

**HENRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Calif.)  
Oskaloosa, Ia., March 27-April 11.  
Chicago, Ill., Apr. 13-27.  
Richmond, Ind., Apr. 28-May 11.  
Pittsburgh, Pa., May 15-25.

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, O.)  
Savona, N. Y., Mar. 26-April 13.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Open dates after March 30.

**HOLLENBACK, ROY L.**  
(108-05 95th Ave., Richmond Hill, N. Y.)  
Richmond Hill, N. Y., until April 15.  
Rochester, N. Y., April 16-20.  
Gordon, Neb., May 2-29.  
Lincoln, Neb., July 4-14.  
Bassett, Neb., August 1-10.

**HOWARD, FIELDING T.**  
(198 Timberlake Ave., Erlanger Ky.)  
Johnstown, Pa., March 31-April 13.  
Allentown, Pa., July 4-13.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Clay City, Ind., April 1-13.  
Bloomington, Ind., May 25.  
Evansville, Wis., June 1-22.

**HUNT, JOHN J.**  
(Rt. 3, Media, Pa.)  
Pittsburgh, Pa., March 23-30.  
Park Lane, Va., July 25-Aug. 3.

**IBICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
La Junta, Colo., April 20-May 4.  
St. Louis, Mo., May 8-23.  
Omaha, Neb., May 25-June 8.  
Broken Bow, Okla., June 15-29.

**JERNIGAN, C. B.**  
(644 West Cahal Ave., Nashville, Tenn.)  
Louisville, Ky., March 31-April 14.  
Dyer, Tenn., July 31-Aug. 10.  
Ramsey, Ind., August 14-24.  
New Albany, Ind., August 26-Sept. 14.

**JOHNSON, ANDREW.**  
(Wilmore, Ky.)  
Springfield, Mo., April 6-20.

**JONES, LUM.**  
(630 W. 9th St., Ada, Okla.)  
Wichita, Kan., April 8-20.  
Richmond, Ky., April 27-May 11.

**JONES, REV. CARL.**  
(834 N. Arthur St., Rushville, Ind.)  
Laurel, Ind., April 27-May 11.  
Open dates after May 30.

**KELLY, WILLIAM.**  
California, Ky., April 20.  
Wallingford, Ky., May 11.  
Cynthiana, Ky., June 8.

**KENNEDY, ROBERT J.**  
(Singer)  
(2315 Madera St., Dallas, Texas)  
Ashdown, Ark., April 20-May 4.

**KENDALL, J. B.**  
(1127 Richmond Road, Lexington, Ky.)  
Ottumwa, Ia., March 23-April 13.

**KINSEY, MR. AND MRS. W. C.**  
(450 So. West 2nd St., Richmond, Ind.)  
(Evangelistic Singers)  
Jamestown, N. Y., Mar. 9-30.

**KULP, GEORGE B.**  
(4 Grandview Ct., Battle Creek, Mich.)  
Lansing, Mich., April 22-29.  
McKeesport, Pa., May 11-18.  
Allantown, Pa., May 30-June 1.

**LIDDELL, T. T.**  
(6121 Ellis Ave., Chicago, Ill.)  
Westington Springs, S. D., April 6-20.  
Buffalo, N. Y., April 27-May 11.

**LILLY, M. G.**  
(Rileyville, Va.)

**LINN, JACK AND WIFE.**  
(Oregon, Wis.)  
Marksville, La., April 13-27.  
Spartansburg, S. C., May 18-June 1.  
Brown City, Mich., June 8-22.  
Jett, Okla., July 18-27.  
Oregon, Wis., August 8-24.

**LINCONE, F.**  
(412 W. Jefferson St., Gary, Ind.)  
Cleveland, Ohio, April 1-6.  
Westington Springs, S. D., April 13-27.  
Waukegan, Ill., May 4-5.  
Buffalo, N. Y., May 22-June 1.

**LOVELESS, W. W.**  
(London, Ohio)  
Chillicothe, O., March 29-April 13.

**LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)  
Burbank, Calif., April 10-27.  
Boulder, Colo., May 4-18.

**McGHEE, ANNA E.**  
(280 S. Firestone Blvd., Akron, O.)  
Wilmore, Ky., April 12-19.  
Chester, W. Va., April 21-May 4.  
Shreve, Ohio, May 18-June 1.

**MACKAY SISTERS.**  
(New Cumberland, W. Va.)  
Toccoa, Ga., April 6-20.

**MANLY, IRVIN E.**  
(401 Cosmos Street, Houston, Tex.)

**MARSHALL, R. P. AND WIFE.**  
(Lewisburg, Ky.)  
Georgetown, Fla., April 1-13.

**MILBY, E. C.**  
(Song Evangelist, Greensboro, Ky.)  
Franklin, Ohio, March 30-April 13.  
Open dates, April and May.  
Cave City, Ky., June 29-July 13.  
Normal, Ill., August 21-31.

**MILLER, JAMES.**  
(1115 N. Holmes Ave., Indianapolis, Ind.)  
Des Moines, Iowa, April 9-27.  
Brinkondale, N. Y., May 4-June 8.

**MOSLEY, F. E.**  
(Wilmore, Ky.)  
Open dates. Planning summer tent meetings.

**OWEN, JOHN F.**  
(282 E. 13th Ave., Columbus, Ohio)  
Wheeling, W. Va., March 30-April 20.  
Upland, Ind., April 29-May 4.  
Watervliet, N. Y., May 11-25.

**PARKE, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)

**PUTNEY, F. E.**  
(207 S. Meliwood, Wichita, Kan.)

**QUINN, IMOGENE.**  
(909 N. Tuxedo St., Indianapolis, Ind.)  
Owasso, Mich., April 3-13.  
Berrien Springs, Mich., Mar. 16-30.  
St. Louis, Mo., April 22-May 4.

**REID, J. V.**  
(2912 Meadowbrook Drive, Ft. Worth, Tex.)  
Ottumwa, Iowa, March 23-April 13.

**REDMON, J. E. AND ADA.**  
(1049 King Ave., Indianapolis, Ind.)

**REED, LAWRENCE.**  
(Salem, Ohio, Rt. 1)  
Open dates, April 7-June 1.  
Andover, Ohio, July 3-13.  
Bentleyville, Pa., July 13-20.

**RIGGS, HELEN G.—BONINE, GRACE O.**  
(Vandalia, Mich.)  
Blenheim, Ont. Can., April 13-27.

**ROBERTS, T. P.**  
(Cynthiana, Ky., Route 2)

**ROBERTS, O. PRESTON.**  
(713 College Ave., Des Moines, Ia.)

**RUTH, C. W.**  
(1428 E. Washington St., Pasadena, Calif.)  
Georgetown, Ky., April 11-20.  
Upland, Ind., April 25-May 4.

**ST. CLAIR, FRED.**  
(639 Crocker St., Los Angeles, Calif.)  
Los Angeles, Calif., Jan. 14-July 4.

**SAMUELS, MR. AND MRS. JOHN F.**  
(Evangelistic Singers, Atlanta, Ind.)

**SANFORD, E. L.**  
(202 Engman Ave., Lexington, Ky.)

**SCOUTEN, REV. BURTIS.**  
(Lake Como, Pa.)

**SHANK, MR. AND MRS. R. A.**  
(Pasadena College, Pasadena, Cal.)

**SHARROW, C. E. AND NEVA B.**  
(1322 W. Monroe St., Decatur, Ind.)

**SHAW, BLISH R. AND MARY.**  
(827 N. Capitol Ave., Indianapolis, Ind.)

**SHELHAMER, E. E.**  
(6419 Bushnell Way, Los Angeles, Calif.)

**SHELHAMER, MRS. JULIA A.**  
(6419 Bushnell Way, Los Angeles, Calif.)

**SMITH, BUDDY JEFF.**  
(135 Henderson, Hot Springs, Ark.)

**SPARKS, BURL.**  
(Song Evangelist, Seymour, Ind.)

**SPELL, O. K.**  
(Kirbyville, Tex.)

**STEELE, S. A.**  
(West Union, Ohio)

**SURBROOK, W. L. AND WIFE.**  
(Kingswood, Ky.)

**SWEETEN, HOWARD W.**  
(Ashley, Ill.)

**TEETS, ODA B.**  
(Aurora, W. Va.)

**THORNTON, R. A. AND WIFE.**  
(Hattiesburg, Miss.)

**THOMAS, W. E.**  
(Westminster Apt., Nashville, Tenn.)  
Open date, April 1-23.  
Los Angeles, Calif., May.  
Bethany, La., June 5-15.  
Upton, Ky., July 13-27.

**VANDALL, N. B.**  
(303 Brittan Rd., Akron, Ohio)  
(Song Evangelist)  
Portland, Ore., Mar. 30-April 13.  
Canton, Ohio, April 20-May 4.  
Oskaloosa, Iowa, June 5-15.  
North Reading, Mass., June 27-July 6.

**VANDERSALL, W. A.**  
(Findlay, O.)  
Open dates.

**VAYHINGER, M.**  
(Upland, Indiana)

**WILDER, W. RAYMOND.**  
(Song Evangelist)  
(Wilmore, Ky.)  
Savannah, Ga., April 6-20.  
Winston-Salem, N. C., May 25-June 8.

**WELSH, H. W.**  
(Olivet, Ill.)

**WELLS, KENNETH AND EUNICE.**  
(Taylor University, Upland, Ind.)

**WHITCOMB, A. L.**  
(221 Euclid Ave., Long Beach, Cal.)

**WILLIAMS, FRED G.**  
(Brentwood Heights, Los Angeles, Calif.)

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Open date, April 5-May 18.  
Cavour, S. Dak., May 25-June 15.  
Cynthiana, Ky., July 16-27.  
Crawley, July 4-14.

**WILSON, D. E.**  
(557 State St., Ringhamton, N. Y.)  
Harrington, Del., March 30-April 13.  
Albany, N. Y., April 15-20.  
Liberty Center, Ohio, April 24-May 4.  
Joplin, Mo., May 5-18.



NOTES ON THE INTERNATIONAL  
BIBLE SCHOOL LESSON.

Rev. A. S. Hunter, DeLand, Florida.

April 13, 1930.

Text: Matt. 18:1-14; 19:13-15.

Subject: The Relation of Children to God.

Matthew 18:1-6. The question asked by some of Jesus' disciples, "Who is greatest in the kingdom of heaven?" reveals at least two things as to the questioners.

1. They were possessed of a carnal ambition to be first chief, greatest. The same showed in the request of James and John for the two premier positions in Jesus' kingdom, which they, in common with Jews generally, supposed he would set up on earth at once (Mark 10:25). How many preachers now have the same unholy ambition for the big appointments, the high offices, the places of prestige and power; instead of "in honor preferring one another" (Rom. 10:12).

2. They did not comprehend the true nature of "the kingdom of Heaven," even as many church members now do not; though Jesus taught of it in the beatitudes (Matt. 5:3-10), and spoke half a dozen parables to illustrate it (Matt. 13). They confused the kingdom of heaven with the restored kingdom of David, for which all Jews looked. At the very last, they asked Jesus, "Wilt Thou at this time restore again the kingdom unto Israel?" (Acts 1:6). Jesus is to have "the throne of His father, David" (Luke 1:32). He did not take it when he was here, so that is still future. But, that will not be "the kingdom of heaven," nor "the kingdom of God" on earth, which any one may have in his heart right now.

Those disciples, with their erroneous ideas, asked concerning rank in the kingdom of heaven; but Jesus went back of that, and dealt with the conditions for getting into the kingdom of heaven! His teaching was not limited to those few disciples, nor even to the Jews as a people; but was for the whole world. Not for just that time, but for all time, as well. He tells us how any one, any time, anywhere, can get into the kingdom of God (or have the kingdom of God within himself—Luke 17:21), and so be ready for the kingdom of heaven. And all this, Jesus put on the basis of infancy! "Except ye become as little children (infants), ye shall in no wise enter into the kingdom of heaven!"

This teaching of Jesus means that all children, whether of pagan or Christian parents, are born under the unconditional merits of his atoning death, are in the kingdom of God, and eligible to the kingdom of heaven. "Of such (infants, babies) is the kingdom of heaven"; therefore, any one, in order to be prepared for heaven, must "become as a little child"—as he was in infancy. Nicodemus mistakenly understood this to mean bodily infancy (John 3:4); but Jesus meant our moral relation to God.

The only reason why any one ever needs to again get into the kingdom of heaven here (ready for the kingdom of heaven), is that, by sin, he got out of it. When we are out of the kingdom of God, we get back into it by becoming "as little children", as we were when we were born, in our relation to God.

The infantile relation to God is one of innocence, guiltlessness, not having committed sin. It is not a state

of moral purity, holiness; for all children inherit the fallen, sinful state—"In sin (not 'sinning') did my mother conceive me" (Psa. 51:5)—"the sin that dwelleth in me" (Rom. 7:17-20). The sinfulness of nature impels children to do things which are morally wrong, even before they are old enough to know they are wrong. That does not make them guilty, but doing such things reveals the sinfulness of their nature.

When the child comes to the age where he realizes the nature of good and evil, then those wrong things make him guilty before God. They are sin to him, and he forfeits his standing of innocence before God. Sin expels from the kingdom of God on earth, as it expelled from Eden (Gen. 3:23, 24). Any one who imagines that "God is too good" to put a sinner out of his kingdom here, should read the third chapter of Genesis! One who has committed sin and gotten out of the kingdom of God, may have his innocence restored, by being pardoned of his sins; and may get back into the kingdom, by being born of the Spirit (John 3:5). He is then again eligible to the kingdom of heaven.

How early does a child lose its standing of innocence with God? Whenever it consciously disobeys God! Whether that be at five or fifteen years. Usually it is early. A camp meeting preacher said, "Most children, at the age of eight years, are backsliders"—sinners, and out of the kingdom of God. A pastor's wife, a great admirer of that preacher's ministry, dissented in her mind. At home, she had charge of the children of the church in the primary department of the Sabbath School and the Junior League. She carefully studied those children in the light of that preacher's statement, meaning to prove him mistaken. A year later, she declared he was correct! She had not found a child of eight years who was living up to his or her own conception of right and wrong!

Satan works two opposite deceptions as to the salvation of children. One is, that they cannot be saved until they are old enough to "understand" all these things; which is usually put at fifteen years, or later. When a child is old enough to lie in words, to deceive in action, to be spiteful, cruel, vindictive, selfish, etc.; he "understands" enough to repent and get right with God, if he is taught the truth about these things. Mostly, that comes before the child is half of fifteen years.

The other deception of the devil is, that children, especially those of Christian parents, are inherently good, and need only training to develop them into a Christian character. This is Modernism, which denies the sinfulness of human nature, and the need of repentance, pardon of sins, and the new birth by the Spirit! They talk very sweetly of the child-nature "unfolding" into a beautiful Christian life, as a bud unfolds into a rose. The child-soul does "unfold"—whatever was folded into it! Not all buds unfold into roses! Some unfold into ugly, repulsive, deadly things! The young bandits, of whom we daily read, both boys and girls, are "unfolding" true to their nature—"the sin that dwelleth in me." When the human heart unfolds into a Christian character, it is because that heart has been changed by Divine grace!

Matthew 18:11-14. "The Son of man is come to save that which was lost. . . . It is not the will of your

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### ANNOUNCEMENT.

Any church or pastor desiring the help of an evangelist is requested to write Rev. J. C. Stitzel, 443 Lincoln Place, Urbana, O., who has some open dates from this time until late in the summer months. Rev. Stitzel preaches a full gospel; is true to traditional Christianity, and has had many years of experience, both in the pastorate and as an evangelist. He understands the tasks and problems of the pastor, and not only endeavors to help the pastor, but always maintains a spirit of co-operation with local leadership. References.

Father which is in heaven that one of these little ones perish." Jesus knew that children, little ones, get away from God and are "lost" in sin; and he came to save such from perishing forever. The truth of experience is that children usually get into sin and away from God at an early age, often at four or five years. Some have been consciously converted, born of the Spirit, at that age. Bishop Simpson, of the Methodist Church, was a conspicuous example.

Half a century ago, and more recently, it was common to have children, often of nine, ten or twelve years, converted in the usual revival meetings. No "decision day," no special children's meetings. They attended the regular preaching services with their parents, week by week, and listened to the same sermons the older people heard. They had the same lessons in the Sabbath school. Some of them heard prayer daily in their homes, and went to the class meetings, where they heard the testimony of older folks. People then knew that their children were born sinful in heart, and could and did backslide into sin, and needed to repent and be converted. Christian parents talked to their children about their need of a change of heart, and prayed for their conversion. The children themselves knew that when they committed sin, they must repent and seek God's forgiveness.

By these various means, the Holy Spirit applied "the sword of the Spirit, which is the Word of God" (Eph. 6:17), and they were convicted of sin and brought to repentance. They were broken hearted, contrite, over their sins! They wept over them, and confessed to God, and prayed his forgiveness. They trusted Christ as their Redeemer and Savior, and were consciously born of the Spirit, and had the witness of the Spirit that it was done (Rom. 8:16).

Some of them are living now, fifty to eighty or more years of age, and declare what God did for them in childhood, and his keeping power through the years. They are burdened in soul for the salvation of children and older people now, and supplicate and intercede for the lost! Are we now raising up another generation who will do the same fifty years from now?

There is a God in heaven that revealeth secrets! Daniel 2:28.



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### SPECIMEN OF TYPE

Ha-māth.

22 And they ascended by the south, and came unto He-brōn; where A-hi-man, Shē-shai, and Tal-mai, the children of A-nāk, were. (Now He-brōn was built seven years be-

\* Josh. 15. 13, 14.  
Judg. 1. 10.  
4 ver. 33.  
\* Josh. 21. 11.  
1 ch. 11. 4.  
\* Ps. 78. 12.

### CHAPTER 14.

1 The people murmur, 11 God threateneth them. 13 Moses intercedeth, and obtaineth pardon.

AND all the congregation lifted up their voice, and cried; and the people wept that night.

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# PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, April 16, 1930.  
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.  
Vol. 42, No. 16.

## "IF A MAN DIE, SHALL HE LIVE AGAIN?"

By The Editor.

**T**HERE is nothing more definitely taught in the Holy Scriptures by prophets, Christ or the Apostles than that there is a future state of existence after the separation of the spiritual from the material; after the soul departs from the body.

It seems that heathen peoples who have never had the advantages of Christian teaching, who do not know that a divine revelation has been made from God to mankind, believe that there is a future state of existence, and that the blessedness or curse of that state depends somewhat upon our conduct here.

The philosopher Socrates, before lifting the fatal cup to his lips, said to his friends who asked to know what they should do with his body, "You may do with it what you like, provided you do not imagine it to be me." He knew that his body was simply an abode in which the real Socrates dwelt, and that the drinking of the hemlock was by no means ending his existence, but rather a moving out from its present place of tenement.

Our Lord Jesus in all of his teaching keeps before us the fact that there is a life beyond the grave. He laid great emphasis upon the fact that there is a future state of rewards and punishments; that living here we must keep in mind the fact that we are fixing our destiny over there on the other side of death. We have every reason, from the teachings of the Bible, to believe that life after death is more real than this life. This is a brief period of probation, choosing and preparing for a state which is eternal, where the larger life of the immortal spirit never ends, whether in the light of the Father's face, brighter than any sun, or an abode in outer darkness into which no light can ever penetrate.

No teacher among inspired men or philosophers has ever spoken so positively with reference to the future state of existence as has our Lord Jesus. We do not understand how any one can exercise faith in Christ for salvation and, at the same time, question his plain, repeated and positive statements with regard to the hereafter of human beings. We find quite a tendency among many men who suppose themselves to be preachers of the gospel who entirely ignore the future punishment of the wicked as described by our Lord, or else, denying that there is any such place as the hell depicted in the teachings of the Lord Jesus, and thus comforting those in their sins, rather than calling them to repentance.

We believe it a grave heresy to deny the resurrection of the body of Christ; especially is this true when Jesus was careful to prove that he arose in the same body that hung upon the cross. He challenged the doubts of Thomas by revealing the nailprints in his

hands, and the spear wound in his side. When he called for food and ate in the presence of the disciples no doubt he did so to give them a demonstration which would settle all their doubts with reference to his physical identity. Your modernists who deny the resurrection of the body of Christ are in direct contradiction of the teachings and manifestations of Christ himself. Note these words to his disciples after his resurrection: "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

St. Paul glories in the thought of the resurrection. It is in the fifteenth chapter of his First Epistle to the Corinthians that he declares: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ risen, and if Christ be not risen, your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."

It will be seen here that the Apostle Paul lays great emphasis upon the resurrection and future state. If Christ was a mere man, who died and decayed in the tomb, he is not, and cannot be the Savior of men; but if he arose he is the Son of God, and mighty to save to the uttermost. He did arise, and his presence revealed to us by the Holy Spirit, assures us that we, too, shall arise from the dead. This is a tremendous fact. We shall live again! That without any of the pains, sicknesses or defects of our present body, with our identical personality, we shall come up out of our graves in the likeness of our blessed Redeemer in whose glorified presence we shall rest and rejoice forevermore. What greater inducement or stimulation could we have, or hope to have, than the fact of a resurrection, to carry us forward triumphantly in our battle against sin, than this fact that, we shall conquer death and the grave, and rise to meet our Lord and loved ones in a blissful abode of eternal and undisturbed peace, joy and progress into the higher and larger development of our spiritual natures.

### SAN ANTONIO, TEXAS.

**W**IFE and I arrived in San Antonio, Texas, on Thanksgiving Day. The Crockett Hotel had been recommended to us as a quiet place, with moderate expense, and unusual comfort, where people recuperating or seeking shel-

ter from the northern blasts, would be made quite at home. We have remained here up to the writing of this editorial, March 31. In a few days we expect to go to Arlington, Tex., where our beloved Brother Upchurch has offered us a furnished cottage adjacent to his own residence, free of charge. Wife is expecting to go on to Kentucky a little later, but my address will be Arlington, Tex., D. V., until May 7. I plan to spend a few days at the opening of the General Conference and when Kentucky warms up under the May sun, I hope to get back home.

When I was taken so very sick in this place I was afraid the proprietor would suggest the hospital, and I am thoroughly tired of hospitals; instead the proprietor and manager came to notify my wife that they would be glad to render any service within their power. We have been treated with great courtesy by the owners, manager, clerks, housekeepers, waiters at tables and many guests at the hotel who have sympathized with us in our battle for health.

We have been impressed with the Mexican women who have care of the rooms. They are quiet, move rapidly, and keep things in beautiful order. A young Mexican brought my meals to me all the time I was sick. He is a handsome young fellow, would come in and out as quietly as a cat, always courteous and solicitous, and when I began to sit up a bit, he could not get by me without an affectionate pat on the shoulder and words of encouragement. Our waiter in the dining-room is a young Mexican; he could hardly be more quiet if he were dumb. He moves rapidly and does everything with a neatness and courtesy that are admirable.

The Southern Methodist Church is strong in this city. Travis Park is one of the great churches of the denomination, with something like 3,600 members. Dr. Paul B. Kern is the beloved pastor of this church and preaches to vast congregations. The preachers called to see me often while I was ill, offered every assistance they could render, sent flowers to my room, and in many ways endeared themselves to wife and myself.

One of the most interesting characters we met here is Dr. Alexander, a retired minister, born and reared in Tennessee, a near relative of Dr. Gross Alexander, prominent in Methodism, who passed away some years ago. He is also a relative of William and Robt. Alexander, great preachers and presiding elders in the Louisville Conference. I shall ever be grateful to this beloved Christian gentleman who has come a number of times to my room with kind suggestions with reference to my health. Bro. and Sister Alexander had us spend the day with them, and we cannot forget their courtesy.

Brother Hatfield, pastor of the Nazarene Church, has been very kind to visit me and take me out for little rides in his comfortable

(Continued on page 8)



# TRAVEL NOTES FROM SOUTH INDIA.

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



I am writing this on New Year's morning in India, while waiting for the Bangalore train at Guntakal. This is the second New Year's day which finds us on the road travelling to our next evangelistic engagement. Last year it was Tokyo, Japan.

Yesterday we spent at Kedgaon where we preached at Mukti the famous institution founded by Pandita Ramabai who was one of India's greatest scholars and saints. Eight years ago the Lord called her to her reward in Heaven, but her work still goes on. I will write more fully on this subject later on.

India is now in the midst of the most uproarious political agitation and ferment. Indeed, the situation all around the world is one of disturbance. Russia is going the limit in trying to stamp out religion, China continues in revolt and lawlessness, Turkey is revolutionizing everything and India is in the throes of revolt against British rule, but let it be remembered that the revolt is being carried on by a very small percent of India's immense population. Over ninety percent of India's millions cannot read or write. There are tens of thousands of villages without a school. The educated classes are trying to run things, of course, for the over three hundred millions who are not sufficiently informed as to know who their rulers are. India under British rule has made more progress than she would in a thousand years unaided. Just think before England took a hand in governing her India did not have a hospital (except for sick cows); did not have an orphanage, doctors and nurses with scientific training were unknown; also schools and colleges. Miss Mayo's book, "Mother India," made some awful exposures of social conditions, and if things are as bad as she portrays (and great numbers of people to whom I have talked say that Miss Mayo told the truth) one can get a small conception of what India was away back in the ages before England brought the enlightenment and arts of western life together with the Bible and the Church, the hospital and school; the orphanage and school and college.

Mr. Gandhi is at present a great storm center. He is a peculiar combination of a Sage and Politician. Mr. Gandhi is a Hindu and a worshipper of idolatry. He is at the same time a by-product of the New Testament which I believe he reads every day. Many Indians who do not believe in Mr. Gandhi's politics, believe in him as a saint (?). Everybody credits him with being a man of great ability. He is now giving the British Government a great deal of trouble with his agitation for independence for India.

I think, on the whole, Americans have an exalted idea of Mr. Gandhi. Many look upon him as a kind of Hindu-Christian saint (if such a thing can be thought of). I find the Christians in India do not hink of him in this sense at all. Those in America who think of him as a saint need to know more about him and they would think differently. He is in a real sense no more a Christian than was Bob Ingersoll. They tell us Bob was quite a nice gentleman personally and socially. As things are now in India if Mr. Gandhi were to have his way it would be the wrecking of India. The greatest disaster that could befall India would be the withdrawal of the British flag. I read that Senator Blaine intends to bring into the Senate a resolution looking to recognition of the independence of India. More learned gentlemen of the Senate need to get the facts concerning India before doing a piece of madness like that. India is no more ready for independence than the State of Kentucky be to dissolve itself from the world Union and set

up itself as a separate nation—a thing unthinkable!

I was talking the other day in the train to a very finely educated Hindu. He had studied in U. S. A. and held a degree from Columbia University; he was Secretary to one of the Rajahs who was governing one of the native states. In the last few weeks circumstances have thrust us into very close contact with these ruling Rajahs. At Bowda we had the pleasure of taking breakfast with a Rajah of one of the smaller states, and my interpreter at our meetings at Sanjan was private Secretary to another Rajah.

My friend the Hindu Secretary was a very fine companion in travel and we talked very freely. His opinion of Mr. Gandhi was that he was an Idealist lacking the practical, he admitted that he was a good man, one of India's Hindu saints, but not at all practical. Mr. Gandhi himself is non violent but agitations have more than once led to mobs and murder which he deplored.

## SANJAN.

Early in our Indian work we met Rev. C. B. Harvey, of the Wesleyan Methodist Church, of U. S. A. Brother Harvey has spent over twenty years in India. He met us first at Bombay. I remember going with him up the hill one afternoon—up near the Tower of Silence of the Parsees. There we got a wonderful view of the big city of Bombay. Jesus weeping over Jerusalem, as he beheld it from an eminence. Luke 19:41. Bro. Harvey was so moved as he looked at the city that he said, "Let us pray," and together we bowed and prayed for the great city of nearly a million souls with its teeming thousands of idolaters and its temples, some of them dedicated more to sensuality and wickedness than to anything else.

The Wesleyan Methodists have the center of their work in Sanjan. Brother Doty, of Iowa, is stationed there. Bro. Harvey is at Vapi. They have a loyal, devoted, sanctified band of women and men carrying on the work. These Christmas meetings were almost like a Holiness Convention. Three times a day in addition to early 6:00 A. M. prayer meeting, the church was well filled with people and the students of the boys and girls' schools. My interpreter was a Methodist; he also was Secretary to one of the Rajahs or ruling princes. Very often those rulers like to have Christian men in their service because they can trust them—they are truthful, honest and reliable. The Sanjan meetings brought great blessings, many were saved, restored and sanctified. One night toward the close a man came in from a village who wanted to give his testimony because he believed in Jesus. He had not been baptized. Yet, he came from a village where all were Hindus, he gave a telling testimony. We prayed with him and the hope is that he will win many others of his village to Jesus.

The Wesleyan Methodists (whose American headquarters are in Syracuse, N. Y.,) are doing a fine work in the Mission fields. They stand for the whole Bible and for real salvation full and free. We believe their testimony and witness extends to many other bodies in India. Bro. Harvey, their Senior Missionary, has been greatly used in many parts of India where he has assisted in revivals and conventions. He is president of the Holiness Convention of India. We preached at their Yeofimal Convention in October. We hope the American Wesleyans will resolve to extend their borders. More missionaries of their type are needed in India. They should seek to put another dozen or twenty more missionaries in this needy land of India. Isaiah 54:2, 3.

## AT BANGALORE.

This is a great city—beautiful for situa-

tion, and it has a climate rendering it a good place for Europeans to live the whole year round. It is the Mysore State which is one of the best governed of all the native states of India. The ruling Rajah of Mysore, embracing Bangalore, is a man of ability and breadth, and Mysore is almost in the center of the southern part of the Indian Peninsula, and occupying the apex of the triangle known as the Deccan Plateau.

Mysore itself is a somewhat irregular quadrilateral resting on the shoulder of the eastern and western ghats, and is from 2,000 to 3,000 feet above sea level. The quadrilateral measures 290 miles east to west and 230 miles north to south, occupying an area of 29,445 square miles. The population of Bangalore is about 300,000, Mysore State, 5,859,952.

Religions in the state consists of Hindu, Mussulman, Animist, Christian, Indian Christian only, Jain, Buddhist, Sikh, Parsi, Brahmo, Jew.

Literacy. Of the 5,980,000 of the population, a few more than 443,000 are literate, viz. 386,000 males, and 57,000 females. The various dialects or languages spoken are: Kanarese, Hindustani, Marathi, Telugu, Tamil, English.

Our meetings at Bangalore were at 9 in the mornings and 6 o'clock in the evenings. The attendance and interest from the beginning was exceptional—the best in any English speaking church. If the schools had not been out for the Christians' vacations we would have had crowded houses every service. The joy of preaching here was that we could preach in English and the atmosphere was charged so with faith and prayer that it was easy to preach and a joy. The work of William Taylor abides here. A man came up the first night and with tears in his eyes said: "I am one of William Taylor's converts." Another brother past ninety came to all the meetings and he also was one of Taylor's converts, and wherever you meet those converts you meet people who have the root of the matter in them. They enjoy the preaching of full salvation and are the first to respond to an altar call. I never met such a group of spiritual people and matured Christians (European) as I met here. Some are retired missionaries, many are pensioners of the British Government; others are business people. Our meetings during the week bring people from all the churches. The other morning a Major and his wife met me and asked if we had any objection to their printing a leaflet about the meetings to distribute around the city. These people were members of the Church of England. They were keenly interested in the gospel we were preaching and wanted the outsiders to come in. They put out two thousand leaflets.

Those associated with the meetings particularly were Rev. J. B. Buttrick, the pastor, a real man of God, full of the Spirit; he was a benediction; the District Superintendent was Rev. E. A. Seamonds of Kolar City. I presume many HERALD readers have read and heard of his work. Seamonds is a missionary all over. He was saved at Sychar Camp Meeting, Ohio, while taking his Engineering Course in the University; he became sanctified and had a clear call to the mission field. He is an expert linguist and is out and out for salvation wherever he goes. He holds a jungle holiness camp meeting every year and carries on on good old-fashioned Methodist lines. He is in charge of the Kolar City work where a great industrial school carries on—also he has an entire district on his hands. This whole section of Methodist work is penetrated through with old-fashioned holiness teaching and preaching. The Indian preachers have enjoyed the rich baptism of the Spirit and push the work along holiness



lines. Indeed it has been said that the South India Conference is very strong on holiness lines. The last session of the Annual Conference was permeated with spiritual power. Bishop Badley preached on fire some marvelous sermons and every member of the Conference seemed to receive a new touch of Divine power.

Day by day the meeting at Bangalore increased in power and blessing. Mrs. Ridout's meetings with the women and also the children's meetings were blessed with salvation and the public services invariably wound up with altar services with many seeking God's blessing in pardon, restoration and holiness. Bangalore is another testimony and monu-

ment to William Taylor's work in India. It is amazing the foundation work done and the revivals which occurred through his four years of labor in India. This work was followed up by Dr. Thoburn (afterwards Bishop) and even greater revivals were witnessed under Thoburn's ministry in Calcutta and other cities.

## Literary Digest Straw Vote Aids Wet Propaganda.

Ernest H. Cherrington, General Secretary World League Against Alcoholism.

**T**HE friends of the Eighteenth Amendment and the national prohibitory law should refuse to take any part in the Literary Digest poll, which, whatever its results, can in no sense assume to be the consensus of opinion of the people of the United States.

The minority opposed to prohibition, disregarding all rules of sportsmanship, has defied the law, advocated nullification, and is now determined by some process or other to compel the dry majority to accede to the demands and threats of the wet minority. It was first proposed, by the wet leaders ten years ago, to defeat dry Congressmen and elect wet Congressmen and thereby secure some modification of the Volstead Law. That failed. Repeal or modification of prohibition has been an issue in most congressional and general elections since 1919, with the result that the dries in Congress have increased in number and the number of wets has decreased. What has happened in Congress in this respect, also happened in the state legislatures, taken as a whole.

Having failed in the first effort for repeal, the demand was made for a referendum to the voters of the nation, with the idea that the wet centers, the wet cities and the wet states could possibly muster a majority of the total votes cast, it being understood by those who were proposing a national referendum that New York State, for instance, in a general election, casts as many votes as are cast in the aggregate by more than twenty states that could be named. When it became apparent that this was an insidious move to deprive many smaller states of their part and voice in government and was the first step toward the elimination of real state representation, on national issues, this project failed.

The next move was to appeal to the states to have state referenda and in a few of the radically wet states there was some success, so far as the wet vote is concerned, the organized temperance forces advising those in favor of prohibition to have nothing to do with such appeals. But, the state legislatures and the state executives did not respond to the wet appeals, and the possibility of a referendum by states vanished.

The next move was to have some sort of unofficial referendum taken by some individual, group, newspaper, or journal. Mr. DuPont started the proposition by furnishing the money and having ballots sent to all the voters in the entire state of Delaware. This vote sponsored by the Literary Digest will probably cost at the very minimum one million dollars. Of course this million dollars is being furnished by those who are particularly interested in the outcome and it is not being furnished by those who, like Mr. Hoover, "wish prohibition to succeed." It can hardly, therefore, be suggested, that this attempted poll is "disinterested."

This sort of a poll would be open to the same general objections if it were being conducted, for instance, by the American Issue at Westerville, Ohio. Moreover, it would be open to the same general objections if it were on any other question upon which there are radical differences of opinion among the American people.

Regardless of the good intentions of those back of such a poll as is attempted by the Literary Digest, the procedure is open to the following series of objections: First, there is no practical way of safeguarding any one of the ballots, any number of them, or all of them, to insure proper voting and counting. Second, there is no possible way of checking up to find whether the person who marks any one of these ballots is an alien, a citizen, a voter, a repeater, a child under age, someone who has been disfranchised, or someone who exists in name only. Third, there is no way of checking up to ascertain whether any ballot which goes in was marked by the particular person to whom the ballot was sent, or whether it has been gathered, along with hundreds of other such ballots, marked by the same person and sent in with the same markings.

The questions asked are so worded that it would be almost impossible to tell what is the consensus of opinion in the United States. It will be noted that instead of there being two questions—one for and the other against prohibition—there are three questions, worded in such a way that it would be very difficult to determine what is the consensus of those who vote.

For instance, take those who vote for number two. If it were a proposition of the retention of the Eighteenth Amendment or the repeal of the Eighteenth Amendment some would vote one way and some another. How is it possible, therefore, to determine what proportion of those who vote in favor of No. 2, would be in favor of the Eighteenth Amendment or would be for the repeal of the Eighteenth Amendment, if those were the only alternatives? On the face of it, it would seem that these three propositions were devised so that the sponsors of this so-called vote could use the total of Nos. 2 and 3 as recorded against the Eighteenth Amendment and the Volstead Law, there being no way for persons who, for instance, are in favor of the Eighteenth Amendment but are desirous of certain changes in the Volstead Law to express that fact without being counted as both against the amendment and the law.

The significant thing about the organized efforts now being made against prohibition is that a comparatively few men with vast amounts of money are so determined to defeat prohibition either by securing its nullification, encouraging its violation, or securing its repeal, that they are willing to use their money to promote projects which in the end will tend to undermine not only the laws but the constitution itself and the very form of government under which we live. They are not willing to take constitutional methods. They are not willing that those methods of measuring public sentiment shall prevail. They are determined to get some method that in some way or other will indicate a public sentiment against prohibition, and if they cannot get it in one way they are determined to get it some other way, by means constitutional or otherwise, and by methods fair or foul.

Much has been made of the fact that the Literary Digest poll indicated the landslide received by Harding in 1920; was 99 percent accurate in the 1924 forecast, and told with

accuracy what states Hoover would carry in 1928. But the Digest poll in 1922, on the identical questions it is now submitting, went far wrong in the states of Ohio, California and Massachusetts, where legal referenda were held following the Digest straw vote.

## WILL THE DEAD LIVE AGAIN?

WM. S. BOWDEN.

"If a man die, shall he live again?" Job 14:14.

"Thy dead men shall live." Isa. 26:19.



**C**IRCUMSTANCES produce questions of great interest, correct answers of which are sought with great solicitude. When a mother's darling child sickens, the question, Will it survive? presses heavily upon her heart, and an answer from the physician is eagerly sought. When a howling tempest, with the roar of its winds and thunder of its waves, disturbs the peace of anxious wives and loving children, whose husbands and fathers are upon the deck of a home-bound ship, and they see her through the blinding storm drifting upon the rock-bound coast, a thrill of horror will seize those throbbing hearts, and the question, Will the ship weather the gale and safely land her precious freight? in a moment will become of greater importance to them than all others, and its truthful answer sought with the greatest interest.

So it would be with the rulers and people of an empire, when its future existence, peace and liberty depended upon the issue of a battle then in progress, and that issue quivering in the uncertainty of the success of the last reserve corps. When that reserve goes into the bloody fray, an intense interest would be awakened. Will they be successful and give us the victory? is the thought.

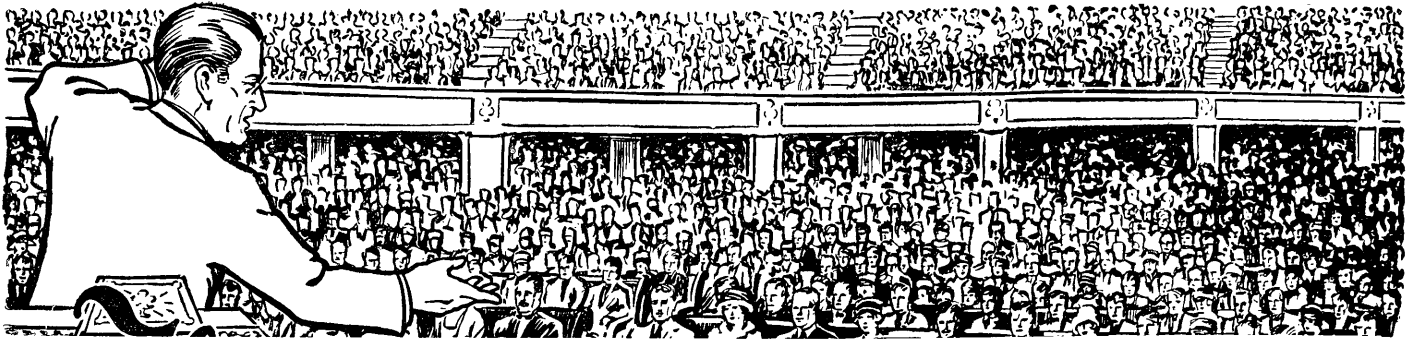
The circumstances producing the question in the text infinitely surpasses all others connected with human solicitude.

Death ends all with man, as far as mortal life extends. His social relations, which that life produced with God, angels and men, have ended. His seeing, hearing, thinking, loving and hating, all have ceased. He goes down to the land of darkness and silence, and there is no more wisdom or joy for him, unless he lives again. The waves have gone over him; the prison doors have closed upon him. Lover and friend break not the silence of his solitude. He is gone like the grass from the field, and like music from the deserted cottage.

Adam stood up and talked with God in the garden; but where is he? Unknowing and unknown. Dead! Dead! His children have followed him; generation after generation they have moved and acted each his part upon the stage of life, stepped off, and disappeared as the dew and the flowers. They have builded cities, and been buried under their ruins; planted empires and been slaughtered in their overthrow. Companions have lived, loved, and laid down side by side in dreamless sleep. Friendship and hatred have mingled together in the dust.

(Continued on page 6 col. 1)





## WHAT HE WAS MADE.

Paul S. Rees.

Text: John 1:14; 2 Cor. 5:21; Acts 1:3.

**I**N a half dozen scattered passages from the New Testament there is an expression that has of late laid fast hold upon my thinking. "He was made!" John says he was made flesh. Paul says he was "made sin," "made under the law," "made a curse." The Hebrew writer observes that he was "made like unto his brethren." Luke proclaims that he was made "alive." What an oddly assorted and yet marvelously related series of affirmations!

At least three of these revelations concerning Christ and what he was made are of major significance. Some secondary passages will serve to enlighten and enforce the truth of these larger unfoldings.

John declares that he was made flesh—and there we have the great Incarnation.

Paul states that he was made sin—and there we have the great Salvation.

Luke announces that he was made alive—and there we have the great Resurrection.

### I. HE WAS MADE FLESH.

"The Word was made flesh and dwelt among us." (John 1:14). This is the truth that is thrust into the foreground of John's picture. Its tremendous meaning can be glimpsed only against the background of those organ-toned opening verses. "The Word was God." Christ of essential deity! Mind, he did not have to be *made* God. He was that. "The Word was with God." By this fine turn of language we are shown the Christ of the trinity, coequal with God and yet differentiated from him in that mysterious distinguishment which belongs to Father, Son and Holy Ghost in the unity of the triune Godhead. "In the beginning was the Word." And there we see the Christ eternity. Christ of deity! Christ of the trinity! Christ of eternity! Why, this Being was never *made* at all. His divinity was not derived, nor did it evolve. Nobody elected him to his place in the Godhead. He had neither birthday nor birthplace. "In the beginning!" write that across his eternal Sonship, back there before the millenniums began their measured march.

And now emerges the marvel. He who was God, uncreated, underived, unbegun, was "made flesh." Such is the teaching of Scripture. Such is the faith of the Church. The Eternal has invaded the temporal. The Creator has assumed creaturehood. The Christ of eternity has become the Jesus of history. The everlasting Son of God has joined his own divine nature with a true human nature in the unity of a single personality.

If this is the fact of the Incarnation, what light may be thrown upon the fact, its method and its meaning? Two apostolic utterances are of special significance. Paul is on record as saying that he was "made of a woman" (Gal. 4:4), while the author of Hebrews declares that he was "made like unto his brethren." Both passages have to do with his being made flesh. The first one points to the medium of his entry into the

order of human life and the stream of human history. He came by the ministry of human motherhood. And that ministry fell to a virgin. Isaiah says so prophetically; Matthew and Luke say so historically. To impeach St. Luke, for instance, on testimony as unequivocal as that contained in the first chapter of the Gospel that bears his name requires no small amount of a mental preparation compounded of nerve, prejudice and skepticism.

Sometimes doubt is expressed on the tissue-thin ground that supernatural origin was commonly attributed to the heroes and deities of ancient times. Quite true! And with such coarseness, not to say grotesqueness, as to leave no particle of analogy between those crass myths and the beautiful Bethlehem story. The birth of Buddha is a case in point. A white elephant with six tusks is said to have entered the side of his mother thus inducing motherhood.

Again, objection is raised on the ground that the virgin birth is "biologically difficult." And again we remark, Quite true, if you are bringing to the study of the Scriptures a hard-and-fast system of belief which leaves no room for the supernatural. In that event specific doubt is merely the symptom of utter doubt. It is not a question of this particular miracle but of *all* miracles, as James Orr has keenly pointed out.

"Made of a woman!" "Made like unto his brethren!" If the former describes the origin of his life in the flesh, the latter suggests the development of that life. Why "like unto his brethren?" "That he might be a merciful and faithful high priest!" Superlatively beautiful truth, that. God would find a basis for helping and redeeming men by entering, within limits, into a community of experience. He does not stoop to our sin; he does stoop to the level of life in which our sins make their appearance, and there, *there*—not in heaven but on earth—he reveals a perfect Manhood. He comes where we are in our thirsts and hungers and pains, our struggles and sorrows and problems, our labors and losses and limitations. Given the kind of a God we worship and given the kind of a situation sin created in the world, Bethlehem and Calvary inevitably follow, not by any external, logical necessity, but by the sheer urgency of love. So we have *HIM*—"made flesh," "made of a woman," "made like unto his brethren." Not God *and* man, nor God *in* man, but the one and only God-man!

### II. HE WAS MADE SIN.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5:21).

With us goodness is relative; with Jesus goodness was absolute. He was not only good, he was sinlessly good. The fact of his sinlessness, established beyond question if we accept the record, is as morally unique as his birth is physically solitary. He had no sin-problem of his own; he came to solve ours. No sin-burden belonged to him; he came to carry ours. So reproachless and stainless that he could throw down the chal-

lenge in the presence of his foes, "Which of you convinceth me of sin?" he nevertheless was "made sin for us." We the sinful! He the sinless! We the guilty! He the guiltless! If we can in some measure grasp that thought, we are ready for the logical sequence that lies in Paul's statement that he was "made a curse." If he is "made sin," he must be "made a curse," for that is what sin is. Never a curse to anybody, he becomes a curse *for* everybody.

Watch him now. He is gathering into his own heart the mystery of evil, the pain of it, the woe of it, the awfulness of it, yes—let us not blink the fact—the damnable-ness of it, and he is carrying it to a Cross. The physical suffering is intense but the mental and moral pain is infinitely worse. He gave his body but he gave more. His *soul* was "made an offering for sin." His soul! For the soul is the seat of sin and the body the instrument of the soul.

Hear him now. "My God, my God, why hast thou forsaken me?" Just what took place in that heaven-high and hell-deep moment we shall never know. It is quite beyond us. In Shannon's vivid language "We believe that the Lord of Glory went mysteriously out into the waste places of sin, tasting the bitter drops of the second death that men might be recovered from both the second death and the first." The final issue of sin is God-forsakenness. He was "made sin." He therefore tasted the unspeakable agony of the Father's withdrawal.

Yet, paradoxical as it may seem, God was never nearer than in those bleeding moments before the death of the Cross. He was in Christ. It was he who gave his love and life there. Now hear him! "It is finished!" It is finished! There is death, but it is the death that gives birth to life. There is defeat, but it is the defeat that conquers. There is all the mystery of atonement. A Saviour has come, mighty to save and strong to deliver. Being "made sin," he becomes sin's destroyer. Being "made a curse" for us, he lifts the curse from us.

### III. HE WAS MADE ALIVE.

"He showed himself alive after his passion." (Acts 1:3). He was made so by the power of the Holy Spirit, so Paul informs us.

Dead! The soldiers said so. His Jewish accusers said so. His disciples faced the same grim fact, but with what different eyes they looked upon it! Upon them beat the blinding rain of an inexpressible sorrow. "Hope saw no star, for hope was dead, and listening love heard not the rustle of an angel's wing." "For as yet they knew not the Scriptures that he must rise from the dead."

Then something happened, something so amazingly great, something so transcendent, that, whether he actually arose or no, Christianity has a miracle lodged at her roots. If the miracle of his resurrection be denied, then a greater wonder must be accounted for. It is the thrilling wonder of a handful of ordinary Galileans so sure they had seen and communed with the risen Jesus that they went forth to preach him everywhere with a passion no waters could quench, and to dare



death in a hundred horrid forms if only they might witness to their unshakable faith in him as the Son of God and Redeemer of men.

They were sure he was alive, and so are we. How do we know? Well, by the external, historical evidences, for one thing. They are convincing enough to all save the hopelessly prejudiced. Better still, we know him by the witness of our own hearts. He must be alive because he makes us alive. He must be a living Person because he exerts a living power in the souls of men. No dead hand across the centuries is his. Sir Chas. Holmes knew that Leonardo produced many of the exquisite effects of his works of art by softening the still wet paint with finger and thumb tips. A dispute arose as to whether the painting entitled "The Virgin of the Rocks" in the National Gallery in London was a genuine work of the celebrated Italian master. One very similar to it has for long hung in the Louvre in Paris. Finger-print experts were called in. They took the prints of the undisputed painting in Paris and of the debated one in London. Having made their careful comparisons they pronounced the London picture genuine. What made their decision possible? The touch of the artist still upon the canvas after the passing of four centuries. Do you ask how we know Christ rose and lives? By his touch upon our souls! That is the answer. A touch that quickens! A touch that transfigures! A touch that heals and thrills and satisfies! For to us, no less than to those disciples of the long ago, he has shown himself alive!

"I know not how that Bethlehem's Babe  
Could in the Godhead be;  
I only know the Manger Child  
Has brought God's life to me.

"I know not how that Calvary's Cross  
A world from sin could free;  
I only know its matchless love  
Has brought God's love to me.

"I know not how that Joseph's tomb  
Could solve death's mystery:  
I only know a living Christ,  
Our immortality."

## What The Resurrection of Jesus Means to Me.

W. O. ALLEN,  
Professor Historical Theology, Asbury  
Seminary.



ALL the truth of Christianity turns on the fact of the resurrection of Jesus' body from the grave. Those who think that the moral teachings of Jesus would be just as effective with that Rabbi in the tomb as with the Son enthroned at the right hand of God are utter strangers to the Gospel message. It is claimed that truth is truth independent of who has uttered it. But Christianity is something vastly different from a system of moral philosophy. It is the power of an endless life; that power emanates from a living person. The power to rise from the dead must come from no other source than that which gave law to the natural world. The scientist is right in his insistence on the reign of natural law, and by that law the grip of death cannot be released by any earthly force. The raising of a dead man is as great a miracle as creation, but not greater. If this world is not the product of blind forces but is the ordering of a rational intelligence, a wisdom that passes our comprehension, it is not unthinkable that God may embrace in his wisdom moral ends which include a resurrection of the dead and life over which death has no power. Jesus claimed as much, and his resurrection is the seal of God to his claims. If he was not raised, his claims are the sheerest presumption; but if God raised him from the dead, what sane mind can deny

his claims? If the testimony of eye-witnesses can be believed, I need no further assurance that the power that gave nature its laws is indeed in league with him, if not in very truth working through him.

Thus I am brought to consider what he claims for himself. I find that he claims to have a knowledge of God such as no one else can have except as he makes him known: while the secret of his own personality is known only to the Father (Matt. 11:25-27; Luke 10:21). I find that he claims to have power to forgive sins (Mark 2:10). Do we realize what a stupendous claim that is? Who dares to tamper with those moral laws by which every transgression receives a just recompense of reward? Yet the God of the Universe has given his sanction to the claim by raising him from the dead. But I am the more amazed when I read that he claims this power on the ground that he died as a ransom for the sinner (Matt. 26:28).

Again, I find that he claims to give eternal life to as many as believe (John 6:47-51; 17:2). How the wonder grows; yet God has verified his claim by raising his dead body from the tomb. But he further promises to raise up my dead body from the grave (John 6:54). And more than that he promises to take me to be with him and to share in his glory (John 14:3; 17:24).

But his promises are not all in the future. He says that out of the inmost being of the believer shall flow rivers of living water; that the believer shall never thirst any more; that he will send the Holy Spirit as a comforter to abide forever (John 4:14; 7:38; 14:16). Nor are these blessings all of a spiritual character, which to many seem quite intangible. To those who truly possess them they are far from unreal; they are of greater value than all material gifts. But in addition he promises that there shall be no lack of material comforts, and that in return for what is forsaken for him there will be an hundredfold in this present life (Matt. 6:28-33; 29). He who promised these things was raised from the dead and was seen going up into heaven after that he had asserted that all power was given unto him in heaven and in earth; and had promised further that he would be with the disciples to the end (Matt. 28:18-20; Acts 1:9).

Jesus might have made all these claims, preposterous as they seem, and then died a martyr to his convictions; and had he remained dead the world would have said, preposterous as they seem, and then died a fool's death." But now God takes a hand. He lays hold of the machinery of the universe. He brings into action the forces of nature. That heart out of which the separated water and blood had gushed,—that pierced heart begins to beat again. That chest which had gasped out its parting breath heaves again. New blood courses through the pallid corpse. Those limbs so stiff and cold regain their mobility and warmth. Those eyes lose their glassy stare. The stone rolls from the mouth of the sepulchre. The dead comes forth leaving the wrappings that wound him round lying in the niche where loving hands had placed the lifeless form. Women come and find the tomb empty. Two of his disciples hasten to the place and investigate. It is even so as reported, but him they find not. Then Mary hears his voice and turning sees her Lord; but incredulous of her eyes she takes him for the gardener. Again he speaks, and in joyous surprise she falls at his feet. He meets the other women as they return to the city. Penitent Peter is visited and re-assured. Two disciples walking into the country admit a stranger to their companionship and discover that it is their very own Lord. He makes himself known to the disciples singly and in groups. They handle him and trace the scars with their fingers. They converse and eat with him. His own brother who had known him since babyhood, who had regarded his strange conduct and words as signs that he

was demented, is now convinced. Six weeks are spent in companionship with his followers. Every possible explanation of illusion, hallucination, or mistaken identity is rendered impossible. Five hundred people are qualified to witness that it is even he. Then the apostles watch him ascend into heaven, the very law of gravitation by which things on the earth are kept in place and the stars of heaven pursue their courses witnessing that he is Lord of creation. Surely we must confess with Paul that he is demonstrated to be the Son of God by the resurrection from the dead.

Some further inferences seem to me of priceless worth in my aspirations after a holy life. I am beset on every hand with foes and obstacles in the attainment of my endeavor. Men and devils, temptations, trials and discouragements, an infirm body, an inclement environment, a depraved moral nature, and most paralyzing of all, a consciousness of guilt, all are battling with my soul for its undoing till I am overwhelmed with despair. Then I hear a comforting voice within assure me that Jesus has undertaken to rescue me from all my foes; he has suffered and died to ransom me; he has risen triumphant and gone up to a seat at the right hand of God, and is there now interceding for me; forgiving grace, quickening and cleansing power, and safe guidance through all besetments are mine in response to his asking. My doubts and fears vanish, faith encompasses my soul round about, and girded with strength I go on my way rejoicing. "Wherefore he is able to save unto the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them."

Again, I find myself baffled by a social order that is contrary to the principles of righteousness. Oppression and wrong abound on every hand, lawlessness and crime of every kind prevail; vice and iniquity defy all efforts at reform; bribery and corruption make the very machinery of government the ally and protector of wrong-doing; hatred and strife, warfare and riot fill the earth with woe and devastation; famines and pestilence, disease and death follow in the wake; there seems to be no place for righteousness and peace. What use to try to remedy things? Then I hear him say, "Be of good cheer; I have overcome the world." And again, "Fear not, for it is the Father's good pleasure to give you the kingdom." "For he must reign till he hath put all enemies under his feet." With Jesus risen and on the throne, my faith falters not at the prophetic word that "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Confident of the triumph of righteousness I plunge into the fray and fight unfalteringly to the end; and if I perish in the fighting I have the assurance that in the crowning day my Lord will own my faithfulness and give me a place at his side.

"Thy saints in all this glorious war  
Shall conquer though they die;  
They see the triumph from afar,  
By faith they bring it nigh."

Finally, in the incarnation of Jesus the Godhead was indissolubly united to humanity, wherein I share; as in that humanity the Son of God suffered and died; as that same humanity rose triumphant over death and ascended up to heaven: so Jesus has become a kind of first-fruits, a pledge that the lost race of Adam, including me, shall be purged from sin, delivered from death, exalted with him to a glorified state, perfected in holiness; that "as we have borne the image of the earthy, we shall also bear the image of the heavenly." O my soul! What a hope is set before thee; what a pledge in the resurrection of Jesus that not one word shall fail of all the good things which the Lord hath promised thee!

"Great minds have purposes; others have wishes."



## WILL THE DEAD LIVE AGAIN.

(Continued from page 3)

The toiling, suffering millions of our race have marched, without halt or wheel to the right or left, down into the turbid waters of death, yet ever dreading the rayless gloom of the insatiate grave. They have tried to prolong the march, and to extract the virus of death from the currents of life; to rob the tomb of its strong bolts and bars, and to map before the eyes of the hopeless multitudes a future country where all shall live in deathless beatitudes.

In this state of fearful expectation, with the sound of sorrow ever ringing, and the wail of death ever rending the air with its moan of anguish; while the human heart's strongest passion cries for blissful, endless life, what question so natural and full of indescribable interest to our race as this: "If a man die, shall he live again?"

Our natures involuntarily propound the question, and our hearts seek its most authoritative answer. Philosophers have volunteered to respond to the universal demand, but all have failed to give demonstrative proof of the truthfulness of their answers.

Our Father in heaven has, in his infinite mercy, given the answer: "Thy dead men shall live." This has sent a thrill of joy through the angelic ranks, and has been echoed from holy lips of dying saints through all the ages of hope and faith. This ever-glorious promise of Deity is supported by the assuring demonstration of the resurrection of Jesus Christ from the dead.

Glorious hope for the sainted dust! Blessed promise of a second life! God has appointed the hour for the great revivication. The great clock of time has swept its dial until the prophetic hand is nearing the terminal point, when the knell of destiny will sound, and the high decree of heaven be executed.

Satan and death will be destroyed; the graves will be opened; the dead re-live; sin and evil be exterminated; the curse removed; the earth and heavens renewed; the saints receive deathless bodies and peerage with angels. Christ will occupy his purchased possessions, and reign as earth's rightful Lord and King throughout the measureless periods of paradisiacal bliss and messianic glory.

In view of the glorious change promised, the people of faith and hope can pray: Let the terrors of the curse end, the tragedies of sin cease, the pangs of death and darkness of the grave be speedily exchanged for the glories of the renewed earth and heavens, the reign of righteousness and peace, the blissful society of all the redeemed and Jesus the Redeemer, in the everlasting kingdom of God. Amen.

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## Tarry Ye! Studies of Pentecost.

A new book edited by Lewis Robeson Akers, President of Asbury College.

In this period of rampant materialism, when in so many homes and hearts the inner light burns low, an age when men are thinking little of God and much of self, it is indeed fitting that the church re-emphasize the story of Pentecost and call the attention of men again to the need of an endowment with power from on high. More and more are thinking minds agreeing that the hope of our tomorrows is to be found in a mighty revival for today.

Since the source of all revivals is the Holy Spirit and since he is the head of the present dispensation, it is essential that he be honored and that his personality, deity, and work be revealed and emphasized continuously by word and printed page. Acutely conscious of the fact that the coming of the Holy Spirit is the one solution to the many distracting problems now facing society and with an earnest desire to make some contribution toward the coming revival for which we yearn and pray, we are editing a book of sermons by the outstanding Holiness leaders of Greater Methodism in our nation. This book will come from the press of the Pentecostal Publishing Company sometime next month. We are dispensing with any royalties and cutting down all expenses so that it may have the largest possible circulation. It will retail for the very low sum of \$1.00. The Table of Contents is as follows:

1. The Fullness of Redemption.—Henry Clay Morrison.
2. The Gift of the Holy Ghost.—Joseph Henry Smith.
3. The Potency of Pentecost.—Clarence True Wilson.
4. The Two Baptisms.—George Asbury McLaughlin.
5. Filled with the Spirit.—John Lakin Brasher.
6. Pentecost and Evangelism.—Arthur James Moore.
7. The New Testament Church.—John Freeman Owen.
8. Pentecostal Baptism.—Charles Franklin Wimberly.
9. Complete Redemption.—Guy LaFayette Wilson.
10. Christ's Post-Resurrection Message.—Iva Durham Vennard.
11. Pentecost.—Charles William Butler.
12. The Meaning of Pentecost.—Joseph Owen.
13. The Promise of the Father.—John Haywood Paul.
14. The Cost of Pentecost.—Lewis Robeson Akers.

Feeling profoundly that the story of Pentecost must no longer be embalmed among the archives of the dead, but must again be proclaimed freely and fully from the pulpits of our land, and conscious that the victory of tomorrow must come through the revitalizing of the church of today, this book of sermons on Pentecost is sent forth with the earnest prayer that it may become a spiritual contribution to the commemoration of the greatest event in the history of the Christian church.

In editing this volume, we desire to express our sincere thanks to the great exponents of the "higher life" in both Methodisms who make continually the heart of their messages the story and experience of Pentecost and who have so freely and joyously contributed to this symposium.

In choosing the title for this book, a gold prize was offered that student in Asbury College who would suggest a caption which seemed most appropriate to a committee of judges. Two of the titles submitted were thought by the judges to be of equal value, either one of which might be used by the President of the institution in naming the volume. The titles were "Tarry Ye!" contributed by Miss Jocelyn Brownlee of Vermont, and "With One Accord" by Mr. Mar-

shall Merryman, of Florida. We have finally chosen "Tarry Ye!" as being possibly more suggestive than the other, though both students received equal prizes.

All orders may be sent at once to The Pentecostal Publishing Company, Louisville, Ky., for this volume which we believe is most timely and will supply a vital need in the spiritual life and thinking of the present hour.

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# GLEANINGS FROM THE EVANGELISTIC FIELD



ASBURY COLLEGE TRIO—FOREIGN MISSIONARY TEAM

## OUR REPRESENTATIVES IN THE FOREIGN FIELD.

Below we give a letter from our Asbury Missionary Trio, Kirkpatrick, Crouse and Erny, who have gone to the Orient with one of our Evangelical Methodist League tents for a year in evangelistic services. Let every one who has contributed to this tent work, realize that they will have a part in the trophies that may be won through the ministry of these consecrated young men.

By the way, if there is any one who would like to contribute something toward our tent work, we shall be most grateful for such assistance, as we are now having to replenish our stock of tents for the coming summer. I believe it is yielding greater returns than anything for the amount invested.

Mrs. H. C. Morrison.

## ON BOARD S. S. KOREA MARU, March 14, 1930. To our friends of The Herald Family:

Two thousand miles now separate us from the harbor of San Francisco. For six days we have been swiftly speeding on to the Hawaiian Islands. Early this morning we entered the harbor at Honolulu, to anchor here until late this evening, while additional cargo is loaded and two hundred more passengers come aboard.

Our liner, the Korea Maru, is said to be one of the steadiest ships on the Pacific Ocean. Due to this fact and aided by pleasant weather, together with a calm sea, we have been able to withstand the attacks of that dreaded foe of all sea travellers, seasickness.

This ship is a Japanese boat and naturally caters to and attracts the oriental people, so the majority of our fellow passengers are our brothers and sisters of the yellow race. We are in the midst of a very fertile mission field, with abundant opportunity to witness for Christ. Here are men and women of all classes. The business man bound on his errand for commerce. The young student group on their way back to their native lands after having gained an education in America's leading universities. The tourist group among which we find those who have labored for years in the United States saving much, and now are hurrying back to see many of their relatives who still remain in the orient. Many other classes are represented, for we find here a great mixture.

As we mingle and move in and out among this very interesting group of people we are asking God to help us to make use of every opportunity to sow the seed of the gospel. As we converse with them we are confronted with many criticisms of so called Christians in America. Lack of sincerity, lack of reality, hypocrisy, profession without possession and many other accusations are all too true in so many lives of the so-called Christians in the homeland here are constantly brought to our attention. But we praise God that we can tell them that a vital relationship with the living Christ will bring reality, sincerity, and possession of life, with a peace that passeth understanding.

No provision is made on this ship for Christian services, but we secured permission from the authorities to hold a daily prayer service for all who wish to come. God has been meeting with us in these gatherings, and we are hoping that through them some shall be reached for Christ. After we leave Honolulu we are going to try and hold some services for the steerage passengers. We thank God for every door which is being opened to preach the gospel. Pray for us.

Yours in His service,  
Asbury College Foreign Missionary Team,  
Kirkpatrick, Crouse, Erny.

## JOSEPH H. SMITH IN THE SOUTHLAND.

My recovery from effects of my near fatal accident of a year ago, and my release from the administrative work of the National Association, afford me renewed opportunity to fulfill my heart's desire in spreading scriptural holiness over these lands. Have been able to split the winter time between California and Florida calls and appointment and have seen and shared the grand, gracious, promising camp meeting at Lakeland, and, at this writing am concluding a Bible Conference or "School of the Prophets," on things of the Spirit with the eighty or more preachers and their wives at the unique Penney Farms Ministerial Settlement. Go next for a three-day Holiness Convention and revival in the Southern Methodist Church at DeLand, Fla., and then for a three Sabbath campaign at Miami under the auspices of the Nazarene churches there.

God is honoring and richly blessing. My license seem renewed. The Spirit is outpoured, souls are being saved and sanctified. My fellowship with the brethren in this Southland is most enjoyable, and I am beginning to look forward already to the great camp at Indian Springs of 1931.

Joseph H. Smith.

## NEW YORK STATE HOLINESS CONVENTION AT GLENS FALLS, NEW YORK.

Rev. J. C. Long, our State Evangelist, and I arrived at Glens Falls, Tuesday night, March 11th. It was raining hard but it turned out to be a good omen indicating the spiritual showers about to descend upon the convention services. We found a group of faithful saints there to greet us and we had a very good opening. Rev. M. W. Baker, President of the Washington-Warren County Association, opened the meeting and introduced the workers. He stood by the convention and did much to make it a success. Rev. H. C. Johnson assumed charge of the singing throughout the four days and rendered messages in song. Rev. Leola Hunt is the faithful pastor of the entertaining church, and was a great blessing in each service. We were royally entertained by this Free Methodist Church and this spiritual pastor. After Bro. Long lead in prayer, Bro. Sumner brought a message from John 3:7 on "The New Birth."

The next service was 2:30 Wednesday. A good congregation gathered and gave excellent attention as Bro. Long brought a very tender message on "The Grace of God" from 2 Peter 3:18. He told of some of his own experiences when God had given sufficient grace to meet great emergencies. Our hearts were strangely warmed. We were made to feel that God has sufficient grace for us regardless of what we might have to face in life. At the close we all gathered round the altar, the fire fell on the saints and it was a time of great blessing. There was fervent praying for a victorious convention and the pilgrims shouted triumphantly as the Holy Ghost came upon us and refreshed our souls.

In the evening Bro. Long again delivered the evangelistic message. He spoke on "The Carnal Nature" showing very clearly the traits of the old man and how one could get deliverance from this inner foe. Eight came to the altar and at least six prayed through to definite victory. It was a heart-searching service and the Spirit was faithful in dealing with precious souls.

Thursday afternoon the attendance increased and the spiritual tide continued high. Bro. Sumner spoke on "Consecration" using Jacob as the basis for his remarks. Rev. A. J. Allen, pastor of the Glens Falls Wesleyan Methodist Church, was present each afternoon helping to pray and shout the victory. A revival in his church prevented him from coming in the evening.

At night a larger crowd gathered to hear a message by Bro. Long on "The Second Coming of Christ." Great conviction settled down upon the as-

sembled congregation as the evangelist pictured the second coming of our Lord, the glorious Marriage Supper of the Lamb and then described the terrible tribulation period. When the altar call was given sixteen responded and most of these got through to definite victory. God was certainly in our midst and mightily helped our brother deliver the truth. The meeting closed at 10:30 with the pastor of the church prostrate on the floor under the burden for souls. It was a meeting after the order of early Methodism and the power of God was greatly in evidence. How we praise him for this service and for what he accomplished. Glory to God!

The last day of the convention was a time of gracious fellowship, blessing and salvation. Rev. Floyd Bradley, of Boston, who was assisting Bro. Allen in revival meeting, preached for us on "Rest," taking as his text, Heb. 4:9. The thought of relaxing in God and turning everything over to him with an utter abandonment to his will was emphasized. God must have his way with us if he is to make us a success. Some found that rest during the altar service. It was a very impressive and helpful service.

Friday evening was the closing meeting of the convention. Bro. Johnson rendered an old favorite piece for us, "Coronation." Rev. Long spoke from Eph. 4:19. His subject was, "Past Feeling." We were warned against refusing to get right with God. The danger of neglect and the result of resisting the offers of pardon and mercy were vividly brought to our attention. Again some gave heed and sought victory at the altar. We closed by joining hands and singing, "Blest Be The Tie That Binds."

During the convention we secured six new members to the N. Y. State Holiness Association, raised all the money needed to defray the expenses of the four-day meeting and had thirty seekers at the altar. Bro. Millett, a former business manager of Eastern Nazarene College, with his wife, were with us in several services. Pastors from surrounding towns came in and were a blessing. We praise the Lord and take courage. Clyde R. Sumner.

President N. Y. State Holiness Association.

## GARFIELD, KANSAS.

It has been some time since I submitted a report to The Herald. We have just closed two good revivals at Leoti, Kan., with Rev. J. H. Copley, pastor. Brother Copley is a new pastor on the charge and is getting hold of the work in fine shape, and is untiring in his labors. We needed another week in each revival but our time was so taken that we had to meet our own appointment at Garfield by March 23rd, where we are now in a revival with our own people.

Leoti has some most loyal people and their cooperation and response was splendid. Most every thing was thrown in the way of a revival by the worldly element but much good was done in the conversion and reclamations of souls and the church also revived. We had splendid fellowship with the people in their homes as we were entertained from place to place for dinner and supper.

Following this meeting we went to Pleasant Valley the out appointment on this charge and found an exceptionally fine and thriving country church. They are some twelve miles from town with a reasonably large membership and fine attendance. They had recently dedicated a new church which took the place of the old one. This church is an exception among rural churches and has proved beyond question that the day of the country church has not passed. This meeting was held at a busy time when the people were husking corn and shelling and marketing same and many others sowing their barley, but they gave attention to the revival. They drove from ten to twelve miles and some through from four to six wire gates and brought their children along. Some of the busiest men in the community never missed a night. The people here were very responsive to the preaching of a full gospel. There was a goodly number saved or reclaimed in this meeting. We had excellent fellowship with the people in their homes where we had heart to heart talks with them. This is the second revival we are holding on our own charge and doing our own preaching by request and vote of the Official Board. This, the 26th of March, is the fourth day of the meeting and seekers were at the altar the first night.

By permission of the officary we can give some time to revival work either in churches or camp meetings this spring, summer or early fall.

W. B. Summers.

## OREGON, WISCONSIN.

We are praising God that this new year has been one of the best we have had thus far. There seems to be a hunger for God that we have not noted in many years. Folks are beginning to realize that it takes God to satisfy the cravings of the human heart.

We have had two meetings in Cleveland, Ohio. one at Waukegan, Ill., one at Stoughton, Wis., and two at Detroit, Mich., where we are now.

God has seen fit to signally bless in all these meetings, and we say Hallelujah for his goodness. Among other things we have witnessed some remarkable cases of healing. God not only saves and sanctifies, but he throws in for good measure the healing of the body for those who will trust him.

Will the readers of The Herald please pray for us as the Spirit directs.

Rev. and Mrs. Jack Linn.



## THE PENTECOSTAL HERALD

### PUBLISHED WEEKLY

Six Months in Advance .....\$0.75  
One Year in Advance ..... 1.50  
Foreign Countries ..... 2.00

Subscription Discontinued When Time Is OUT.

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For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY  
523 South First St., Louisville, Ky.

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(Continued from page 1)

car. If he had been a son he could not have been more courteous. He has a revival in progress in his church at this time in which souls are being converted and sanctified.

Rev. Boatman, pastor of South Alamo Methodist Church, was very attentive when my health was at its worst. He stayed at my bedside and assisted wife in caring for me. His kindnesses cannot be forgotten.

Rev. Sollie McCreeless, who graduated last June at Asbury College, stayed with us a number of nights, ready to lend any possible assistance. He endeared himself to us greatly. When I got able to attend church he was always ready with his closed car to take us from the hotel to the church, and then return us. I have not dared to go out at night, have been out at night only once in eight months.

It has been my privilege to preach at the Sabbath morning hour for Brother Boatman, at Alamo Methodist Church, Brother Buckner, Denver Heights, Brother Rea, at Los Angeles Heights, Brother Fletcher, Laurel Heights, and at Woodlawn Methodist Church, Rev. Goodenough pastor. I spoke one evening at Travis Park prayer meeting. I have had great congregations and have found that I can preach a little above conversational tone, and put the message within forty minutes. I have turned down many invitations for revival meetings and speaking at schools, and have guarded very carefully against over-work. This morning at the invitation of Dr. Sessions, presiding elder of this district, I spoke at the Preachers' Meeting and had a good time with the brethren.

One of the most appreciative visits to me was the coming of Bishop Hay and his wife; along with the Bishop was my greatly beloved friend, Dr. Frank Smith, of First Church, Huston, and his good wife. Bishop Hay is greatly beloved by his brethren in Texas. I do not believe there is a preacher in the region where he presides who would want to cut him down to four years' time. He is a big brother among the preachers, and I think would feel very awkward if he should undertake to mistreat any brother whose appointment is in his hands.

I have a number of invitations to hold revival meetings here in San Antonio. Every church in which I have preached seemed to me to be ripe for a gracious revival movement, but I promptly turned down all of the

invitations and am hoping to build up sufficient strength to be of some service in the summer and fall. I may evangelize a bit, if the Lord spares me, in Florida the coming winter.

Do not fail to write to me about your interest in the Theological Seminary at Asbury College, when you read my appeals in THE PENTECOSTAL HERALD for that great work. Address me, Arlington, Texas, until May 7.  
H. C. MORRISON.

## The Day of Revivals has Not Passed



R. H. W. Bromley has just closed an evangelistic campaign at Belle Fourche, S. D., with some 150 professions of salvation of faith in Christ. This is very hopeful. Wherever a pastor and his people will unite with an earnest evangelist, they can have a gracious awakening and the salvation of souls.

Dr. Monk, who has been laboring so successfully within the bounds of the Louisville Conference, has had a splendid meeting with Rev. R. L. Sleamaker, at Eddyville, Ky. There were more than 100 sinners brought to Christ; 75 additions were made to two churches, and 50 members joined the Southern Methodist Church. The same sort of effort in a hundred churches, no doubt, would amount to a like ingathering, which would mean 5,000 new members in the Louisville Conference. There is nothing like having faith in God, love for lost souls, and going after them in earnest.

Rev. Roy H. Short, assisted by Rev. J. A. Collier, has recently closed a gracious revival in Marcus Lindsey Church, with an addition of 44 members on profession of faith.

Rev. J. B. Kendall, assisted by James V. Reid, song leader and Young People's worker, has recently closed a great revival at First Methodist Church in Oskaloosa, Ia., Rev. S. H. Turbeville, pastor. They had a time of great blessing. Kendall and Reid are now in Ottumwa, Ia., in a splendid meeting, with a number of engagements to follow.

I could fill columns of this paper with encouraging reports of revivals of religion. I hear this expression from many earnest preachers: "The people are hungry for the pure gospel of Christ." I believe this to be true. Of course, not all the people; that could not be expected, but large numbers are longing for the gospel, for a deeper spiritual life. There are many sinners who have sought pleasure in all kinds of worldliness who are becoming tired, and would like to see a good old-time revival of religion, would go to see and remain to pray. If we preachers will get busy, go to preaching the real gospel, hold on, pray on, visit and exhort, preach and plead, warn and entreat, we can interest and draw the people to hear the word of God and have gracious revivals all over the land. And we need it! If we quit, give up and say the days of revivals are past, there will be ease in Zion, lukewarmness, a drifting away from God and his truth; the forces of evil will rally and unite, the church will be unprepared to meet the onward march of diabolism, worldliness, lawlessness, anti-prohibition, and every other evil; the wheels of true progress will be locked and the nation will suffer loss, fearful to contemplate.

Let the ministry awaken and turn the truth of God, strong and powerful, upon the forces of evil, and unite, out of the conquered hosts of Satan, a countless multitude of souls to become soldiers of the cross and march, with songs and banners, to the overthrow of evil and the rescue of the perishing. Would God, every Protestant pastor in this broad land would determine to have a gracious revival of religion.

I close with the publication of a clipping by Dr. Turbeville with reference to a work in his church.

"The Rev. J. B. Kendall, Lexington, Kentucky, did the preaching in our winter revival during January, 1930.

"Brother Kendall has been in the evangelistic work for about twenty years, but he has not become 'professional' in his work. He is tactful, adapting himself without reserve to the solving of the problems with which he is confronted. He gives occasion for as little criticism as any man I have ever had in revival work. He is constructive in both his methods and messages. He is not given to ridicule and brow-beating the people, but is sympathetic and manifests the spirit of love in all his work. While he is fearless and faithful in the proclamation of the gospel truth, yet he is sane and safe as a leader.

"His efforts with us were rewarded by having a large number of definite seekers at the altar, all of whom claimed victory. He has greatly endeared himself with our people, as a man of God and one who has a genuine passion for the salvation of humanity.

"Brother Kendall has unusual strength with young people, and we have never had a man who knows better how to deal effectively with young life than he.

"He has a rare combination of gifts as a preacher and leader, and has made a record as an evangelist which is indeed enviable. It gives me genuine pleasure to commend him to anyone wanting an evangelist, who not only reaches those outside the church, but under whose ministry the church itself is greatly edified."

## An Earnest Appeal to The Lord's Sanctified Children.



I am sending out this appeal only to those persons who, I believe, in their hearts will sympathize fully with the work in which we are engaged. The proposition I am making here is of such character that I hope all persons who believe, with all their hearts, that the atoning blood of Jesus Christ can cleanse and sanctify from all sin, can take some part in the great work in which we are engaged.

### THE GREAT NEED.

There can be no greater need at any time, than a God-called, blood-cleansed, Spirit-filled ministry to preach the gospel of full salvation to the people. At this particular time, the need is exceeding great. There is a widespread famine of the Word of God. From many pulpits there is a phase of preaching that destroys saving faith in the inspiration of the Scriptures, and the atonement made by our Lord Jesus Christ upon the cross of his agony. Infidelity has never been more bold and blasphemous than it is to-day. The seed of skepticism is being sown broadcast in schools, monthly magazines, the daily press and, startling to say, as above mentioned, from many pulpits. This can but result in the fearful loss of multitudes of souls. The way to meet this flood of unbelief and wickedness is to send out an army of men to preach the gospel in its fulness, which is the power of God unto salvation.

### A GREAT OPPORTUNITY.

We have organized at Asbury College a Theological Seminary for the training of the type of ministry so sorely needed at this time. This Seminary is now in the third year of its existence; its success and growth have been so remarkable that we believe the blessing of our Lord is upon it in a peculiar and gracious way. The Faculty of this Seminary is composed of highly educated, deeply consecrated, wholly sanctified men whose supreme object is the education and equipment of a gospel ministry with a truly evangelistic spirit to go out as true soldiers of the cross to combat the fearful powers of Satan and his hosts, of unbelief and wicked-



ness of every kind, and to press with all the power the Holy Ghost may give them, for the salvation of sinners and the sanctification of believers. Most men called to the ministry are divinely selected from among the poor, or people of very moderate circumstances. All churches, through the past, have been compelled to assist in the education of its preachers. The host of young men being called to preach, who have been converted and sanctified at our holiness camp meetings, conventions and revivals are, with few exceptions, men of limited means. If they secure the education and training they should have, they must have assistance. To whom can we look for this assistance, but the Lord's sanctified children. We believe they will respond. The opportunity is golden. There is not and cannot be any field of service where God's devout children can devote a part of their money to greater advantage, where it is likely to yield a more gracious harvest in the salvation of souls, than in helping to educate these wholly sanctified, God-called young men.

#### A GREAT OBLIGATION.

It would seem that those of us who have received the sanctifying power of the precious blood of Christ can hardly be indifferent to the need, the opportunity, and the responsibility presented to us here. I thank God that through his abounding mercy, I have been permitted to preach the gospel for fifty-one years; for almost forty years I have been preaching entire sanctification. The blessings I have enjoyed, and the gracious results I have seen, no tongue or pen could ever tell. During my long illness I have been thinking, thinking day and night, of this wonderful atonement in Christ and the full salvation he has provided on the rugged cross, and my heart has been longing for the spread of this blessed gospel of full redemption. The need of it, the opportunity for it, and the responsibility coupled with this need and opportunity has made it impossible for me to remain silent. I must, whether they will hear, or whether they will forbear, appeal to my brothers and sisters who have received this sanctifying grace, or who believe in it with all of their hearts and are pressing on, hungering and thirsting for this gracious cleansing baptism with the Holy Ghost, to help these saved, sanctified, God-called young men who desire to prepare for the ministry in this full salvation Theological Seminary at Asbury College. I believe the Lord is pleased that I should make a proposition that will enable his humblest sanctified children to take part in this good work.

I want your pledge at the very earliest date possible. We shall not want your money until September 1, 1930. Read the pledge.

I hereby pledge myself, if living, and possible, to give to the Theological Seminary at Asbury College, Wilmore, Ky., for the next FIVE YEARS, on September 1, beginning with September, 1930, the sum of \$10.00, \$5.00 or \$1.00.

Make your own choice with reference to the amount you are willing to give to this great work. Do not make it five, if you should make it ten, do not make it one if you should make it five, and do not fail to make it one, because you do not feel able to make a larger contribution. These subscriptions and gifts are not to be published. Make your subscription at once, so I can counsel with Dean Larabee and we shall know what promises to offer to students now with us, and many other young men who desire to come to us. I will be at Arlington, Texas, so address me there until further notice. My dearly beloved Brothers and Sisters, God's sanctified children, in the name of the Christ who has died for us and sanctified us in his own blood, do not be indifferent to this plea, but fill in the pledge with your name and amount, to help our Lord spread the gospel of the full salvation he bought upon the cross of Calvary.

Faithfully your brother,  
H. C. MORRISON.

## "HE IS NOT HERE."

MRS. H. C. MORRISON.



HE above words are found in Mark 16:6, and are part of the salutation of the young man whom the women saw when they went to the tomb of Jesus to anoint his body after he had lain in the grave for three days.

What a sorrowful, happy group that was as they wended their way, while it was yet dark, to the tomb of their blessed Lord. They were sorrowful because they had seen him die and entombed, but happy in the love that prompted their loving service to him, whom they supposed was yet in the silent enclosure of Joseph's new tomb.

You recall that they wondered as to how they would get the stone removed from the door of the sepulcher. How their eager hearts longed for the sight of their Christ, and what a privilege it would be to anoint his dear body with the sweet spices they had brought, prompted by the devotion of loving hearts.

They, like many of us, found that what they had anticipated as an obstacle of obstruction, found the hindrance had been removed and they were face to face with the facts in the case. They not only found the stone rolled away, but there was a heavenly messenger to break the glad news that he, whom they supposed was in the tomb, had risen. It is like our Lord to give us sweet surprises along life's way, and even more than we anticipated.

What joyful news that was to the human family that day, when the angel declared that Christ had risen. "He is not here" was the greatest event that had transpired in human history, before or since, the coming of our Lord, and carried with its message the fact of immortality that is the hope eternal that springs within the human breast. The empty grave means more to us than anything else in the world, and gives us courage to battle on amidst life's trials, ills and disappointments, looking to that glad day when we shall be forever with the Lord.

They not only learned the glad news of a risen Christ, but were commissioned to go tell his disciples that he who had been laid in Joseph's new tomb a short time before, had burst the bands of death and had risen victor over death, hell and the grave! Thanks be unto God who giveth us the victory through our Lord Jesus Christ!

The resurrection holds within its embrace the hopes for this life and that which is to come. Paul said, "If Christ be not risen from the dead, then is our faith vain." And "If the dead rise not, then is not Christ raised." How true it is that, "If in this life only we have hope in Christ, we are of all men most miserable."

The way oftentimes seems rugged, the steeps precipitous, and we often wonder how we are going to make the grade, but then we look toward that time when we shall shuffle off this mortal coil and ascend to him who has promised life forevermore. The resurrection is the keystone of our Christian faith, and should it be taken out the whole structure would fall. It is the hope of the resurrection that inspires us to holy living, that comforts us when those whom we love are snatched from our loving embrace, that cheers us onward when the toils of the road of life become heavy—it is then we think of HIM who declared that "I am the resurrection and the life; he that believeth on me shall never die." It was this resurrection message that Jesus brought to Mary and Martha as they mourned the death of their beloved Lazarus. It is the resurrection message that, like a star of light, gleamed through the dark clouds when you laid that loved one away—not forever, but until the

glad morning of the resurrection when the dead in Christ shall rise all glorious in the light of his presence.

Thanks be unto our risen Lord, that he has destroyed the power of death and that, though we shall all sleep, it shall not be forever, but there shall be a glorious dawn when death shall release every sleeping one in Christ, and we shall stand upon the grave's mouth and shout, "O death, where is thy sting? O grave, where is thy victory?" Death shall be swallowed up in victory! Oh, matchless Christ, how we praise and adore thee for the power that broke the bands of death and makes it possible for us to rise into eternal life!

### Attention, Asburians!

Counting up I find that we have at least 115 men preaching in the Kentucky and Louisville Conferences, and in the Kentucky Conference of the M. E. Church, who have been students in Asbury College. The majority graduated there. This does not include several evangelists, which would run us up to at least 130 men in the active work in the ministry in the State of Kentucky who spent some time as students in Asbury College.

I think most of these men can give a very good account of themselves. We have among them, two college presidents, one presiding elder, one district superintendent, a large number of station preachers. I could mention a very large number of graduates who are scattered over the nation, and around the world; but I am thinking now of the men in the ministry in Kentucky who have been students in Asbury College.

I believe every one of our dear old boys will agree that the greatest work that any Christian can possibly perform is to win a lost soul for the Lord Jesus. I do wish in the depths of my heart that these Asbury men would determine to catch a good string of fish for our Lord Jesus before the fall conferences. It can be done! We are the lads, by the grace of God, that can put this thing over, and we ought to do it. Multitudes are dropping into eternity without salvation. Let's determine to rescue some of these perishing souls, and to do it right away. Let's pick out a man, a lad, young girl, some old sinner, somebody, pray for them, speak to them, and lead them to Jesus. It is not such a difficult task. It can be done! We may be sure if we set our hearts on it, the Holy Spirit will touch us with power for the service, and will touch the soul for whom we pray, and seek to bring them to the Lord. What if each of these Asbury men should make up his mind to have a gracious revival in his church before the September conferences. It could be done. Not a doubt about it.

What I wanted to say is this: Our camp meeting at Wilmore, Ky., begins Thursday evening before the last Sunday in July and covers the first Sunday in August. I wish every one of our preachers who have attended Asbury College would plan to be with us, at least, part of that time. Let us get together and get down before God and get a blessing on our souls, a baptism with the Holy Ghost that will send us out with renewed power to win the lost to Christ. Make your arrangements to be at the camp meeting. The expenses are very light. If you boys will come, I'll get Uncle Jack to buy us a good fat beef, I'll stand back of him in this enterprise, so that your feed will cost you very little. Oh, I am longing for a mighty outpouring of the Holy Spirit upon us, that we may move out with power to win the lost.

Faithfully your brother,  
H. C. MORRISON.

If the modernist descended from a lower order of beings, as he says he did, it would be of interest to know how low the lowest of his ancestors were and how far below them he has descended.



## OUR BOYS AND GIRLS

### IT PAID.

By Susan Hubbard Martin.  
"This is the best ice cream I've had in weeks," remarked Beatrice to Marguerite as they sat at a small table in the drug store.

Marguerite nodded.  
"It certainly is; I was going to tell you the same thing."

At that moment a little old woman in a shabby suit and hat came in.

"I want to get this prescription filled," Beatrice heard her say to the clerk behind the counter.

Beatrice turned to Marguerite.  
"That's Mrs. Higgins," she said in a low voice. "I feel sorry for her. She lost her husband not so long ago and he was sick so long. I wonder if that prescription is for her?"

And then she looked at Marguerite again.

"Suppose we invite her to have some ice cream with us," she whispered. "She looks so tired. I know she's old and her clothes are not stylish, but if we live we'll be old some day and perhaps, we'd like to be invited to have a dish of ice cream, too."

"Perhaps we would," agreed Marguerite.

A moment later Mrs. Higgins felt a light touch on her arm.

She turned to look into the bright eyes of Beatrice, and then the invitation to join them in a dish of ice cream was issued.

A surprised look dawned on Mrs. Higgins' face. "Why, thank you," she said. "I don't know when I've had a dish of ice cream, but—"

She paused.  
"Are you sure you'd like to have me?" she asked timidly.

"Very sure," smiled Beatrice, and then she took her by the arm and led her to the little table where Marguerite was waiting.

It was not long before another heaping dish of ice cream was brought to the small table and Mrs. Higgins took the first spoonful.

"I don't know why you invited me," she said, as she smiled at them, "but, oh, it's so nice you did. I'm very lonely these days."

When later, after the ice cream was eaten and they had walked to the door together, Mrs. Higgins took a hand of each.

"Thank you so much, dears," she said. "Not many young girls would be so kind. It's made me so happy, not alone the ice cream, but that you thought of me. It may be hard for you to realize that I was a girl once, but I was, and there weren't any trials or troubles or deaths or loneliness. The world was a beautiful place and full of happiness. Oh, I was a young, joyous thing those days."

Her voice broke.

"Girls like you bring back that happy time, and it does me good. Thank you again; not many would be so kind to an old shabby woman."

Beatrice and Marguerite looked after her as she walked feebly away.

There was a more thoughtful look on each young face.

"You see," said Beatrice, reflectively, "it paid."

Marguerite nodded.  
"It always does," she answered softly.—Kind Words.

Dear Aunt Bettie: Will you move over a little so two Iowa girls can join your happy band of boys and girls? This is our first letters to The Herald. I guess we had better describe ourselves first. I, Thelma, have dark brown hair, blue eyes, fair complexion, am three and one-half feet in height and weigh seventy-two pounds, and am thirteen years old. I, Velda, am sixteen years old, have auburn hair, brown eyes, fair complexion, five feet, two inches tall, and weigh one hundred and twelve pounds. Dr. Morrison has been to Oskaloosa several times, and held a meeting in the church we are members of. We are members of the Methodist Church and Dr. S. H. Turbeville is our pastor. My father is superintendent of the Sunday school.

I have an uncle who is professor in Asbury College. His name is H. E. Rosenberger. We must close for now hoping to see this in print.

Velda M., and Thelma Coats.

Oskaloosa, Iowa.

P. S. We are hoping and praying that Dr. Morrison will have a swift recovery and his life will be spared to do a great work in the kingdom of Christ.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter and I hope to see it in print. I am a little Kentucky girl, four feet, ten inches tall, have light hair (bobbed), gray eyes, olive complexion. I weigh eighty-five pounds. I am ten years old. My birthday was March 18. I have three brothers and one sister. I enjoy reading page ten. I am in the sixth grade at school, and I like my teacher fine. Who can guess my first name? It begins with an F and ends with an S, and has seven letters.

F. Gwendolyn Shultz.  
Narrows, Ky.

Dear Aunt Bettie: Will you slip over and give an old Kentucky boy room to join your happy band of boys and girls? I'll now try to describe myself. I'm about five feet, six inches tall, have light brown hair, blue eyes, fair complexion, weigh about 135 pounds. I'm between 20 and 35 years old, but look like a sweet sixteen. I live on a farm. I like horses, cows, and sheep. But best of all I like the girls. I'm a Christian and belong to the General Baptist Church. Now I want all of you cousins to write to me, from all ages, both male and female, especially females, though of course, I'll promise to answer every letter I get.

Charlie Fitts.  
Rt. 1, Trammel, Ky.

Dear Aunt Bettie: I have been a reader of The Pentecostal Herald for several years. I have always found it real food for my soul. I am thirty-five years old and the mother of seven children. I was converted nine years ago under the preaching of E. O. Hobbs. A week later during the same meeting, was sanctified, and am still rejoicing in a Savior's love. Oh, what a change when we are cleansed from all inbred sin. I thank God we still have writers such as Aunt Bettie, Dr. Morrison and many others that believe in the old-time Holy Ghost religion, for it seems to me the time has come when we get very little spiritual food. I find very few people who will even talk upon spiritual things, and as I have very little privilege to go to the place of worship my soul grows very hungry. I have suffered with asthma for ten or twelve years. It seems that every year it grows worse, especially in the fall and winter. It seems at times the struggle for breath is so severe I can hardly overcome it. All the physicians say it will disappear in the western climate. I am asking The Herald family to join me in prayer that the Lord will provide the way for us to go west before another fall. I would be glad to hear from any one living in the west in regard to work, as we have very little of this world's goods, and so many people tell us we cannot live out there, but I am trusting in him who hath power over all things to provide the way. I pray Dr. Morrison may be spared many more years to help carry on the good work.

Mrs. Claud Baker.  
Omaha, Ill.

Dear Aunt Bettie: It is over two years since I wrote my first letter to you. We still are receiving the dear old Herald, due to the kindness of our dear friend, Mrs. Carnduff. It appears to be up to me to keep Chicago on the map, but I think I'm capable of doing it. Chicago is a pretty good place, but I do wish there were more reading this fine paper. I am still hoping for my recovery. No doubt

many of you remember I am a crippled girl. I am seventeen years old and a Senior in the Jesse Spalding High School. I am very very sorry indeed, that I lost some of the addresses of my cousins. I received over thirty replies to my letter before, and I want twice that many to answer this one. I'll be more careful, I assure you. I want young, old, boys and girls to write as I love them all. I'll tell you anything about the city you wish to know as I've lived here all my life. I am a Christian. Love to you, dear Aunt Bettie and to all my cousins—known and unknown.

Beulah Snell.  
2159 W. Roosevelt Road, Chicago, Ill.

Dear Aunt Bettie: Will you please let a little South Carolina boy join your happy band of boys and girls. I was seven years old Dec. 31. I go to school and am in advanced first grade. My father has been dead four years and we live with my grandmother. My grandfather died last May the first. I have one sister age five, and one brother age nine. I hope to see this in print as it is my first letter. Will close with love to Aunt Bettie and all the cousins.

LeDell Gowdy.  
Rt. 1, Box 81, Cades, S. C.

Dear Aunt Bettie: This is my first letter and I hope it is printed, and that Mr. W. B. is out visiting when I call. I am thirteen years old, have brown hair and eyes and my birthday is Oct. 16. Have I a twin? I guess that Bernice Vick and Gladys Fletcher's middle name is Irene. Evelyn Bryant, I think your first name is Ina. Irene Strandquist, I guess your middle name to be Mabel, and now I want you to guess my first name. It begins with G and ends in E, and has five letters in it. Mother and I like your paper very much.

G. Brown.  
3700 18th Ave., So. Minneapolis, Minn.

Dear Aunt Bettie: After reading The Herald and finding it so interesting; all of the letters I like to read. I am eleven years old. My birthday is January 27. Have I a twin? I go to church every Sunday. My teacher is very nice; his name is Mr. Gray. I live near the Atlantic Ocean and have some fun at the beach. Who can guess my middle name? It begins with P and ends with L, and has four letters in it. Write to me all of you. Sure hope to see this letter in print.

Hurscal P. Williams.  
Avon, N. C.

Dear Aunt Bettie: Will you let a little Pittsburgh, Pa., girl join your happy band of boys and girls. I enjoy reading page ten. I am seven years old. Have I a twin? If so, write. I go to the M. E. Church. Bernice I. Vick and Gladys I. Fletcher, I guess your middle name to be Irene. Irene M. Surandquist, I guess your middle name to be Marie. Who can guess my middle name? It begins with A and ends with A, and has seven letters in it. The one who guesses it I will send a card. I hope Mr. W. B. is out walking when this letter arrives.

Evelyn A. Smith.  
5215 Powhattan St., E. Pittsburgh, Pa.

Dear Aunt Bettie: Will you please let a Texas girl join your happy band of boys and girls. I am twelve years old and in the sixth grade at school. I have brown curly hair, weigh eighty-seven pounds. My birthday is September 16. Who is my twin? I go to Sunday school every time I can. Who can guess my middle name? It begins with D, and ends with A. It has five letters in it. I hope Mr. W. B. is away when this letter arrives, because it is my first letter.

Norine Draper.  
Box 55, Queen City, Texas.

Dear Aunt Bettie: Here I come again. I wrote once before, but I did not see it in print. I hope to see this. I am a shut-in. I am thirty years old. I never did walk in my life. Just think of having to stay in the bed all the time. If any of you cousins have any good books to spare I would be

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glad to have them. I am so glad to see so many Christian girls and boys. I sure do wish I could go to prayer meeting. If I could I would go every Sunday. I want to be just what the Lord wants me to be. I know that the Lord has been near to me, so I praise the Lord for what he has been to me. I want to meet all of my Christian friends in Heaven some day. I want all of the Christian cousins to pray for me.

Ruth Skinks.  
Clyde, Ark.

Dear Aunt Bettie: Is there a bit of space for a little Kentucky girl to join your happy band? I am a Christian. I like to go to Sunday school. I want all the cousins to write to me. I will answer all letters I receive. I like to go to school. The name of the school I go to is Mt. Victory. I am in the eighth grade at school. Who can guess my first name? It begins with A and ends with S, and has five letters in it. As this is my first letter to The Herald I hope to see it in print.

Gertrude Bryant.  
Trammel, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter and I hope to see it in print. I enjoy reading The Pentecostal Herald, especially page ten. I am a member of the Methodist Church and enjoy going to Sunday school and to hear the gospel. I have black hair, blue eyes, fair complexion. I am seventeen years old. Who can guess my middle name? It begins with C and ends with E, and has six letters in it. The one who guesses it I will write to you.

Mamie C. Scercy.  
Rt. 8, Charlotte, N. C.

Dear Aunt Bettie: Will you let a girl from Arkansas join your happy band of girls and boys? I will describe myself. I am four feet, six inches tall, have blue eyes, black hair, am twelve years old and in the sixth grade. The shortest verse in the Bible, Irene Fletcher, is "Jesus wept." My mother has been taking The Herald for about three months and I surely do enjoy reading it, especially page ten. I have one sister and one brother. My sister is fourteen years old and my brother is five. Well, how many of you are my twins? My birthday is July 13. Who can guess my middle name? It begins with R and ends with A, and has four letters in it. As this is my first letter to The Herald I will close before Mr. W. B. wakes up.

Mildred R. Castleberry.  
Altus, Ark.



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# SUNDAY SCHOOL LESSON

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

Lesson IV.—April 27, 1930.

Subject.—Giving up all for the Kingdom. Matt. 19:16-26.

Golden Text.—Lay up for yourselves treasures in heaven. Matt. 6:20.

Time.—Spring of A. D. 30.

Place.—Not definitely known, but somewhere east of the Jordan.

Introduction.—When Jesus had finished his work in Galilee, he crossed into Judaea where we meet him in today's lesson. He is being followed by great multitudes whose sick he is healing along the way.

In that multitude were Pharisees who tempted the Master to tell them whether it was lawful for a man to divorce his wife for any cause. His reply was very emphatic against all divorce, except for the cause of fornication. There is no use for any one to quibble about this awful matter. It is true now, and always will be true, that marriage following divorce, whether on the part of man or woman, except in case of adultery, is forever forbidden by the Word of God. If husband and wife cannot live together in peace, it may be well under some circumstances, for them to separate; but they must not be married to other parties, for that means damnation in the end. Mind you, if a man commits adultery and his wife divorces him, he has no right to marry again; although she has the right to do so. Our pulpits need to do a bit of real work along here. When every seventh marriage in America results in a divorce, and most of the divorced parties marry again, it means that our nation is fairly reeking with adultery. God has spoken emphatically, and there is no excuse for this immoral wedlock. Human law cannot contravene Divine law.

It is well for us to study money-getting and money-using. Some one says the subject is very unpopular, and therefore should not be brought forward so much in the Church. God has no patience with such people. We must know our true relation to worldly goods, and follow God's orders, or perish for ever. It may be true that there is no sin in having possession of large wealth, if one uses it properly; but maybe no sheet of paper has yet been manufactured that was long enough to hold the "if." I am simply speaking in hyperbole. Some are using wealth properly, thank God; but it is no easy task. If one can keep from setting his heart on the stuff, all will be well; but human nature is a covetous thing. Like Solomon's horse, it is "a vain thing for safety."

As far as I can see, there is but one safe attitude towards wealth: There must be bona fide understanding that one is God's steward, that he does not own anything, but is operating for his Lord. He is entitled to a good living, but not to prodigality. He must not waste his Master's goods on himself, nor on anyone else. He is to do business, in order to glorify his Master in blessing his fellowmen. "Whosoever he be that forsaketh not all that he hath, he cannot be my disciples. (14:33). That does not mean that he is to throw away everything in his possession, and do nothing. That would be bad stewardship. But it does mean that God owns everything, and that he has been entrusted with a small portion of it, in order that he may be

a good servant of his Divine Master.

It matters not how a covetous nature may cry out against this plan of our Father in heaven. He has spoken emphatically and clearly. There is no alternative for us. We must obey, or perish; for I am persuaded that God will compromise with no man. The road from earth to hell is absolutely overrun with people who have robbed God of his dues to satisfy their greedy hearts. But some one says: "I do not pretend to be a Christian." Never mind about that: he will be held to just as strict accountability as the most sincere follower of Jesus Christ on earth. It is doubtless true that more people are going to hell on account of money than for any other cause.

Comments on the Lesson.

16. One came.—A young ruler. We read elsewhere that he came running. He was evidently in earnest. God Master.—That is, Good Teacher, for that is the meaning of the word. It is hardly to be supposed that he believed Jesus to be God. What good thing shall I do.—He was a Jewish legalist, and expected to save himself by works.

17. Why callest thou me good? There is none good but one, that is, God.—That was what the Jews said. If he did not believe that Jesus was God, why call him good? The Master simply cornered him with his own words. Keep the commandments.—Again Jesus meets him on Jewish ground. They knew nothing else but to keep the law; and if they lived up to all its requirements, God required no more—could require no more.

18. Which?—I think this was an honest inquiry on the part of the young man. Note the reply of Jesus. He gives him most of the precepts of the second table of the Ten Commandments, and then sums up the teaching in what has been termed the second greatest commandment of all: "Thou shalt love thy neighbor as thyself." That was a severe test, but the young man met it squarely.

20. All these have I kept from my youth up.—That was a tremendous assertion. I have heard men say that the youth lied, but I cannot believe that. Had he done so, Jesus would have rebuked him on the spot; but he did not. He seems to have been about as good as one could be under the law. No doubt he was thoroughly conscientious. He was trying to be a good man, trying to serve his God, and to save his soul. What lack I yet.—Now we are on the battleground. Some contend that this young man was just a common sinner, and that he needed pardon; others contend that he was a child of God, and was in need of entire sanctification. Let us not be wise above what is written. The young man was a strict member of the Jewish church, and as far as we know was blameless in his life. If I mistake not, he was living up to all the light he had received. But a new dispensation had begun. He must pass into it, and follow Jesus Christ. The new dispensation would give more spiritual light, and would require better things of him. He had met his crucial hour. He was both rich and covetous. He stood between Christ and money. Which would be his master? He could not serve both. Unfortunately he chose money, and

lost his soul. Had he chosen Jesus, he would probably have become an apostle, and at Pentecost the baptism with the Holy Ghost would have destroyed his carnality forever. He would have found the fullness of an uttermost salvation.

21. If thou wilt be perfect.—The requirements seem pretty strenuous in this case. So to speak, the young man was wedded to his worldly fortune—it was his idol; and it was necessary for him to cut clear loose from it, in order to get to the Master. He could not hold to it, and be a good steward. No matter what one's idol may be, it must be torn away forever, and completely. God is not cruel, but kind beyond measure.

22. Went away sorrowful.—The die was cast. He had made his decision. He had been weighed in the balances, and had been found wanting. He would not give up his great possessions for the salvation of his soul. How often has this writer seen similar cases during the passing years.

23. A rich man shall hardly enter the kingdom of heaven.—The Greek says with difficulty, which I think is clearer.

2. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.—Men do not believe that to be true. Is it true? I suppose it is, or the Master would not have said it. It does not say that it is impossible but difficult. I think the little gate within the big gate in the wall of Jerusalem must have been what was meant by the eye of a needle. It is said that the Jews gave it that nickname. If he referred to the eye of a sewing needle, then the case is hopeless sure enough. But a camel could go through that little gate, provided everything but the bridle was taken off him. When that was done he could crawl through on his knees. That agrees well with the teaching of Jesus that a rich man must give up his all to enter the kingdom of God. The Master's words astounded the apostles: "Who then can be saved?" They saw no chance for any man. The requirements were too utterly contrary to all Jewish notions; for they gloried in being rich in this world's goods. In the mind of the average Jew, poverty was an unqualified curse. I am persuaded that most of us Americans are full-blooded Jews in that regard.

26. With men this is impossible.—No man can destroy the blighting love of gold in his own heart. His best efforts only make it grow the faster. But with God all things are possible.—Thank God, there is power in the blood of the cross to make our black hearts whiter than snow. Rich or poor, we need that blood; and we all need it alike. Both rich and poor must strip themselves of all earthly things, and come to God on bended knee for mercy. Too grovelling? Never mind about that. You will come that way, or you will never come at all. "Come ye sinners, weak and wounded, sick and sore." That means all of us. We may think ourselves rich, but we are "poor and needy," wretched, ruined by the fall, and still worse ruined by our own sins.

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Evangelist O. L. Winters, of Lawrence, Kan., 936 New York St., would like to get in touch with churches anywhere, who would like to have an old-time revival, feeling the need, but not able financially. I will come and help you get back the power, and



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I have been a member of The Herald family for several years now, ever since I received the experience of Holiness of heart. I believe that The Herald reaches the generous, hearted people throughout the country who believe in the old-time gospel.

I came to the mountains of Kentucky about one year ago now, to do work among the people here who have not had the privileges of the Gospel that some of us have had. The needs are great and demand attention. We find that the people are of a religious nature; they are very easily moved to tears; they make responses to the Gospel, but then they go away to their homes and to their sins just as nothing had happened. In other words, they have had no background upon which to build a moral life that is so essential to the building of a Christian life. If there be a beginning of spiritual life and be not backed up by a change of conduct, then you well know what are the inevitable consequences.

I have seen the great need here of some thorough teaching on the requirements of the Moral Law. With this in mind I prepared a discourse on "The Great Moral Law," especially adapted to the mountain people. I had thought to have the work printed with my tithe money and place a copy in every home in this district, but when the work was prepared and ready for the press to be printed in pamphlet form I found the price was more than I could meet with my own tithe. Thus I thought that some of God's good people throughout the country who are interested in the people here having teaching on these great truths might be willing to promise to take five, ten, twenty, or more of these copies that will be in pamphlet form to be distributed among people in your community and by so doing make it possible for me to have this work printed and hand them out to the people here in this needy field.

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## FALLEN ASLEEP

KING.

On Sept. 2, 1929, Zelzah King, of Hegira, Ky., passed from this life to that of the blessed beyond, to be with her friends that have gone before. She was born May 3, 1913, her age being some over sixteen years. Her life was short, but she lived it well. It wasn't spent in idleness and foolishness, and she was dearly loved by most every one. Zelzah's early life was a pattern for all children; it was marked by respect and love for her mother. She was obedient, and in this she would deny herself anything in order to help her mother. She hated sin, and to temptation turned a deaf ear. She was sympathetic, tender-hearted, ever ready to relieve the oppressed, sorrowing and suffering. She was kind to all. She, a very short time before her sickness, spoke of cutting up some of her clothes to make clothes for a little girl school-mate. We shall love to talk of her; our sweetest thoughts will be of her. The last time she was off her bed she slipped out on her knees for prayer. In her last moments she waved her hand and told her mother that the Lord had saved her.

She leaves a mother, two sisters and a brother to mourn her loss, but dear mother, brother and sisters, if you will live in the righteous way it won't be long until you can meet with her where parting will be no more.

In heaven there will be no parting,  
no pain to bear;  
No careworn brow, no sigh, no sil-  
very hair;  
No death to snatch our loved ones  
from our side,  
No angry waves, no sea, no treacher-  
ous tide.  
No seekers for a better, fairer land,  
For all who reach that blissful happy  
shore,  
Will never cry nor sigh, nor wish for  
more.

A Friend.

### KATE GIBSON—CHRISTIAN.

There are titles easily won, worn with vanity, and worth little. Even the high name "Christian" is sometimes thus applied. But the heroic woman, who on the evening of Feb. 4 passed from suffering into rest eternal, won the high name of Christian by a life of victorious faith that triumphed over pain such as most of us—please God—may never suffer, and over weakness and weariness, such as falls to the lot of few people.

Miss Kate Gibson was a daughter of the late Col. J. P. Gibson and Mrs. Gibson, and she was born in Ben-  
nettville thirty-eight years ago on the 19th of January. One sister died in early womanhood, and of her seven brothers, two, Messrs. W. S. and J. P. Gibson, Jr., survive her. A wealth of sympathy goes out to Mrs. Gibson and all her family.

At the age of twelve years she was afflicted with that dreadful disease, rheumatism, which so stiffened her joints and her body that from that time she has been unable to walk or even to stand. All that skill and love could devise were done for her all through the years.

And friends! She had an army of them. Christmas she received more than three hundred cards and packages from all parts of the country. Every day people went to see her and somehow when you were with her your burdens seemed to shrink up when you saw how courageously she bore hers. So sweet was her gentle influence that she comforted people who were far stronger than she. There was about her so much light, so much valor of the spirit. This came not by chance, but it grew out of a deep religious faith that went down into the very roots of her life.

There was so much about her that was other-worldly that death to her seemed just a stepping across into the heavenly country. There was with her no fear, no dread; she just wanted to have the dear sweet face of her mother to be the last thing she saw in this world. One cannot think of a person whose life here was more like unto the life beyond the gate called death.

For the past three years she had gradually failed and for seventeen weeks she had been very ill. She was taken to a Charlotte hospital where she became acquainted with Dr. Luther Little whose sermons she had long enjoyed over the radio. For the past year she and her mother have made their home with Mr. and Mrs. W. S. Gibson who have lavished upon them their loving care. She died in the Marlboro County General Hospital.

From childhood she was a devoted member of the Methodist Church and although her afflictions prevented regular attendance upon its services she was a most influential member because of the strength and the sweetness of her Christian life and example. Her life had such a deeply spiritual quality. She made heavenly things so real, she was such an example of what the Christian faith can do for a life that is filled with suffering.

It was a fitting thing that her funeral should be held at the Methodist Church on Wednesday afternoon at four o'clock. Rev. W. I. Herbert, her friend and former pastor, came over to assist Rev. S. O. Canter in the services for a church member of blameless life.

There is so much comfort for her family and for her friends in remembering her qualities of the spirit—her patience in affliction, her gentleness, her industry in doing the few things her afflictions allowed her to do, her long suffering, her sweetness of spirit, her strong, triumphant faith in God, her confident trust in his providence, her courage even unto death. Kate Gibson—Christian.

### SPENCER.

Horace Spencer, fifth child of Horace and Hannah Denton Spencer, was born Sept. 1, 1841, near Scranton, Pa. The family moved in 1850 to Granville Township, Pa., and experienced all the privations of pioneer life.

In 1857 at the age of sixteen Mr. Spencer was converted. In later years he often expressed his thankfulness that he became a Christian before he became a soldier in the Civil War, and testified to the saving and keeping power of God all through his nearly three years of service. In 1866 he was married to Elvira A. Johnson, of Granville Township, who preceded him to the better country in 1917. In 1868 they began housekeeping on a nearby farm which Mr. Spencer had bought. The family altar, which was immediately erected in this new home, was never discontinued. He possessed a talent for music, and in his earlier years was a singing school teacher, and always loved to sing the old gospel songs and hymns. He was choir leader, until old age prevented, in the little Methodist Church near his house. Mr. Spencer was largely instrumental in the building of this church forty-five years ago.

Since young manhood he was active in Sunday school work, still being deeply interested in it after becoming too feeble to attend. He was also a strong advocate of the old-time class meeting. Mr. Spencer gave liberally to promote the work of the Lord, both at home and in foreign fields. His deep interest in the salvation of souls often led him to speak personally to the unsaved, urging them to give their hearts to God.

On February 15, 1930, in his 89th year, at his home in Fairview, West Burlington Township, Pa., where he had lived for nearly 62 years, he was released from his physical infirmities, and went to be with his Lord. At his request, the choir sang at his funeral "Every Day, Every Hour," and his pastor sang "There is Rest for the Weary."

His four children survive, George of Seattle, Wash., Alfred and Myra, at home, and Floyd, of Pasadena, Calif., also three grandchildren.

Myra Spencer.

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(552 Fairfield Ave., Akron, Ohio)

**ALEXANDER, HARRY M.**  
(Box 532, Charlestown, Ind.)

**ALBRIGHT, TILLIE McNUTT.**  
(2218 Tuscarawas St., Canton, Ohio.)

**ARTHUR, F. M.**  
(240 N. Waller Ave., Chicago, Ill.)

**ANDREWS, FRED.**  
(215 Edgewood Ave., Dayton, O.)  
Dayton, Ohio, April 6-20.  
Open date, April 27-May 11.

**ASBURY FOREIGN MISSIONARY TEAM.**  
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**AYCOCK, JARRETTE E.**  
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Los Angeles, Calif., April 13-27.  
Phoenix, Ariz., April 30-May 11.  
San Diego, Calif., May 14-25.  
Fullerton, Calif., May 28-June 8.

**BAIRD, C. E.**  
(890 Haywara Ave., Rochester, N. Y.)

**BARNES, GERALD P. AND WIFE.**  
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Peacock, Tex., April 7-27.  
Old Glory, Tex., April 28-May 18.  
Mount Olive, Tex., May 19-28.  
Double Mountain, Tex., June 1-10.  
Salt Lake, Tex., June 11-22.  
Sweden Valley, Pa., July 6-20.

**BELEW, P. P.** (Olivet, Ill.)

**BERNARD EVANGELISTIC PARTY.**  
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Houston, Tex., April 24-May 11.  
Hermosa Beach, Calif., May 14-June 1.

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**BOWEN, E. E.**  
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**BOWMAN EVANGELISTIC PARTY.**  
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(Evangelist Singer and Pianist)  
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(Yamhill, Oregon)

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Florence, S. C., June 10-20.

**CANADAY, FRED.**  
(1518 Killingsworth Ave., Portland, Ore.)  
Cottonwood, Idaho, April 13-27.

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**CAWTER, HAROLD S. O.**  
(Pequesa, Pa.)

**CARTER, JORDAN W.**  
(Wilmore, Ky.)

**CAROTHERS, J. L. AND WIFE.**  
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Arnold, Kan., May 17-30.  
Alton, Kan., June 5-15.  
Des Moines, N. Mex., August 17-31.

**CHOATE, CALVIN R.**  
(Greenleaf, Idaho)  
Pomona Mills, N. C., April 20-May 4.

**COLLIER, J. A.**  
(1917 Cephus Ave., Nashville, Tenn.)  
Owensboro, Ky., April 15-27.

**COPPLAND, H. E.**  
(Oskaloosa, Iowa.)

**COX, F. W.**  
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**COX, STEUBEN D.**  
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(110 S. 14th St., Salem, Oregon)

**GEROW, S. M.** (Wilmore, Ky.)  
Southern California, April 6-May 13.

**GRAY, RALPH C.**  
(837 E. Elmwood, Ft. Worth, Tex.)

**GREGORY, LOIS V.**  
(Waterford, Pa.)  
Fertigs, Pa., April 14-28.

**GRIMES, E. O.**  
(112 E. Portland Ave., Vincennes, Ind.)  
Open dates, April 15-27.  
St. Johns, Mich., May 1-18.  
Sorento, Ill., May 25-June 15.  
Coffeene, Ill., June 19-July 6.

**GROGG, W. A.**  
(418 24th St., West, Huntington, W. Va.)  
Barrett, W. Va., April 7-20.  
Blaine, Ky., March 16-April 6.  
Hinton, W. Va., May 25-June 15.  
Huntington, W. Va., June 22-July 13.

**HAMES, J. M.**  
(14 Maude St., Greer, S. C.)  
Central, S. C., April 20-27.  
Long Shoals, N. C., May 4-18.  
Gillingham, Wis., May 24-June 8.  
Walhalla, S. C., June 10-22.

**HARVEY, M. R.** (Cherryville, N. C.)  
Walhalla, S. C., May 15-25.  
Kannapolis, N. C., June 1-15.  
Screven, Ga., June 20-July 13.  
Clifton, S. C., April 13-27.

**HENRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Calif.)  
Chicago, Ill., Apr. 13-27.  
Richmond, Ind., Apr. 28-May 11.  
Pittsburgh, Pa., May 15-25.

**HENDERSON, REV. AND MRS. T. O.**  
(221 N. Professor St., Oberlin, O.)

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)

**HOLLENBACK, ROY L.**  
(108-05 95th Ave., Richmond Hill, N. Y.)  
Rochester, N. Y., April 16-20.  
Gordon, Nebr., June 20-29.  
Lincoln, Neb., July 4-14.  
Bassett, Neb., August 1-10.

**HOWARD, FIELDING T.**  
(198 Timberlake Ave., Erlanger, Ky.)  
Allentown, Pa., July 4-13.  
Depoy, Ky., July 16-27.  
Beisano, Pa., July 31-August 9.

**HOOVER, L. S.** (Tionesta, Pa.)

Bloomington, Ind., May 4-25.  
Evansville, Wis., June 1-22.

**MUNT, JOHN J.** (Rt. 3, Media, Pa.)

Park Lane, Va., July 25-Aug. 3.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
Lake Charles, La., April 20-May 4.  
St. Louis, Mo., May 8-25.  
Omaha, Neb., May 25-June 8.  
Broken Bow, Okla., June 15-29.

**JERNIGAN, C. B.**  
(944 West Cahal Ave., Nashville, Tenn.)  
Dyer, Tenn., July 31-Aug. 10.  
Ramsey, Ind., August 14-24.  
New Albany, Ind., August 26-Sept. 14.

**JOHNSON, ANDREW.** (Wilmore, Ky.)  
Springfield, Mo., April 6-20.

**JONES, LUM.** (330 W. 9th St., Ada, Okla.)  
Wichita, Kan., April 8-20.  
Richmond, Ky., April 27-May 11.

**JONES, REV. CARL.**  
(834 N. Arthur St., Rushville, Ind.)  
Laurel, Ind., April 27-May 11.  
Open dates after May 30.

**KELLY, WILLIAM.**  
California, Ky., April 20.  
Wallingford, Ky., May 11.  
Cynthiana, Ky., June 8.

**KENNEDY, ROBERT J.** (Singer)  
(2315 Maders St., Dallas, Texas)  
Ashdown, Ark., April 20-May 4.  
Matador, Tex., July 6-20.

**KENDALL, J. B.** (1127 Richmond Road, Lexington, Ky.)

**KINSEY, MR. AND MRS. W. C.**  
(450 So. West 2nd St., Richmond, Ind.)  
(Evangelistic Singers)

**KULP, GEORGE B.**  
(4 Grandview Ct., Battle Creek, Mich.)  
Lansing, Mich., April 22-29.  
McKeesport, Pa., May 11-18.  
Allentown, Pa., May 30-June 1.  
Lavelle, Pa., June 27-July 6.

**LILLY, M. G.** (Rileyville, Va.)

**LINN, JACK AND WIFE.**  
(Oregon, Wis.)  
Marksville, La., April 13-27.  
Spartansburg, S. C., May 18-June 1.  
Brown City, Mich., June 8-22.  
Jett, Okla., July 1-27.  
Oregon, Wis., August 8-24.

**LINCOLN, F.**  
(412 W. Jefferson St., Gary, Ind.)  
Wessington Springs, S. D., April 13-27.  
Waukegan, Ill., May 4-8.  
Buffalo, N. Y., May 22-June 1.

**LOVELESS, W. W.** (London, Ohio)

**LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)  
Burbank, Calif., April 10-27.  
Boulder, Colo., May 4-18.

**McGHEE, ANNA E.**  
(280 S. Firestone Blvd., Akron, O.)  
Chester, W. Va., April 21-May 4.  
Shreve, Ohio, May 18-June 1.

**MACKEY SISTERS.**  
(New Cumberland, W. Va.)  
Toccoa, Ga., April 6-20.

**MANLY, IRVIN B.**  
(401 Cosmos Street, Houston, Tex.)

**MARK, S. McKIE.**  
(Rt. 1, Holt, Michigan.)  
Lansing, Mich., March 16-April 20.  
Open dates after May 1.

**MARSHALL, R. P. AND WIFE.**  
(Lewisburg, Ky.)

**MILBY, M. O.** (Song Evangelist, Greensburg, Ky.)  
Open dates, April 11 and May.  
Cave City, Ky., June 29-July 13.  
Normal, Ill., August 21-31.

**MILLER, JAMES.**  
(115 N. 1st St., Des Moines, Iowa)  
Brinktondale, N. Y., May 4-June 8.

**MOSLEY, F. E.** (Wilmore, Ky.)  
Open dates. Planning summer tent meetings.

**OWEN, JOHN F.**  
(262 E. 13th Ave., Columbus, Ohio)  
Wheeling, W. Va., March 30-April 20.  
Upland, Ind., April 29-May 4.  
Watervliet, N. Y., May 11-25.

**PARKER, J. R.** (415 N. Lexington Ave., Wilmore, Ky.)

**PUTNEY, F. E.** (207 S. Meilwood, Wichita, Kan.)

**QUINN, IMOGENE.**

(909 N. Tuxedo St., Indianapolis, Ind.)  
Owasso, Mich., April 6-20.  
Berrien Springs, Mich., May 16-30.  
St. Louis, Mo., April 22-Mar. 4.

**REID, J. V.**  
(2912 Meadowbrook Drive, Ft. Worth, Tex.)  
Cedar, Iowa, April 15-25.  
Springfield, Mo., April 27-May 11.

**REDMON, J. E. AND ADA.**  
(1049 King Ave., Indianapolis, Ind.)

**REED, LAWRENCE.** (Salem, Ohio, Rt. 1)  
Open dates, April 7-June 1.  
Andover, Ohio, July 3-13.  
Bentleyville, Pa., July 13-20.

**RIGGS, HELEN G.—BONINE, GRACE O.**  
(Vandalia, Mich.)  
Blenheim, Ont. Can., April 13-27.

**ROBERTS, T. P.** (Cynthiana, Ky., Route 2)

**ROBERTS, C. FRESTON.**  
(713 College Ave., Des Moines, Ia.)

**RUTH, C. W.**  
(1428 E. Washington St., Pasadena, Calif.)  
Georgetown, Ky., April 11-20.  
Upland, Ind., April 25-May 4.

**ST. CLAIR, FRED.**  
(539 Crocker St., Los Angeles, Calif.)  
Los Angeles, Calif., Jan. 14-July 4.

**SAMUELS, MR. AND MRS. JOHN F.**  
(Evangelistic Singers, Atlanta, Ind.)

**SANFORD, E. L.** (202 Engman Ave., Lexington, Ky.)

**SCOUTEN, REV. BURTISS.**  
(Lake Como, Pa.)

**SHANK, MR. AND MRS. R. A.**  
(Pasadena College, Pasadena, Cal.)

**SHARROW, C. E. AND NEVA B.**  
(1322 W. Monroe St., Decatur, Ind.)

**SHAW, BLISH E., AND MARY.**  
(827 N. Capitol Ave., Indianapolis, Ind.)

**SHELHAMER, E. E.**  
(6419 Bushnell Way, Los Angeles, Calif.)

**SHELHAMER, MRS. JULIA A.**  
(6419 Bushnell Way, Los Angeles, Calif.)

**SMITH, BUDDY JEFF.**  
(135 Henderson, Hot Springs, Ark.)

**SPARKS, BURL.**  
(Song Evangelist, Seymour, Ind.)

**SPELL, C. K.** (Kirbyville, Tex.)

**STEELE, S. A.** (West Union, Ohio)

**SURBROOK, W. L. AND WIFE.**  
(Kingswood, Ky.)

**SWEETEN, HOWARD W.**  
(Ashley, Ill.)

**TEETS, ODA B.** (Aurora, W. Va.)

**THORNTON, R. A. AND WIFE.**  
(Hattiesburg, Miss.)

**THOMAS, W. E.**  
(Westminster Apt., Nashville, Tenn.)  
Open date, April 1-23.  
Los Angeles, Calif., May.  
Bethany, La., June 5-15.  
Upton, Ky., July 13-27.

**VANDALL, N. B.**  
(308 Brittan Rd., Akron, Ohio)  
(Song Evangelist)  
Canton, Ohio, April 20-May 4.  
Oskaloosa, Iowa, June 5-15.  
North Reading, Mass., June 27-July 6.

**VANDERSALL, W. A.** (Findlay, O.)

Open dates.

**VAYHINGER, M.** (Upland, Indiana)

**WILDER, W. RAYMOND.**  
(Song Evangelist)  
(Wilmore, Ky.)

Savannah, Ga., April 6-20.

Winston-Salem, N. C., May 25-June 8.

**WELSH, H. W.** (Olivet, Ill.)

**WELLS, KENNETH AND EUNICE.**  
(Taylor University, Upland, Ind.)

**WHITCOMB, A. L.** (221 Euclid Ave., Long Beach, Cal.)

**WILLIAMS, FRED G.** (Brentwood Heights, Los Angeles, Calif.)

**WILLIAMS, L. E.** (Wilmore, Ky.)

Open date, April 5-May 18.  
Cavour, S. Dak., May 25-June 15.  
Cynthiana, Ky., July 16-27.  
Crawley, July 4-14.

**WILSON, D. E.** (557 State St., Binghamton, N. Y.)

Albany, N. Y., April 15-20.

Liberty Center, Ohio, April 24-May 4.

Joplin, Mo., May 5-18.

Greensboro, N. C., May 23-June 1.

Elwood, Ind., June 8-22.

**WHITE, MR. AND MRS. PAUL.**  
(Musical Whites)  
(Box 204, Highland Park, Ill.)

**WILCOX, PEARL E.**  
(Song Evangelist, Stockport, Ohio)

**WIREMAN, C. L.** (717 Scott Blvd., Covington, Ky.)

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### DAY BREAK.

Rev. B. H. Lewis.

The morning breaks, the day comes on,  
The shadows flee away,  
Man, birds, and beasts, all greet the dawn,  
The day is come they seem to say.

So breaks the dawn of Jesus' love,  
On hearts who trust in God,  
It comes in splendor from above,  
And seeks the place where Jesus trod.

O, hearts that know not Jesus' love,  
Nor feel his joyous thrill,  
Of inward peace, sent from above,  
To souls who do his will.

Come, come, to Christ, who is your light,  
Confess your sins, let him your burden bear,  
Turn, turn, from self and gloomy night,  
Seek him for light, and all his glory share.

“SPIRITUAL CONDITIONS OF  
ASBURY COLLEGE.”

The above words was the title of an article in The Pentecostal Herald of February 19th.

W. W. Cary, Business Manager of Asbury, quoted a paragraph from a letter Dr. Akers had received from a pastor who spoke of four boys from his church who came home Christmas from Asbury “on fire and ready to be harnessed to any job.”

For sometime I have wanted to send a few lines to The Herald along the same line, but the various duties of a busy pastorate have kept me from it; but, on reading this article, I decided to stop a minute and speak a few words.

Twenty-five years ago, last September, I matriculated in Asbury College. The same month, twenty-five years later, I landed in Wilmore, Ky., again, with my oldest son, Morelle Wells, to matriculate in this same college, “the largest unit, educationally, in the entire Holiness Movement.” This son was home, also, for the Christmas Holidays, and he, too, came home “on fire, ready to be harnessed to any job.” God only knows how my heart rejoiced, with his mother also, as we saw what Asbury, and Asbury's God, had done for this boy who had only been there a little over three months. He had always been a good boy, giving us no trouble, but rather a positive influence for good, but he hadn't been at Asbury long until he “struck fire” and all who have “been there” know what that means! Oh! how happy we were that, all these years, we had been true to the standards of Wesley and Asbury! To see what Asbury had meant to this boy was sufficient pay for all the years of toil, persecution, and hardships we'd ever had!

He represented Asbury in our church on “College Night” while at home, and when he came to the spiritual influence of Asbury, he gave in

his own experience, and tears were much in evidence, as he told what God had done for his own soul. He had not only been blessed, spiritually, but physically and mentally he had marvelously developed. Thank God for Asbury College. J. A. Wells,

Pastor Kingston Methodist Church, Laurel, Miss.

### “SONS OF GOD.”

The Platform World, October, 1929, issue, says of “Sons of God,” by Rev. J. C. McPeckers: “It has been a delight and an inspiration to me to read the sermons entitled ‘Sons of God’—just as they were a ministry of spiritual satisfaction and inspiration in the hearing. They are in a ministry of Christian living, void of any maze of theological dogma except the basic theology of a Supreme God, a Christ, his son, whose mission was to save the world and a Holy Spirit which, working in a race of men, welcomes all who elect to become joint heirs with him: sons of God.”

“As printed speeches they admirably exhibit the principle of economy. There are no superfluous words. There are no superfluous ideas. Everything said, every word used, is essential in carrying forward the central theme. As great a degree of judgment is used in deciding what to omit as in deciding what to include.”

“The thought moves swiftly, dramatically toward the conclusion. The illustrations are striking, illuminating. There is cumulation, a building up to the climax. There is stateliness, a dignity well befitting the gospel message. There are heights of eloquence which move the reader as was the hearer moved. Some of them are model sermons of their type.”—Prof. W. Arthur Cable, head of the Speech Department, University of Arizona. Price \$1.50.

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### REQUESTS FOR PRAYER.

Mrs. E. M. C., Camargo, Okla.: “Will the Christians please pray earnestly that this town and community be blessed with a great outpouring of God's blessings, and that many may be saved during the revival which starts here today? I ask that you especially pray for my husband, that he may be saved.”

A Reader of The Herald: “Please pray for a sister who has been in hospital twice and is not recovering. Pray that Jesus will heal her and that she will be able to do spiritual work, and pray that I may be healed by divine healing.”

E. M.: “Will you please pray that I may be healed of a nervous trouble. My suffering is more than can be described.”

A Reader: “Please pray for me. I want to be sanctified, but every time I get the experience I lose it. I cannot get the victory over my temper and tongue. They always get me down. Then, too, I am a minister and feel unless I can get some help soon I will have to quit the ministry. I have had to go through so many trials and temptations that my faith is almost broken.”

Mrs. Robt. McClain: “I wish to send a prayer request for my brother, Rev. A. P. Welch, of Monterey, Tenn., who is now suffering from a nervous breakdown and a very bad throat trouble; hasn't been able to talk above a whisper for several months. He has many friends in The Herald family who will be interested in him.”

### LORD'S DAY ASSOCIATION.

The annual meeting of the Lord's Day Association, Incorporated in Kentucky, was held at W. C. T. U. Headquarters, Louisville, on Friday night, March 28th. Mr. E. A. Lawson, of Louisville, was elected President, Hon. J. R. Beck, of Owensboro, Vice President, Rev. W. S. Coakley, of Mt. Washington, Secretary of the Board, Mr. E. H. Blankenship, of Louisville, Treasurer, for the coming

year. Rev. H. P. Hoskins is General Superintendent. This organization is the outgrowth of over four years work in Kentucky and was incorporated in the beginning of 1929 with a Board of Managers representing seven of the evangelical church bodies in the state. Its purposes, as stated in its literature, are “to build sentiment, tone public conscience and create deeper conviction on every phase of the Sunday question and to secure a wholesome, restful and righteous use of the Lord's Day.” The Headquarters of the Association are in Louisville.

### DOES A CHRISTIAN COMMIT SIN?

D. J. Proctor.

Too many people answer the above question by saying: “Yes, everybody commits sin; we are all sinners; even the ones of us who have become Christians are but sinners saved by grace.” But where do we get the idea that one who has been saved by grace is still a sinner? We have failed to find such teaching in the Word of God.

“Whosoever abideth in him, sinneth not: whosoever sinneth hath not seen him; neither knoweth him.” 1 John 3:6. “He that committeth sin is of the devil.” 1 John 3:8. “Whosoever is born of God, doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God.” 1 John 3:9. Now, if the scriptures above quoted be true, the Christian does not commit sin; if these scriptures be not true, then, it would seem to us that the Bible is hardly dependable.

There are three things I cannot say and be consistent: I cannot say, first, “I know I am born of God;” second, “I know I believe the Bible;” third, “I know I commit sin.” I can say any two out of the three, but not all three of these things. If I say the first and the second, I cannot say the third; if I say the second and the third, I cannot say the first; if I say the first and the third, I cannot say the second. No one can say all three of these things and be consistent.

The words, “cannot sin” as above quoted, we think, are not too strong. This may be more clearly seen and more fully appreciated if the same words be applied to some other things; for instance, an honest man “cannot steal;” the moment a man steals, he ceases to be honest. A truthful man “cannot lie;” the moment a man lies, he ceases to be truthful. On the same principle, a Christian “cannot sin.” The moment that anyone commits a wilful sin, he ceases to be a Christian. No one can be a Christian and keep on sinning; any more than one can be honest and keep on stealing, or truthful and keep on lying. In conclusion, allow me to apply these principles to myself. If I am honest, I do not steal; if I am truthful, I do not lie; if I am born of God, I do not commit sin; that is, if the Bible is true; and I fully believe it is. “In this the children of God are manifest, and the children of the devil.” 1 John 3:10. This is the difference that God's Word puts between the two classes. “Let God be true, but every man a liar.” Rom. 3:4.

G. P. Gossett, General Song Evangelist, of Lexington, Ky., has an open date for the month of April. Will assist pastor or evangelist.

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Rev. G. H. Keeler was appointed as Conference Evangelist at the last session of the Kansas Annual Conference. Any pastor desiring his help and service may communicate with him at 1835 Kimball Ave., Kansas City, Kan.

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### SPECIMEN OF TYPE

Ha'māth.

22 And they ascended by the south, and came unto He'brōn; where 'A-hi'mān, Shē-shāi, and Tāl-māi, 'the children of A'nāk, were. (Now 'He'brōn, was built seven years be-

Josh. 15. 13, 14.  
Judg. 1. 10.  
1 ver. 33.  
Josh. 21. 11.  
1 ch. 11. 4.  
Ps. 78. 12.

### CHAPTER 14.

1 The people murmur. 11 God threateneth them. 13 Moses intercedeth, and obtaineth pardon.  
AND all the congregation lifted up their voice, and cried; and the people wept that night.

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# PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, April 23, 1930.  
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.  
Vol. 42, No. 17.

## GROANING AFTER IT.

By The Editor.

**S**OMETIME ago a prominent Methodist preacher wrote in a letter to his brother preacher, "We have gotten rid of second blessing in our conference, and if any man comes among us preaching the second blessing we'll make short shift of him."

The expression "second blessing" had a very respectable origin. It was John Wesley who, by the way, holds a high place in the estimation of all good men, although having passed to his reward many years ago. It will be a long while before Mr. Wesley and his teachings become the subject of ridicule among intelligent and devout men.

Mr. Wesley, speaking of that gracious work of the Holy Spirit, in his cleansing from all sin those who had previously been regenerated, called this work a "second blessing." Not for a moment did he hint that there were not spiritual uplifts, gracious refreshings and many blessings of the Lord for his regenerated and sanctified children; but he was speaking of that wonderful operation of the Holy Spirit in which the old man is crucified, the carnal nature cleansed away, and the Holy Spirit comes to abide; a distinct and powerful work of grace which is vouchsafed to all who have been regenerated and press on for their Pentecost—the cleansing and filling with the Holy Spirit.

The letter writer to whom we have referred, perhaps, in his antagonism amounting, we think, in many instances to persecution of his brethren, was writing about something of which he knew but little. We have never known any minister or layman who was truly hungering and thirsting after righteousness, to speak lightly of Mr. Wesley and his teachings on the subject of entire sanctification—"the second blessing properly so-called." It will be admitted, generally, that Mr. Wesley in character, teaching and life was a man sent of God; that he combined in a very unusual degree all of those qualities which make him a great spiritual landmark along the highway of church history.

The writer to whom we referred in our first paragraph had, on a very solemn occasion, in the presence of many brethren, stated that he was "going on to perfection;" that he "expected to be made perfect in love in this life," and, that he was "groaning after it." This word "groaning" had remarkable significance among the old Methodists. Let those who will, laugh at such state of mind, but without doubt it is a very gracious state, to hunger and thirst after righteousness; for the soul to be on a stretch for full deliverance from sin and perfect union with Christ. David puts it "As the hart panteth for the waterbrooks, so panteth my soul after thee, O God." It is good for a soul to long for cleansing and separation from all sin, and to be filled with the Holy Ghost, to be united with Jesus as the branch to the

vine, that it cannot put its intense desires into words, but *groans* out its unutterable longing. Such groanings may be ridiculed by men of shallow souls, who have known nothing of the blessedness of such exercise, but they are not ridiculed at the Eternal Father's House. The blessed Trinity hears with attentive and appreciative ear the unworded longing of a soul groaning its desires for freedom from sin, for holiness of heart, for the incoming and abiding of the Holy Comforter and Guide.

The preacher who, in his closet and places of retreat, quiet walks in the woods, groans out of the depths of his longing for a heart from sin set free, and the fullest communion with his Master, will doubtless have a message for his people when he goes into the pulpit Sabbath morning and evening. He will not be likely to give an address on Browning's poems, Shakespeare's plays, or the innocency of the modern dance or card parties. He will have a message that will draw our thoughts away from every form of worldliness that delights the unregenerated, and send us to our secret places of prayer with longings and entreaties to him who loved us well enough to die for us, and who has declared that he has all power in heaven and on earth.

The Scriptures undoubtedly teach us that Jesus' blood cleanseth us from all sin: that the Holy Ghost can indwell and keep us pure in heart; that as our days come, we can be supplied with strength from on high and we can overcome the enemies of our souls. There will have to be hungering and thirsting after righteousness. We are taught that the Holy Spirit makes intercessions for us with groanings which cannot be uttered. How blessed that our own souls groan out their longings for purity, their passionate desires for the cleansing of the precious blood of the Lamb of God who alone, can cleanse from sin, but who is mighty to save to the uttermost. Let us pray. Let our hunger of heart become so great that mere words cannot express our passion to be free from sin; to be holy in heart and righteous in life, but we pant, like the hunted hart; we groan with unutterable desire.

### THE GENERAL CONFERENCE

**W**E find many suggestions in the press of the M. E. Church, South, with reference to what the General Conference should do at the session which meets in Dallas, Texas, May 7. There seems to be a very general insistence that something shall be done to somewhat curtail the influence of the bishops of the church. A number of brethren are insisting that the administration of the church shall become more democratic.

One thing is demanded, which seems to me, unreasonable, that is, that each bishop shall reside within the bounds of the area he serves. This would seem to be almost impossible. For instance, Bishop Darlington presides over the annual conference in West Virginia, another in Kentucky, one in Illinois, and still another in Europe. How will he be able to live at all of these points where he presides?

Bishop Hay presides over a conference high up on the Pacific Coast, another in California, another in Arizona, and one, if not two, annual conferences in Texas. How are you going to expect him to live contiguous to all of the widely separated conferences at the same time?

I believe Bishop Moore's conferences are all in Texas, with the exception of one in New Mexico. No doubt, it suits his convenience to reside in Texas, which he does. Bishop Mouzon's conferences are in North and South Carolina; he resides in North Carolina which is convenient for him and best for the conferences over which he presides.

With the present area arrangements it is quite impossible for any bishop to live contiguous to all of the conferences over which he presides, and it seems a bit unbrotherly and uncharitable to raise a fuss and hector the bishops about their place of residence. There is no question but they should move about among the conferences over which they have jurisdiction, dedicate churches, preach on Sabbath, acquaint themselves with conditions, touch hands and hearts with the people and make their full contribution to the life and progress of the churches under their administration; but while a number of areas are so arranged that they embrace several states, it seems quite useless to be fussing with the bishops about where they live.

The real need of the church is something more than can be brought to her by General Conference action. We need a gracious visitation of the Holy Spirit in revival power. The Church of Christ is his bride; she is separated from wicked worldliness; she is set apart and consecrated to her Lord as a chaste bride. She is a great spiritual organization; she had imparted to her a new life by the Holy Ghost; she has had the love of God shed abroad in her heart; she has denied herself, forsaken all other lovers and taken up her cross and followed her beloved Lord and Master. The most sacred relationship that can exist between human beings, that of husband and wife, is used to illustrate the relationship between the Lord Jesus and the church, his beloved bride.

Let the church, with her bishops, elders, pastors and laity come into this blessed relationship and we shall be able to make peaceable adjustments and have but little worry over our ecclesiastical affairs and administrations, and instead, we will be devotedly pressing that greatest of all work, the rescue of the perishing—the salvation of human souls.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY



# GOSPEL TRAVEL NOTES FROM INDIA.

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



At the time of this writing we are again on shipboard bound from India to Egypt. We finished up our work in Madras Jan. 15, and that night took the Bombay mail train at 9:15 P. M. (after the closing service which began at 6:00 P. M.) We travelled over 700 miles on that trip from Madras to Bombay, taking us two nights and a day; fortunately we had a compartment all to ourselves during the entire trip; this enabled us to rest good after a strenuous series of meetings at Madras. Let me stop here long enough to say a few things about this great city in South India. Madras is the third largest city in India and the oldest as an English settlement. It has a population of over half a million. Its history covers centuries of struggle. The Portuguese, the French and the English all contended for it. The British finally won out and Fort St. George was started in 1630. Within this Fort is the old St. Mary's Church. Here Governor Yale worshipped. Yale University bears his name. The old church is a beautiful church and its walls are covered with tablets in marble and brass dedicated to the memory of the good and great who are buried within its precincts. Notable among the monuments is that of Frederick Christian Swartz (1798) the great Germany missionary. He was such a man of God and conducted his affairs with such godly discretion that he won the respect of the ruling Rajah who threw a wall of protection around him when wars were raging and the life of a missionary was anything but secure and safe. The name of the ruler who did honor to Swartz was none other than the bloody Hyder Ali—a despotic Mohammedan rajah whose history is one continuous annal of cruelty, passion, murder and crime unspeakable.

Madras is noted also as the place where St. Thomas, one of the apostles did missionary work and afterwards was killed by Rajah Mahadwan, King of Mylapuram in the year 68 A. D. We went into the Catholic Church where St. Thomas was at first buried and were shown the place where tradition says his body was first laid; it was afterwards removed to Odessa (so they say). We went up to little Mount and were shown the cave where St. Thomas for some time hid himself. The Catholics of course were "wise" in these days and took care to build churches over these (supposed) sacred spots and through the centuries credulous pilgrims have taken good care of the expense of upkeep, etc. St. Thomas the missionary was a different man from Thomas the Doubter. If he had continued as a doubter he never would have faced the storms and perils of travel from Palestine to India. All great missionaries have been great believers. One of the painful aspects of missions as one sees it today is when the missionary gets infected with modern doubts. To my thinking a modernist has no more business in the mission fields than a Mohammedan would have in a Christian pulpit. The one great essential of a true missionary is that he can say of Jesus with glowing assurance as did Thomas, "My Lord and My God." The true missionary is a believer and has a deep experience in his own soul of salvation.

A certain poet writing of Thomas, sang:  
 "His brethren's word he would not take,  
 But craved to touch those hands of Thine;  
 The bruised reed Thou didst not break;  
 He saw and hailed his Lord Divine."

Our work in India began at Bombay, here also we took our departure. We were scheduled to leave by the P. & O. Steamer Rajputana on January 18th, so as to connect up with some convention work we had promised

## THE LATEST ABOUT "BETHEL" SHANGHAI.

Since coming to India we received the most disquieting news about the situation in China imperilling our mission work in many places. At Nanking, the capital, all the women and children had to be sent out for awhile (but we think at this writing they have returned). Our last letter from Miss Jennie Hughes and Dr. Mary Stone gives us disturbing news about "Bethel" at Shanghai. The Chinese government put such restrictions on educational and other kinds of missionary work that it became a difficult thing to carry on the work and please the Lord. The Government required registration of all schools, hospitals, etc., thus reducing to the merest limit religious teaching. Miss Hughes and Dr. Stone held out against this registration business to the very last and when we left China in August they were fully expecting to carry on their schools as usual and not bow down to any Nebuchadnezzar decree that the government officials would put upon them. Registration practically meant among other things once a week bowing to the picture (graven image) of Sun Yat Sen—the "father" of the Republic.

In September, High Schools, Hospital, Nurses Training School, Bible School, etc., all opened with full enrollments and everything was going well when one day an official of the government with armed guards appeared for the purpose of putting everything under registration control. Dr. Stone, as everybody knows, is Chinese, but she is a great Christian, and no matter what the cost she never will yield to anything that compromises her Christian integrity and liberty. Miss Hughes stands with her in every great step. The outcome of the matter was that Dr. Stone closed her hospital and Nurses School and the High School courses were withdrawn, but the Bible School and Evangelists' Training Courses go on; also the orphanage work.

Now then, how does this affect Bethel? Possibly it will be all for the best. Bethel will become, through God's grace, more and more an evangelistic center from which evangelistic bands will be sent out all over China with the message of full salvation. The Bands are now in the field. It is to be hoped that ten such Bands can be kept in action all the year round.

Let all Bethel friends pray for the work and stand by Dr. Stone and Miss Hughes in this hour of faith's testing.

George W. Ridout.

our Canadian brethren in Assiout, Egypt. Thanks to the Lord's gracious leadings and providence, we were enabled to fill every one of our engagements in India and leave on time. Our first greeting at Bombay was a telegram of welcome from E. Stanley Jones. Our first friends to greet us in India were the Warners, they were the last to see us at the steamer and say good bye. Rev. A. N. Warner and wife are Asbury College people and they certainly have their hands full in their Bombay work. Brother Warner is at present caring for two districts; the Bombay and Poona; he is also taking care of the William Taylor Church. I have found in my travel that the average missionary is covering about as much as three preachers would do in America. How they can carry such a load in such a climate is a mystery; but the only explanation is: "The Joy of the Lord is their strength." Besides having to carry so much work they have also to raise the finances for their fields. Let me here correct a false impression that many have regarding missionary finances. Some fields have no appropriation from the Board of Missions (aside from the matter of the missionary's salary). One man who carries a tremendous load told me he has to raise 3,000 rupees a month in order to pay his village preachers, teachers, etc., and he has to raise this through correspondence, etc. My readers need not hesitate sending special gifts direct to the field and they can send by bank check—their own check will be all right, though a Cashier's Check is preferable. Then again, if any readers belong to churches and want their gifts to be credited to their local churches this can be arranged through the

New York head office of the Board of Missions. The cry of modernism on the mission fields has kept away from India a good deal of consecrated money, but let me assure my Methodist friends that I have travelled over two-thirds of India and preached and held revivals all over, and modernistic missionaries are rather the exception because they have discovered that *the only thing that will do in India is the glorious old gospel of free and full salvation*. I have been told of quite a few people who were sent out as missionaries who had to be sent back home—they were no good, they had no message; they had nothing to offer India in the way of real salvation. The people who are pushing the battle in India are men and women who know the Lord; they have the Holy Spirit in their souls. The other night I was closeted with Bishop Badley—he is one of the most evangelistic Bishops; he is now preaching with great power the Pentecostal experience for every believer. His recent Conferences have been revival meetings where the power of God came down. I can think now of Bisee of Baroda; Warner of Bombay, Seemonds of Kolar; Gray of Madras; Buttrick of Bangalore; Thompson of Karachi; Borgman of Nagpur—all these are men of the gospel; no doubts fetter their powers, their ministry and labors are in the Holy Spirit. I have mentioned only a few names among the many whom we have met in our labors in India.

Looking over my diary I see that we have travelled over five thousand miles in India by railroad. Indeed we got so used to railroad travel that we began to feel as much at home as we would be travelling in America. English is the prevailing language, whilst the common people stick to their vernacular, the school people and educated and those in official positions all speak English. Go into the postoffices, railway stations and all public places and you will always find English the prevailing speech.

Our evangelistic engagements took us from Bombay to the following points: Yeotmal, Nagpur, Akola, Sangor, Lucknow, Bareilly, Muttra, Brindinban, Agra, Delhi, Lahore, Karachi, Ahmedabad, Baroda, Sanjan, Kedgaon, Bangalore, Kolar Town, Madras. This itinerary took us, I presume, nearly two-thirds through India, and during these months it was our privilege to see hundreds of souls seeking God. It was a real joy to preach the holiness message. We spoke at two theological schools, at colleges and other schools and preached in churches to English, Tamil, Gujarattas, Mahrattas and Hindu. We held during the three months one hundred and fifty services. Sometimes we preached three times a day. In our last Sunday wife and I held six services between us in four different churches. Of course strenuous work like this was only possible during the cool season. It would be impossible to run a full schedule in hot weather. One of the Bishops remonstrated with me for attempting so much but I said that I knew it would be impossible if the weather had been hot.

Everywhere it has been our privilege to preach it has been our joy to see sinners converted, backsliders reclaimed and believers sanctified. In some meetings we have seen the altars full at every invitation of people seeking God, and thank God we never saw a dead meeting. The glorious gospel of full salvation no matter where preached is the power of God in saving and sanctifying.

As I take up finishing this article our ship has arrived at Aden which is on the south Coast of Arabia and close to the entrance to the Red Sea. We have come 1664 miles since leaving Bombay and the weather has been perfect. I hardly think we had a seasick



passenger on board. Nearly all our passengers are English, Scotch and Irish—a few Indians going to Europe either for education or business. One young fellow goes to Oxford to finish his work for honors. Aden is not a very attractive place so we did not go

ashore. It is a great natural fortress rendered almost impregnable by fortifications. To Great Britain it is a place of great importance because of its proximity to the Red Sea and its consequent value to the Suez Canal.

Tomorrow will find us in the Red Sea and we shall be reading and thinking about Moses and the Red Sea crossing. Then we shall come to the Suez Canal and Egypt, concerning which I will state a few interesting facts in my next article.

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## A New Trail Through The New Testament.

Rev. Andrew Johnson.

PAUL EDIFIES THE EPHESIANS.



HE famous prison Epistle to the Ephesians has been called the profoundest and sublimest book in the world. Paul, in the production of this wonderful piece of religious literature, smote the rock of spiritual resources and abundant streams of the water of life burst forth for the famishing multitudes of mankind.

In the former article we discussed the mystery of the gospel, the grace of God and the spirit of unity in the bond of peace. We come now to consider another very important feature of the famous Epistle.

4. Sanctification. The doctrine of true Bible holiness runs all through the entire Epistle. It is an essential element of the mystery, a second work of grace and the essence of the unity of the Spirit. Very early in the letter Paul introduces the subject. He puts it along by the side of the imperial doctrine of predestination. He speaks of all spiritual blessings in the heavens in Christ: according as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love: having pre-destinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will (Eph. 1:3-5). Before the foundation of the world the blue-print plan of full salvation was made out in the divine mind. It included the idea that we should be holy and without blame before him in love. This is the real secret of heart holiness—blameless in love.

The second work of grace is evidently referred to by Paul in the following verses: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." (Eph. 1:13). The sealing of the Holy Spirit was subsequent to their regeneration or salvation.

The great prayer of the Apostle recorded in the third chapter embraces the thought of Bible holiness as a deep spiritual experience amply provided for and obtainable in this present life. Note the expressions—strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith—rooted and grounded in love and filled with all the fulness of God. Paul assures the Ephesians and the faithful in Christ that God is superabundantly able to do, exceeding abundantly above all that we can ask or think according to the power that worketh in us. Any converted person on earth who will earnestly seek and obtain the answer to this marvelously inspired prayer will certainly receive the blessed experience of entire sanctification as a second, definite, distinct work of grace.

Let us examine the fourth chapter of Ephesians. We will find here a further exposition of the same glorious doctrine of full salvation. This time the Apostle speaks of the experience under the term of perfection. He asserts that Christ, the Captain of salvation, the great Head of the Church, gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of

the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine. Here then is Christian perfection set forth as clear as a sunbeam. The saints or those who are the called and regenerated children of God are to be made perfect by faith. All the various departments of the gospel ministry are appointed for the specific purpose of conducting the saints into the deep experience of perfect love. Paul, therefore, could easily pass muster as a *bona fide* full salvation preacher par excellent any time anywhere.

Turn to the fifth chapter and note the new emphasis that the apostle puts upon the great evangelical doctrine of sanctification. In this instance he refers to the ecclesia as the bride of the Lamb and mentions the experience of entire sanctification as necessary to prepare the church for its final presentation before the Father.

Paul informs the Ephesians that Christ gave himself for the church that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

The doctrine of true holiness, running as a silver thread through the famous Ephesian Epistle, is one of the main things that contributes to the sublime feature universally recognized in the matchless book by all commentators, expositors and biblical exegeses.

5. Edification. Paul's valedictory prayer and pathetic benediction pronounced upon the Ephesian elders who accompanied him to the ship at Miletus included edification as well as sanctification. "And now brethren, I commend you to God and to the word of his grace which is able to build you up and to give you an inheritance among all them which are sanctified." (Acts 20:32). The Christian is edified in order that he may be sanctified; and he is sanctified in order that he may be constantly and continuously edified. Paul speaks of the Ephesians being built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit. (Eph. 2:20-22). Again he speaks of the different orders of the Christian ministry as being not only for the perfecting of the saints but for the edifying of the body of Christ. Hence the thought of edification finds a prominent place in the Epistle. Some expositors claim that Paul had in mind, while dictating the Ephesian letter to his faithful Amanuensis Tychicus, the picture of the famous temple to Diana and drew a parallel between the idolatrous temple in Ephesus and the spiritual temple of the church. However the entire Epistle from the first line of the introduction to last word of the final conclusion was a special means of grace for the edifying of the Ephesians and the faithful in Christ.

6. The panoply. Paul desired the Ephesian constituency not only to be sanctified and edified but also to be fortified. He says: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole

armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Then he mentions the different pieces of the armour or Christian's panoply—the girdle of truth, the breastplate of righteousness, the shoes, the helmet or steel cap, the sword and the shield. It seems that Paul was not afraid of making the church a battlefield instead of a sheepfold. In substance as he concluded he would say to the Ephesians—if you want to know anything about my affairs ask Tychicus, my beloved brother and faithful minister in the Lord and he will tell you. To sum up, there are five great leading thoughts which Paul emphasized in the famous Ephesian Epistle—the mystery, grace, unity, sanctification, edification and fortification.

Ephesus became one of the main headquarters of early Christianity. The Apostle John made his home there. Mary, the mother of Jesus, held her membership in the Church at Ephesus. John wrote his gospel and epistles in Ephesus and was banished from Ephesus to the Isle of Patmos where he wrote that marvelous and mysterious book known as the Apocalypse.

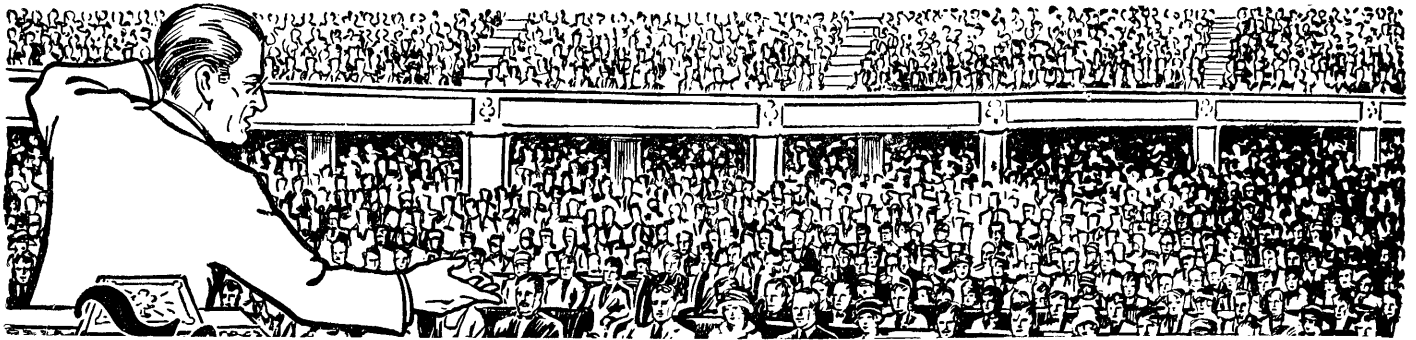
Now in conclusion let us gather a few flowers from the Ephesian fields and scatter them along the pathway of the Trail of gospel interpretation. We want to comment a bit upon the Pauline command to the Ephesians; Be filled with the Spirit. Here then is a direct, divine injunction, powerful and imperative to the effect that all the faithful should be filled with the Spirit. There is such a thing as being ecstatically full. This means being full of joy, delight and rapture. But we cannot have uninterrupted transports of praise and ceaseless raptures of joy in this life. We can only be ecstatically full at certain times of special mountain-top manifestations of the divine glory. Then there is such a thing as being charismatically full. This embraces the idea of being full of gifts, able to abound in the work of the ministry as a five-talented man. Finally, there is such a thing as being ethically full. This carries the thought of being filled with grace, goodness, moral qualities, peace, and purity or perfect love. The sanctified person is always ethically full, even if not always ecstatically and charismatically full.

See that ye walk circumspectly, not as fools, but as wise. The Greek gives us the best clue to the proper interpretation of this verse. The word in the original for circumspectly is *acribos*. It has reference to an acrobat, such as a tight-rope stunt performer. That is the reason Paul threw in the clause, not as fools, but as wise. The stunt-performing acrobat is a fool in certain sense. But Paul's kind of an acrobat is a wise man. We are to be an acrobatic peripatetic in the spiritual sense. Let us walk as circumspectly in religion as the stunt-performer walks acrobatically on a tight-rope.

The Spirit-filled life as pictured by Paul is to be manifested by speaking, singing, rejoicing, redeeming the time and giving thanks.

(Continued on page 6)





## GREAT PEACE.

Rev. A. H. M. Zahniser.

"Great peace have they which love Thy law: and nothing shall offend them."—Psa. 119:165.

**P**EACE is a pleasant word and a familiar term to us all. It means "the state of quiet and tranquillity; absence or cessation of war; concord." Like many other words in our language it is widely used, and has many applications. We speak of national peace; and this is to be desired, prayed for, and appreciated when had. National war brings destruction and death. General Sherman said, "War is hell." Surely then none of us will desire it. The Word teaches us that prayer should be made first of all for kings, rulers and those in authority that we may lead a quiet and peaceful life.

We also speak of peaceful communities, and they are certainly a cause for thanksgiving. An unsettled, discontented gossiping community turns friends to enemies and makes an unpleasant neighborhood. Then there is the peace of the home. And what a blessing is a peaceful home! Trouble in the home produces grief, heartaches and separations. God's word tells us, "Be at peace among yourselves." (1 Thess. 5:13). If home is the "first and most important school of character," what a boon to have peace reign in it. There are peaceful church societies, and the Psalmist says, "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment on the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew upon Herman and as the dew that descended upon the mountains of Zion; for, there the Lord commanded the blessing, even life for evermore." (Psa. 133.) Church confabs and ecclesiastical conflicts and disturbances hinder God's work and are to be avoided and shunned by all possible and righteous means.

But the special peace we have in mind is a peace that only God's people enjoy, and while it goes a long way toward bringing about these other desirable conditions we have mentioned, yet whatever outward circumstances may be—the child of grace may enjoy peace with God, and peace of conscience. Quiet and tranquillity may prevail in his soul while war rages without. Besides the still waters of God's grace and goodness he may rest while the white winged dove of peace spreads her protecting pinions over his head, even while the ferocious lions roar and the preying wolves of destruction howl on the other side. The separating streams flow between and the guardian angels surround the humble believer. H. F. Lyte says:

"Oh! 'tis not in grief to harm me,  
While Thy love is left to me,  
Oh! 'twere not in joy to charm me,  
Were that joy unmixed with Thee."

"Judas saith unto him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" (John 14:22). Blessed be God he does reveal his will

and way and impart his peace and purity to his own, as not unto the world. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27). This peace does not depend upon conditions that surround us. It is something each individual must possess for himself. We do not have it, naturally. We cannot acquire it while we remain in our sinful state and condition. Sinners do not love God. They are not in harmony with his law. They are rebels against the government of heaven. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

"There is none righteous, no not one." (Rom. 3:10). "And the way of peace they have not known." (Rom. 3:17). Righteousness must be the groundwork of peace. God seeks reconciliation that the sinner may have peace. Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." (Job 22:21). But peace with God can only be obtained by meeting his conditions because his conditions are right and God cannot do wrong. Some cry, "Peace, peace, when there is no peace." (See Jer. 6:14). Concerning some it is written, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thess. 5:3). If we would have peace we must submit to God. We must forsake and give up sin. God will not tolerate sin. But thank God, there is actual peace for all who will fully submit, and assumes the right attitude before God. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1). Fanny Crosby has it right, when she says, "Perfect submission, all is at rest."

Peace is a prominent element in the Christian religion. To it no true Christian is a stranger. If our hearts condemn us not then we have confidence toward God. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1). *Such is the peace of justification.* The record says, "God is angry with the wicked every day." (Ps. 7:11). But the wicked is exhorted to forsake his way and the unrighteous man his thoughts (See Isa. 55:6, 7) and then he may soon testify, "O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away and Thou comfortedst me." (See Isa. 12:1). Yes, the justified soul has peace, he begins to realize that "the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." (Rom. 14:17.) "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." (Isa. 32:17).

If such a soul, already in a state of reconciliation, continues to walk in the light as he is in the light; and to let the peace of God rule in his heart and to be thankful, he will ere long know something of the peace of en-

tire sanctification. "For if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

It was to the God who had already revealed himself as the God of peace to the Thessalonian converts that the inspired Apostle Paul addressed his comprehensive prayer for their full sanctification. Read it, in 1 Thessalonians 5:23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Then observe the promise that follows in verse 24, "Faithful is he that calleth you, who also will do it." When this prayer is answered to the justified believer, the disturbing element is gone from the heart. For, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8). Then it is that the great peace described in our scripture portion at the head of this article is experienced and enjoyed, "Great peace have they which love Thy law: and nothing shall offend them." That is an Old Testament statement, but really it describes a New Testament state of grace. When this condition and experience is reached and attained to one enjoys the peace that is "as a river, and righteousness as the waves of the sea." (See Isa. 48:18). Reader, your grace need not be a mere run or brooklet that dries up in the hot summer weather, or freezes over in winter time. But it can prove to be like a great Amazon or mighty Mississippi river that flows on regardless of draughts or storms. I have watched the huge pumps going continuously, that pump the water supply from the Mississippi river for St. Louis, Mo., pumping hundreds of thousands of barrels daily—yet the old Mississippi flows on apparently undisturbed. What a gracious and wonderful promise is that recorded in Isaiah 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." This corresponds with Philippians 4:6, 7, "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace which passeth all understanding shall keep your hearts and minds through Christ Jesus." The peace of sanctification abides. "Mark the perfect man, and behold the upright: for the end of that man is peace." (Ps. 37:37). Well may we sing with Elisha Hoffman, "Peace and pardon, life and love it brings, Till the soul in holy rapture sings In the strains that swift and praiseful flow, Jesus' blood can wash as white as snow." And with Philip Doddridge, "Pardon and peace to dying men, And endless life are given, Through the rich blood that Jesus shed, To raise our souls to heaven." And even here, trustingly with Samuel Eckling, "Peace, troubled soul, thou needest not fear, Thy Great Provider still is near; Who fed the last, will feed thee still; Be calm, and sink into His will."



## Bud Robinson's Monthly Letter.

To the Readers of *The Pentecostal Herald*:

**W**E greet you again this week from the western front. Thank the Lord, not the western front in the days of the World War, when Sir Douglas Haig met Von Hindenberg, where they slaughtered the young men of their nations. But thank the Lord, at this writing we are on the western front of the United States of America, where we are holding conventions and preaching holiness as a definite second work of grace, which is to our way of thinking the only way to preach holiness.

When the Apostle James wrote in the fourth chapter and eighth verse, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded," the reader will see at a glance that this text brings out two works of grace. First, we have a sinner, and, second, we have a double-minded man. Your judgment will teach you that a sinner is a single-minded man, for in a spiritual sense, he has but one mind in him, and that is the carnal mind. He brought the carnal mind with him when he came into this world, but the double-minded man is a man with two minds in him, because of this fact, he has been born twice. When he was born of the flesh he received the carnal mind and when he was born of the Spirit he received the spiritual mind, and as he had one mind and now he gets another, that makes him a double-minded man.

I have heard people ask, Why the necessity of a second work of grace? From this fact, he has two things ailing him. First, he is a sinner by nature, and second, a sinner by practice. First, he has inbred sin, and second, he has outbroken sin. The new birth deals with outbroken sin, while the baptism with the Holy Ghost and fire deals with inbred sin. The reader will see at a glance that a man with outbroken sin in his life is in no condition to seek holiness, therefore, he must seek pardon. When God forgives a guilty sinner, then and there he or she becomes the son or daughter of the Almighty.

And now the Lord has provided for his children the blessed and beautiful experience of entire sanctification, which the reader will see is necessarily a second work of grace. It is natural for the sinner to love sin, while it is natural for a regenerated man to love righteousness. The sinner is like the devil in this. The devil hates holiness and loves sin; while a regenerated man is like God in that he loves holiness and hates sin. The strangest thing in the world to me is why a man or woman that will profess to have any grace at all will hate holiness. I am sorry to say, but I believe it is true, that in the past forty years as a holiness preacher, I have met thousands of church members that would rather their children would stay in the old churches and dance, play cards, go to horse races, circuses, and fairs and even drink, than to attend the great holiness camp meeting and get beautifully converted and then gloriously sanctified, and then prepare for the mission fields. I remember once that Hudson Taylor, the founder of the China Inland Mission, said of his eight hundred young men and young women in his great mission winning souls for Jesus, that ninety percent of them went to the mission fields over the protest of their parents, and their parents as a rule, of course, were church members. Today we find the same conditions in the United States.

If we believe our Bible at all, we are to believe that no man or woman is qualified to keep company with God and work for God and then go to heaven and live with God if they have not been scripturally converted and scripturally sanctified. We believe from

the deep of our hearts that it is impossible for God to sanctify a guilty sinner. Therefore the guilty must be pardoned, and the believer must be sanctified. That proves the two works of grace to this old man.

James told the sinner to cleanse his hands, which is to get rid of his guilty condemnation, but he also told the double-minded man to purify his heart. And the only way in the world for a man to get his heart purified is by bringing himself to God, soul and spirit and body for time and eternity, and lay himself on God's altar and let the fire of heaven go through his soul and burn out inbred sin, and then Romans 6:6 will be fulfilled in that man's life.

Paul tells us there that the old man is crucified, that the body of sin might be destroyed. To destroy the thing doesn't mean to suppress it. I've heard people say, "Don't you believe that God has power enough to hold the old man down?" Yes, beloved, I surely believe that he has, but I also believe another thing, for Paul tells us in his letter to the Romans that the carnal mind is enmity to God. That being the case, the carnal mind, although he was held down, would be just as disgusting and as hateful to God as he would be if he were standing up. It is not whether he is lying down or standing up, for as long as you carry the carnal mind in your mind, in your bosom, you are carrying something in your bosom that the Bible says is enmity to God. And, beloved, we have found out that no man can enjoy perfect peace or perfect rest while he has something in his own heart that is out of harmony with God's will.

The Book tells us in 2 Peter 3:9, that it is God's will that a sinner repent, but beloved, he goes further than that. We read in 1 Thess. 4:3, "For this is the will of God even your sanctification." No sane man can believe for one minute that a God of love and a God of wisdom and a God of all power would will something to his children knowing that at the time that he made his will, that if they got in possession of the thing that he had willed to them, that it would be detrimental to them and to their families and to the church of which they are members. Also, if a preacher got in possession of God's will that it would place him at such a disadvantage in his annual conference that he would have to take the backwoods appointments and the little half stations in the country village, and that he would finally have to be relegated to the scrap-pile, all because God willed that this man should be sanctified and that the man sought and obtained the blessing that God had willed to him.

Beloved, these are some of the facts that we have faced for the past forty years. How in the world can a man with good intelligence bring himself to believe that if God's will was wrought out in the life of his believing children that it would be a curse and not a blessing?

Now the reader will notice, that no man can work in perfect harmony with God until he is in perfect harmony with the will of God. In order for a man to be happy in the service of the Lord, his own will must run parallel with God's will. If their wills run side by side the man will be holy, happy, and contented, and he can be like King David, or will be, as he said in the twenty-third Psalm: "He maketh me to lie down in green pastures." Beloved, that man is in God's will. He said again: "He leadeth me beside the still waters." Now, there is a man in perfect harmony with God's will. Then, he adds, "He restoreth my soul." Now what does he mean by restoring his soul? He means that this man is brought in perfect harmony with God's will and God's plan and God's purpose in this man's life. Then the reader is not surprised when he reads: "Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me; thy rod and thy staff they comfort me." Now, beloved, there is a life-

size photo of a man that God's will has been wrought out perfectly in his life.

You can look back now and see what James meant when he said, "And purify your hearts ye double-minded." That is in perfect harmony with Acts 15:8-9, where the apostle said, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." There is a statement that Jesus made in Matt. 5:8, when he said, "Blessed are the pure in heart for they shall see God." No man has a pure heart as long as he has sin in either form, inbred or outbroken, dwelling in his heart, for sin is the one thing that God hates, and sin is the one thing that the devil loves. How could a man have a pure heart while he carried in his heart the thing that God hated. Therefore, everything that we read in the old Book from the word "in" in the Book of Genesis to the word "Amen" in the Book of Revelation, every book and chapter proves that man is a fallen being and that when he fell he went down and not up. The Book from beginning to end proves that God's plan is to redeem man from his fallen condition, and to regenerate him and to bring him back from the state of death to the state of life, and then to cleanse and purify his heart and make him a holy being so that God can keep company with him. For we read in the sixth chapter of second Corinthians, the sixteenth verse: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." This verse brings out the fact that there is no fellowship or companionship or friendship between God and the devil. Therefore, if we have companionship and fellowship and friendship with God we must be as dead set against sin and the devil as God is. And beloved, no man can be in that condition with any sin in his heart. Therefore we contend that we must be converted in order to be sanctified, and we must be sanctified before we can be glorified. That proves that God's plan will eventually get all sin and all of the effects of sin out of your soul and mind and body, for without a doubt when man fell the threefold man went down. Man fell mentally, and ignorance is the consequence. Man fell physically, and small-pox and consumption are the consequence. Man fell morally, and anger and jealousy and envy and pride are the awful effects of a fallen man, but God has a threefold remedy.

In Luke 1:77: "To give knowledge of salvation unto his people by the remission of their sins." There is the first installment. Second Thessalonians 2:13, God's second installment: "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth."

The third installment; 2 Tim. 2:10: "Therefore I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory." The reader will see justification, sanctification, and glorification. The two first installments are received in America, the third one in the New Jerusalem.

### The King of Kings.

All hail, thou Risen King!  
Thy triumphs now we sing  
In highest tones of praise  
That heartily voice can raise.  
All hail, thou Living King!  
To thee we gladly bring  
Our all in thankfulness  
As we thy name confess.  
All hail, Eternal King!  
Reign thou in everything  
Supreme and grant that we  
May live with thee eternally.

REV. ROBERT L. SELLE, D. D.



## A NEW TRAIL. (Continued from page 3)

The book of Ephesians contains the best advice ever given to children. "Children obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee and thou mayest live long on the earth" (Eph. 6:1-3). Where in all the realms of literature can one find a better admonition for youth than that which is contained in these immortal words?

In the next article we will follow the Trail through Philipians.

## PROHIBITION POLL.

**R**ELATIVELY few women are being given an opportunity to vote in the Literary Digest prohibition poll, Dr. Daniel A. Poling, Editor-in-Chief of *Christian Herald*, asserts in an open letter sent to the Digest and made public (Tuesday) last night. Without questioning the good faith of the Digest, Dr. Poling declares the failure to send ballots to any considerable number of women is of importance since it fundamentally affects the significance of the poll itself.

Dr. Poling, former minister of the Marble Collegiate Church at Fifth Avenue and Twenty-ninth Street and a leading dry, supports his assertion that the results of the poll must be taken with reservations, with telegraphic replies from ministers and church leaders in ten cities to whom the following telegram was sent by the *Christian Herald*:

"Facts received indicate Literary Digest ballots sent almost exclusively to men. If generally true this seriously affects validity of returns. To aid check-up could you arrange for a poll in your congregation tomorrow which would indicate first, total number in audience; second, number of men who received ballots; third, number of women who received ballots. Wire results to *Christian Herald*, New York City."

All the ministers responded; in addition, the secretary of the Dry Maintenance League in Cleveland arranged for polls in eighteen different churches in that city. In all cases, the results supported Dr. Poling's statement.

Dr. E. Z. Conrad of Boston, reported that out of his audience of a thousand, only thirty men and twelve women had received ballots! and, significantly, at least eight hundred dry voters in his congregation had been passed over. Dr. W. L. Stidger, of Boston, states that out of 850 present, thirty-two men and sixteen women received ballots; and that six of those men received two and three ballots each. Dr. W. H. Foulkes wired from Newark, N. J., that in the morning audience of 1,500, 200 men and 41 women received the cards. Dr. A. Ray Petty of Kansas City wired that 428 men out of 1,553 received ballots, and only 101 women out of 1,128. From Seattle Dr. M. A. Matthews reported that out of his great audience of two thousand, only twenty-five men and fifteen women had ballots. And in the list of churches at Cleveland, the results showed that only 6.6 percent of the women received the postcards, against 33.7 percent of the men. On that basis, out of the 20,000,000 ballots sent out by the Digest, only three and three-quarter million women were given a chance to vote, against sixteen and three-quarter million men.

After receiving these results, tending to confirm this belief, Dr. Poling, through *Christian Herald*, sent to the editors of the Literary Digest the following open letter:

Gentlemen:

"With the few million other American citizens, I have been much interested in your Prohibition poll of the country. As to your good faith I have no doubt and for your journalistic acumen I have only admiration.

"I have one vital question: What proportion of those addressed by you were women, and are these mailing lists open for a properly safe-guarded inspection?

"My question is prompted by the following: Out of a few more than eleven hundred ballots delivered through one city post-office, only one in eighteen went to women. Through this same office passed a group of misdirected ballots intended for another state. For these also the same percentage held.

"On Sunday, March 23rd, in reply to a telegram sent to ten clergymen in as many cities throughout the country, replies were received which confirm my belief.

"Certainly such a situation might arise entirely without 'malice or forethought.' Your original lists were no doubt secured from city directories, telephone directories, automobile directories, etc., in which the names of men would greatly predominate. But if the situation indicated above has arisen it would be of significant interest to the country and should be known.

DANIEL A. POLING,

"Editor-in-Chief Christian Herald."

When asked if the same lists and methods had not been used by the Digest in its accurate poll preceding the last presidential election, Dr. Poling replied: "No such division among families and the members of the same family existed in that election as exists now on the subject of prohibition."

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# GLEANINGS FROM THE EVANGELISTIC FIELD

## REPORT OF JOHN FLEMING.

I have just closed one of the best meetings of my life with Rev. Chas. Hanks of Akron, Ohio. This is the third time I have been with Bro. Hanks and his good church. This also makes the ninth meeting I have held in Akron and vicinity and have received several calls to come back. Rev. Hanks is one of the best pastors in the Holiness Movement. He has his church ready for a revival when I arrived and all we had to do was to fall in with the tide. We had no place to put the crowds or seekers. They would be crowded out to the streets. The altar and front seats would be crowded with seekers. Lots of new folks at the altar and was easy for them to get through. On Saturday night I didn't preach ten minutes until the power of God struck the place and people said that they had never seen anything like it before. All day Sunday was high tide and Brother Hanks took in a fine crowd on Sunday morning. And on Sunday night I hadn't preached three minutes until big, strong men and women broke down and ran to the altar crying, "What must I do to be saved?" I couldn't preach any longer and I don't think I ever witnessed a greater altar service as we had no place to put the many seekers that came. Sixteen more were taken into the church after the altar service Sunday night, this makes a total of eighty-five members Rev. Hanks has taken in this year. And as I had said before this is a great church and one of the most spiritual churches I have ever seen.

Brother Booker, the blind preacher and singer from Arkansas, took charge of the music and he surely can do that. He is one of the best pianists that I have ever worked with. He sure did his part in the meeting and served as a great drawing card.

Up to this time this has been the most successful months of my life. March has not gone yet and I have had close to 2,500 people at the altar, and hundreds have prayed through and scores have joined the church. These are busy days for me, and have never had more to do and never felt more like doing it. I am feeling good both in soul and body. I am giving God the glory for it all.

## BROTHER BROWNING'S LETTER.

These are wonderful days through which we are passing. Our revival has just closed and the scenes of the past two weeks are still fresh in our minds. During the few years that I have known the Vaughan Radio Quartet of Lawrenceburg, Tenn., I have never heard them do sweeter singing than they did in this revival. Not only did they sing well but they were of invaluable assistance in personal work and praying with the seekers at the altar. To make a long story short these brethren are growing richer in grace as they grow older in experience and our people love them better than ever before. Already there is a plan on foot to bring them back a year hence and keep them three weeks at least. They left us Monday morning for East Liverpool, Ohio, where they are to be with Rev. E. L. Benedum for two weeks. Our prayers and best wishes shall follow them. They sang three Sundays for our Nazarene Hour over WAIU. Before they left Brother Walbert presented me with a number of their records so that our radio listeners can again hear some of those songs sung as only the Vaughan Quartet can sing them. Perhaps it will not be amiss for me to say that while they were here I wrote three new songs for them, viz., "Jesus The Unchanging Friend," "I Am Moving Up The Country," and "If Only My Heart May Be Clean." Brother Pace and Brother Walbert have arranged music for them and soon you will probably hear these songs in the camp meetings. One Friday afternoon the Quartet was singing, "I Want My Loved Ones To Go With Me" when the Holy Ghost came on the congregation and melted us all into such tenderness that the boys couldn't finish the song and all of us went to the altar and prayed until there was a shout in the camp. Really it was a blessed and wonderful revival. Great congregations attended and often the house was crowded and several times folks were turned away. The finances came easily even in these days when many people are hard pressed for money. Sister Vollmer entertained two of the young men and Sister Gibson, wife of our District Superintendent, entertained the other two and that was quite a help and we deeply appreciate their hospitality.

Brother J. W. Brafford and wife, two of our warmest personal friends, came over from Mounts-ville, Va., and spent a few days with us and helped us greatly in the revival. It was a joy to have them with us and we wanted to keep them but they went on to visit Brother Perry at Wooster and then they will go to Canton, O., where Brother Charlie Dunaway of Georgia, is conducting a revival in the Church of the Nazarene, and take him home with them for a few days' rest between meetings.

Those of you who failed to get to the service last Monday night certainly missed a rare treat. Don't you know I am always telling you that "this holy way is always filled with happy surprises." Of course, many of our people were tired from attending the revival and also it rained some but we had about a hundred folks present to hear Brother Geo. Surbrook and his wife who are now enroute to the West Indies, tell us about our Nazarene missionary work there. Both messages were rich and inspiring and at the close of the service a remarkable thing happened. That little handful of people subscribed \$535 for missions to be paid through the regular

channels of the church between now and August, and then they gave Brother and Sister Surbrook \$26 to help pay their expenses on the journey. They will sail for Barbadoes from New York on the 27th inst. Their son, just thirteen years old, will be left in our Olivet College, at Olivet, Ill., and his father and mother do not expect to see him again for six years. Brethren, when I see people make sacrifices like that for Jesus Christ I feel that we are not doing half what we ought to do for the foreign mission field.

Before passing from the subject of the revival let me say that I appreciate the way in which you stood by your pastor. Some told me that as soon as the Quartet would finish singing that the folks would flock out, but you remember that they didn't. The order was excellent throughout the revival. The people were serious and God met with us. I am greatly encouraged and face the future with high hopes for this church. The love offering which you gave me is an expression of love and confidence of which I feel all unworthy. It comes at a time when greatly needed and my wife and I thank you from the depth of grateful hearts. I want you to forgive and forget all the mistakes I have made and pray for me that I may be the kind of a pastor I ought to be.

Those of you who read the Columbus papers have noticed the stir concerning the Ohio State University Holiness League. One paper carried nearly a whole column concerning it and one paper wrote quite an editorial about it. The League was organized in the sitting room of our parsonage and your pastor's name has appeared as the adviser of that body. One of the chief criticisms against it is the name "Holiness League." As a matter of fact it was organized twice before under other names. Modernism got in once and killed it and the next time Calvinism got in and choked it to death so the young people thought they might just as well come boldly out and call it by the name that indicated its chief purpose. I wrote a defense of the League for one of the papers but they cut my article down until it was just a bare skeleton of what I had written. Anyway, I bid the Holiness League God-speed. It's the only organization in that great university of ten thousand students that is really setting out to try to get anybody ready for heaven.

## LOWELL, MASSACHUSETTS.

A gracious season of refreshing from the presence of the Lord has been experienced by the First Evangelical Church of Lowell, Mass. Rev. A. W. Wachtel was the evangelist in a two-weeks' meeting. He came in the demonstration of the Spirit and his word was with power unto salvation. A number bowed at the altar, seeking either pardon or sanctification. The young people of the church were particularly blessed. Rev. Wachtel's messages had a strong appeal for them, to such an extent that his evangelistic ministry they will always remember.

He preaches a clear-cut gospel, dealing fearlessly with sin and sparing not in his crying against present day evils. But he speaks that truth in love; his hearers feel the pulsing of a great brother heart, at the same time he denounces that which is displeasing to God. His is a definite message of regeneration and sanctification. During his Lowell meeting he magnified the grace of God that has such mighty power for pardon and cleansing. Christ was exalted as the One who has power on earth to forgive sins and to save to the uttermost all who come to God by him.

A feature of Brother Wachtel's work is his laying a foundation on which the pastor can build after the evangelist has gone. Having been a pastor himself, he is acquainted with the problems that confront the resident shepherd of souls, and labors unceasingly to co-operate with him. His work is very constructive. That minister and congregation is peculiarly favored who can have him in their midst. His passion for souls, his wonderful preaching, his effective methods, his insistence on Bible regeneration, his pleas for Wesleyan holiness, his incessant labors in calling at homes with the pastor, his glorious results, make him an evangelist of exceptional excellence.

I recommend him unqualifiedly. He will be available for some meetings within this coming year. I urge any readers of this paper who may be considering a helper for revival meetings to get in touch with him at once. His home address is Falls Church, Va.

E. Wayne Stahl, Pastor.

## FLORIDA HOLINESS CAMP MEETING.

The Fifth Annual Meeting of the Florida Holiness Camp Grounds, Inc., Lakeland, Fla., closed March 16. In many respects this was the best encampment the Lord has given since our organization in 1925.

A large tabernacle has been purchased with two acres of land surrounded by a beautiful pine grove, within the city limits of Lakeland, which constitutes almost an ideal location for a camp meeting. Also our friends got together and erected a new dining room and dormitory building 32x20 feet. This was ready on time and was enjoyed by many of our friends who attended.

The workers engaged were Rev. Joseph H. Smith, Dr. Joseph Owen, Commissioner S. L. Brengle, and Dr. H. C. Morrison; however, Dr. Morrison was unable to come on account of continued illness. Brother Smith seemed to be at his best and during the past twenty years since we have known his ministry it seems that he has improved as the years have gone by. His School of the Prophets was rich in

the things of God and proved a great blessing to those who attended. Dr. Owen preached great sermons, rich in thought and eloquence and with the Holy Ghost sent down from heaven. Dr. Brengle, in his unique and unusual way, was greatly used of the Lord in preaching and blessing many hearts. Prof. Kenneth Wells and wife gave us fine music, together with Bro. and Sister J. E. Redmon, Superintendents of the Nazarene work in Florida, Bro. and Sister Hoffman, of Miami and Philadelphia, and Bro. and Sister Fred Davis, of Fairport, N. Y. All these and others blessed us with their ministry of song and testimony.

We had large crowds during most of the time, which increased until the closing of the meeting. This again proves to us that the multitude are hungry for the gospel of full salvation. During the past five years we have not seen such co-operation, harmony, Christian fellowship and wonderful enthusiasm as was expressed by our people during this camp meeting. The people of Lakeland showed interest, sympathy and helped in every way possible to make the camp meeting a success. Many of the Nazarene people from all over Florida were present to co-operate and help make the camp a success. A large number were blessed about the altars and especially many of our older people crossed over to Jordan and claimed their inheritance in the Canaan land of perfect love. We are praising God for every soul who was converted, reclaimed, sanctified, or helped in any way. We felt the Lord's approval upon this camp meeting in an unusual way.

Many of our friends who are spending the winter in Florida attended the camp meeting and paid and prayed and rejoiced with us which shows that the people of the Northern camp meetings who spend their winters in Florida mean to help us spread holiness over these lands while they are in the land of flowers. A beautiful spirit of optimism prevailed throughout the entire meeting.

H. H. McAfee, Chairman.

## "BECK BROTHERS GO SOUTH."

We have not held but one revival this winter. This one was in the court-house at Campbellsville, Ky. We took a very severe cold and closed just as the meeting was going good, large crowds, many asking for prayer, with some one praying through at the altar each service.

Dr. C. K. Dickey invited us over and stood by us to the finish. One afternoon it was announced I would preach on the street. We went out to fill the appointment. We saw Dr. Dickey coming up the street with a goods box on his shoulder, telling the people as he came there will be preaching at the Bank corner. That afternoon a man stood out in front of the speaker and listened. He lifted his hand for prayer. He came to court-house that night and God saved him. Some prayed through at home. We met so many that were sick and prayed with them. Some were saints of God, some unsaved. A. E. Minick, of Glasgow, joined me and preached great sermons, and closed out the meeting without me being there.

Dr. C. K. Dickey is a faithful pastor, a great worker and I doubt if you have a better gospel preacher in the Louisville Conference. He is one that can stand to hear a full gospel, and you cannot hit sin too hard for him. God bless him.

We leave old Kentucky for thirty or forty days to hold a meeting for Rev. Claud Mayo, of Baton Rouge, La., beginning April 20th under a large tent. We are delighted to have a letter from Dr. H. C. Morrison, of San Antonio, Texas, saying he is planning to be with us in the camp meeting at Pentecostal Park, near Glasgow, Ky. We are planning to have this camp in July. We also will hold the camp meeting at Scottsville, Ky., beginning third Sunday in July. I know there will be thousands who will want to attend the camp at Glasgow, Ky., and see and hear Dr. H. C. Morrison again. Let every holiness man and woman arrange to attend this camp, Dr. Morrison's old home.

We are filling our slate for 1930, having to put in some independent meetings. God always comes to us and our independent meetings are as successful as the ones we are invited to hold. We are going forward by the grace of God. The world is starving to death for the old-time gospel. We are happy to tell Jesus, Here I am, send me. We have talked with pastors with six or eight churches and have not had a revival in any of them for two and three years. They told me they did not want a revival. What a chance for mission work. God wants to save and bless those people but the pastor rather they die in their sins and go to hell than to invite a holiness preacher to preach to them. No doubt some people think this a little strong. Oh no, it is not strong enough. I have been informed by some of the big ones that God will not come to a tent. Well, God came to Franklin, Ky., to our tent and saved 42 last fall. We go back in August. If you want us write us at 1019 So. 4th St., Louisville, Ky.

A. S. and R. S. Beck.

## 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.

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(Continued from page 1)

I have recently read Dr. Crawford's book on stewardship in which he strongly advocates the freewill offering rather than the assessment plan in raising the finances of the church. I believe he is quite right. Let the people be properly instructed with reference to the needs and objectives of the church, and then let them make their gifts according to their ability.

There should be earnest prayer that the Lord in his mercy so direct the action of the coming General Conference that peace and harmony may characterize the life of the church. No one grows in grace engaged in strife and confusion. If the church really develops the spiritual life of her membership and wins the lost, she must consecrate herself to Christ who purchased her with his own blood, and concentrate her efforts to the great work of perfecting the saints and bringing sinners to Christ.

H. C. MORRISON.

### The Digest Poll Utterly Unreliable.

The Literary Digest reports Kentucky wet, two to one. They claim to have received 6,598 votes for enforcement; 5,526 for modification of present prohibition laws admitting the sale of light wines and beer; 8,170 for repeal of the Eighteenth Amendment, or the restoration of the reign of the saloon. This gives us a total of 20,294 votes.

Let it be remembered that in the presidential election, quite less than two years ago, Kentucky which, under favorable conditions is a democratic state, gave Hoover a majority of 185,000 votes. They did it because Hoover stood for Prohibition, and Smith, the Democrat, stood for liquor. If Hoover had been a wet and Smith had been a dry, Kentucky would have given Smith an immense majority. The men and women who are at heart Democrats, did not change their political principles; they remained Democrats and will continue, as recent elections have verified, to vote the Democratic ticket, but they will not vote for any man who, in theory, practice and personal habits is an advocate of the liquor interests and would bring the affliction of the saloon back upon the people. The above facts show how positively this Literary Digest vote is utterly unreliable.

Faithfully yours,

H. C. MORRISON.

## Much Writing About Pentecost.



WE see much in the religious press with reference to the celebration of Pentecost, and the inauguration of the Christian Church on that auspicious occasion when the Holy Ghost came upon the hundred and twenty who were waiting for HIM in obedience of the command of the Saviour to "tarry in Jerusalem" until the Holy Ghost came upon them.

Some of the articles which we have read seem to mystify rather than to give clear, illuminating thought on the subject. They appear to ignore the fact that the Holy Ghost is a Person and that, in a very peculiar and gracious sense, he made his advent into the world on the Day of Pentecost and has remained in the true Church of God ever since; and when we say "Church of God," we have no reference to material buildings, but to the hearts of those individuals who have been truly regenerated, and who are entirely consecrated to God. The reader will understand that I am referring to those scriptures that teach so plainly that the bodies of God's true people are the temples of the Holy Ghost.

I was deeply grieved to see that the various churches of Columbus, Ohio, had gotten up a very extensive pageant representing Pentecost; secured theatrical men and women who are specialists in that sort of thing, to arrange stage and scenery, costumes and what not, with a host of actors in a great show, undertaking to represent Pentecost, or the coming of the Holy Ghost in the world, when in humility, they should have been upon their knees offering themselves to God for converting grace and sanctifying power by the coming of the Holy Ghost to cleanse and abide within them. It is to be hoped that this example of turning the most serious things into entertainment of this character will not be followed, but that the church will make the most of this sacred memorial by preaching on the Person and offices of the blessed Spirit and His Presence to cleanse from sin, and empower for service.

Methodist people ought to be well acquainted with the doctrine of the personality and indwelling of the Holy Ghost. His coming and cleansing are embraced in the old Methodist doctrine of entire sanctification. Every preacher in the Methodist ministry who has said that he is "going on to perfection," that he "expects to be made perfect in love in this life," and that he is "groaning after it," has embraced in that vow and hope, his desire for the baptism and abiding of the Holy Ghost in his cleansing, empowering for service.

This doctrine is not new and strange in the world. Not a few writers ramble about in their statements as if it were something unknown, if not almost unknowable. Somehow, they have failed to understand that it was the coming of the Holy Ghost upon a group of young men in Oxford University which brought the Methodist Church into existence. The cry for holiness of heart and righteousness of life was a cry for the coming of the Holy Ghost in his purifying and keeping power. When the old Methodists, preachers and people, were urged to seek entire sanctification for cleansing, they were simply seeking for the Holy Ghost to come and apply to their regenerated hearts the cleansing blood of a crucified and risen Lord to make and keep them holy.

It was the Holy Ghost indwelling General Booth and his sainted wife, that brought the Salvation Army into existence, and always and everywhere, they have exalted and insisted on an individual Pentecost for each Salvation Army soldier. No man or woman can be an officer in the Salvation Army who does not witness to having received the Holy Ghost in sanctifying power. He has been the

secret of this wonderful movement which has swept around the globe looking after the lost in the highways and hedges of life, and bringing untold thousands of poor, sin-blasted souls to the foot of the cross, the cleansing fountain, and has sent them on to their Father's House, glorious trophies of our Christ who is able to save from the uttermost to the uttermost.

We notice that some writers who might be supposed to know, seem to overlook the fact that, for some years, we have had in this country what has been called the Holiness Movement. It has been like a gulf stream running through the religious life of this nation, and sending its purifying influence into all the mission fields of the world. The Holiness Movement has been brought about and continued by the Holy Ghost coming in power upon twice-born men and women who have hungered and thirsted after righteousness and cried to God for the cleansing away of all carnality from their natures. The Holy Ghost has come in a gracious baptism in answer to that prayer. He has produced and carried forward in spite of the weakness, and ignorance and faults of the people this great revival which has brought hundreds of thousands of souls into a mighty baptism, guided them through life and sent them shouting the praises of Christ upon their death-beds home to their Father's House on high.

You will find some writers making allusions to this gracious spiritual movement that has been going forward in this nation and around the world, and excusing the attitude of the church upon the presumption that it was largely emotional, with much extravagance and no little fanaticism. This insinuation is false and unjust. That there have been instances of emotionalism and fanaticism, no one will deny. It is impossible that there should be a great religious awakening in the midst of our humanity without some regrettable extravagance and unfortunate behavior on the part of nervous, excitable people who are easily swept away into extremes, by either their sorrows or their joys. Such people should neither be abused or ridiculed, but dealt with in great patience and tenderness.

When I was a small lad I grieved that I did not have the privilege of roaming the wilds of Kentucky with Daniel Boone. Later on, I felt almost as if I had been born too late because I did not get to march and fight under Washington in the Revolutionary War. I was charmed when I read of Nehemiah's rebuilding of the walls of Jerusalem, sword in one hand and trowl in the other. It looked almost as if I had been born too late. The splendid things of life had become history; but thank God, more than three decades ago, when a happy, earnest, regenerated man, with a deep heart hunger—I dare to say it in humble reverence—I sought and obtained the baptism with the Holy Ghost. Oh, wonderful moments! Never to be forgotten time and place when he came upon me! I fell prostrate. When I could speak, I shouted the praises of God aloud. Let those ridicule, who will, I know with all my heart and head, the great transaction did take place. How devoutly I wish I had understood better and lived more worthily from that good hour. But I would not give up the joy of preaching full salvation throughout this nation, and around the world, for all the wealth of all the millionaires, and all the crowns of all the kings of earth.

I have had a splendid opportunity to observe this great revival movement. You take the holiness camp meeting at Sychar, Ohio. I have preached there many times. I have met bishops there; I have seen the altars filled and hundreds, possibly thousands, of souls converted and sanctified, who received the baptism with the Holy Ghost. I have seen their shining faces, have heard their glad shouts, and I never saw anything that any intelligent person of piety would have a right



to object to. The same is true of the holiness camp at Sebring; the same is true of that wonderful camp meeting at Wichita, Kan., and Red Rock, Minn., and Jamestown, N. D., Mitchell, S. D., and the camp in Los Angeles, at Wilmore, Ky., and blessed old Indian Springs in Georgia. I have been going there for thirty years and have never met a finer body of safe and sane Christian people, preachers and laymen, gathering from many states, altars filled, the invisible Third Person of the Trinity moving mightily upon the people in tears of penitence and shouts of praise. Wonderful! Let those who will, ridicule all this as "sob stuff," but my judgment is the time will come when their ridicule will turn to sobs and wails over their folly.

Oh, yes, we have been having Pentecost among us. The blessed Holy Ghost has not gone back to heaven and left God's Church in orphanage. He has been with us to convince of sin, to warn us of judgment, to urge us on to righteousness. Would God, I had never grieved him. Sometimes in my stumbling and weakness I have suffered agony under his gracious and compassionate rebuke, but it is ten thousand times better that he should rebuke us and draw us back into closer fellowship, than that he should let us go without correction and warning.

Let me insist that you turn to the Acts of the Apostles and read the promise of St. Peter on that momentous day when the Holy Ghost made his advent in Jerusalem: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

Here is a promise to every regenerated child of God. Let's not think of pageants, shows, dollar a plate dinners, speeches, but let's think of prayer, of humiliation, of searching hearts whether or not we be in the faith, of laying all upon the altar and trusting our Lord Jesus to grant to every child of God this gracious baptism.

Man was created for God. There was something in the infinite nature of God, a Fatherhood, that called for children. He created man for himself. Fellowship and communion with the eternal Father makes heaven any, and everywhere. Sin brought separation. The death of Jesus Christ provided a separation from sin, and the baptism with the Holy Ghost is restoration to fellowship with the Father, with the blessed Trinity. It's heaven begun on earth. It's blessed beyond human language to describe. Would God that preachers and people might this year of celebration of his Coming yield themselves, without reservation, for his incoming, cleansing and abiding. Then skepticism would be swept out of the church; infidel and atheistic organizations would be confounded, and a revival of pure and undefiled religion would sweep the world bringing untold millions into the kingdom. Let us pray!

H. C. MORRISON.

### Dr. Ridout in Europe.

From Egypt Dr. Ridout sailed toward Europe and his dates will be as follows:

Belfast, Ireland, Easter Convention, April 17-22.

Dublin, Ireland, April 24-26.

Edinburg (Bible Training Institute) May 3.

London (Tooting) May 11-14.

Cliff College (near Sheffield) May 20.

While in England Dr. Ridout's address will be care Mr. David Thomas, 55 Falcon Road, Clapham Junction, S. W. 11, London, England.

"The man whose creed is humanity neither worships Jesus Christ nor helps men. The man whose creed is Jesus Christ honors him and helps all men."

## THE FIGHT IS ON.

MRS. H. C. MORRISON.



FOR sometime the question of Prohibition has been in the limelight; witnesses for and against it having been on the stand to test its merits and demerits. It has been interesting to note the chicanery that has been resorted to by the wets to try to show the public how far short the prohibition laws have fallen in bringing about the results anticipated.

The wets are not losing any sleep because of the fact that prohibition has, as they would have us believe, been a losing game, but they rejoice over everything that can be counted against it, and are disposed to lay the blame to prohibition for all the devilment that has been carried on for the past ten years. The fact is, that prohibition has not had one-tenth of a chance to show what it can do, for it has only been for the past year that any adequate effort has been made to enforce the prohibition laws.

You know that snakes in a new ground can hide themselves for a long time, but when the plow is put in and the soil turned over they are most plentiful. So it has been with the prohibition laws; so long as no one molested the hiding places of the wets they were peaceable and quiet, but when the plow of the Hoover Administration was put into the hiding places of the rummies and the bootleggers and their accomplices things began to take an interesting turn.

It was an insult to the family of our recent Chief Justice Taft that, immediately on the passing of this great statesman, that the liquorites brought forth his testimony that would indicate that he was against the Eighteenth Amendment; but fortunately, his brother had something that turned their propaganda against them, and read a letter in which Mr. Taft, showed unmistakably, that he was for the Eighteenth Amendment, with all it implies. This only indicates to what tactics these opponents of prohibition will resort in order to try to carry their point.

The Literary Digest poll was handled in a most subtle way; but this is not going to discourage us who know the facts and will stand by our leaders in the prohibition fight until the last day, in the last hour, of the last minute, of the last second, and will not give one inch to the forces of unrighteousness that would bring upon our nation that has declared itself for sobriety, the calamitous results of the open saloon. It may be that we women shall not have the opportunity to cast our vote in the Digest poll, for our names are not found in the telephone books, the automobiles license records, and the official directories, but when it comes to the ballot-box, you may be sure we shall be there as a solid phalanx for the preservation of our prohibition laws, and the putting into office men who will be true to their vows to enforce them. Our noble, brave, law-abiding, God-fearing womanhood of this country will never bow their necks to the merciless domination of the liquor traffic. They used to have to look to the men to break their shackles from the monster of intemperance, but now they, like Moses of old, have within their own hands, the rod of power that works through the ballot-box, and they will use it as long as they have the instinct of womanly women who prefer law to chaos, sobriety to intoxication, sober husbands to drunkards, and peace and harmony to strife and consternation.

The women, who are so blinded as to their best interests, hold also, the rod of power in their hand, but we recall that at one time when Moses cast his rod to the ground it turned into a serpent; so will it be with the women who would use this sacred trust to

bring upon our nation this blighting curse of the liquor traffic. This rod of power used at the ballot-box to encourage dissipation and non-enforcement of our prohibition laws, will turn to a serpent whose fangs will pierce their hearts with many sorrows, and sooner or later, they will have to reap the harvest of wrong doing in drunken husbands, brothers, fathers, sons, or maybe, a daughter, who has fallen a victim of this nefarious traffic.

Beware, women, how you use the rod of power that lies within the ballot! It can either prove the power that will open the Red Sea of deliverance from King Alcohol, or it may be the serpent that will sting you to death here and torment hereafter. But, thanks be to God, the latter class is but a small minority, and will hurt no one but themselves. The strong, fearless womanhood of this country may be depended upon to wield the ballot of power that will keep our country under the white banner of Prohibition, and stand by our officials as they shall endeavor to enforce the laws that will make our country safe for the oncoming generations. So long as women have the ballot, so long will Prohibition wave its flag of victory over a prosperous and liberty-loving people.

### The Bible.

A Hindu forsook idolatry through a leaf of the Bible upon which was the Fifty-first Psalm. This was his only gospel for twenty years. When a missionary came along and gave him a New Testament he exclaimed, "Twenty years I have walked by, star-light, but now I see the sun."

If a Bible page containing one Psalm could mean this much to a heathen, how much more could one hope the whole Bible to mean to an unsaved man or woman, boy or girl! A Bible given with a prayer to the Holy Spirit to do his office work in the heart of the one to whom it is given, may mean the salvation of that one. Is there a more wonderful work than to be instrumental in the salvation of a soul!

The approaching Commencement season brings a gracious opportunity to present a young boy or girl with a beautiful edition of the Bible. We have one of the most attractive Bibles on the market for this purpose. It is printed on fine, thin India Paper, has the references, is size 3½x5½ in. thick and weighs only 6 ozs. It is bound in beautiful morocco with overlapping edges, stamped in gold on back and backbone, has the red under gold edges, silk headbands and marker. It is a little gem in a complete Bible. The regular net price is \$3.00; we are offering it for \$2.00 postpaid.

We have a larger Bible, with the large, self-pronouncing minion type, with references, concordance and maps, bound in very fine morocco, calf-lined, size 4½x7x1 in. thick—a regular \$4.00 Bible that we are offering for \$2.50 postpaid.

Any young person will appreciate either of the above books, and what better could you present them with.

PENTECOSTAL PUBLISHING COMPANY,

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## OUR BOYS AND GIRLS

### HOW PIERRE WAS PROMOTED.

Pierre was a little shepherd boy who lived a long time ago in southern France. One day, when he was watching his sheep as they fed in the meadow not far from a great woods, a hunter came out of the forest and asked, "How far is it to the nearest town, my boy?"

"It is six miles, sir," he answered. "But the road is only a sheep track, and it is easy to miss it."

The hunter looked around him and said, "My lad, I am very hungry and tired, for I have been lost in the woods. If you will leave your sheep here and show me the way, I will pay you well."

"I cannot leave my sheep, sir," said the boy. "They would wander into the woods and be eaten by wolves or stolen by robbers."

"Well, what of that?" answered the hunter. "They are not your sheep. The loss of one or two would not be much to your master, and I will give you more than you have earned in a whole year."

"Sir, I cannot go," answered Pierre. "My time does not belong to me, for my master pays me for it. Besides, if any of the sheep should be lost I should be to blame as much as if I had stolen them."

"Well, then," said the hunter, "will you trust your sheep with me while you go to the village and get me some food and a guide? I will take care of them for you." But the boy shook his head.

"The sheep," said he, "do not know your voice, and"—he stopped speaking.

"And what?" asked the hunter, "Cannot you trust me? Do I look like a thief?"

"You are not so bad as that," said Pierre, "but you tried to make me break my word to my master. And how do I know that you would keep your word?"

The hunter laughed, for he felt that the lad was right. Then he said, "I see, my boy, that you can be trusted. I will not forget you. Show me where to find the sheep path that you spoke about, and I will try to follow it without a guide."

Pierre then offered the hunter the food which he had brought for lunch that day; and, coarse as it was, the hungry man ate it gladly. While he was eating, there was a shout in the forest and several hunters came up.

Then to his great surprise, Pierre learned that the man to whom he had talked so plainly was the prince, who owned all the country around. The prince was so pleased with the boy's honesty that he soon afterward sent for him to come to the city.

And so, Pierre, dressed in his best suit, and carrying his shoes under his arm, went to visit the great man in his fine palace.

"I believe that you are a boy who can always be trusted," said the prince, "and so I want you to live with me. You shall be as one of my family, and shall have books and teachers, and everything else that is needed to help you along the true road to manhood."—Selected.

Dear Aunt Bettie: Will you let a little Indiana girl join your happy band? I was sure you would. This is my first letter and I hope Mr. W. B. is absent when this letter arrives. My grandmother takes *The Herald*. I live with my grandmother as my mother passed away about three years ago. I hope to see this letter in print. I have light brown hair, blue eyes and dark complexion, am twelve years old. Have I a twin? My middle name begins with J and ends with E. The person guessing it I will write to them. Mary J. Fulton.  
308 S. 13<sup>th</sup> St., Terre Haute, Ind.

Dear Aunt Bettie: Will you let a little Alabama boy join your happy band of boys and girls? I am fifteen years old and in the fourth grade. I go to school at Blair. I live in the country. I am five feet, three inches tall and I weigh ninety-eight pounds. My birthday is April 13. My hair is

sand color. My eyes are light brown. My teacher, Miss Zel Self, takes *The Pentecostal Herald* and I like to read page ten. This is my first letter and I hope to see it in print.

Willie Wilcuff.  
Rt. 3, Box 100, Vinemont, Ala.

Dear Aunt Bettie: Will you let an Alabama girl join your happy band of boys and girls? I am sixteen years old and in the fourth grade. I go to school at Blair. I live in the country. I am five feet, three inches tall and weigh ninety-eight pounds. My birthday is December 14. My hair is dark brown, my eyes are brown. My teacher takes *The Pentecostal Herald* and I like to read page ten. This is my first letter and I hope to see it in print.

Jewell Wynn.  
Rt. 3, Box 101, Vinemont, Ala.

Dear Aunt Bettie: This is my first letter to *The Herald* and I hope to see it in print. I am seventeen years old and in the ninth grade. I go to preaching every time I can. We sure have a good preacher, his name is Rev. W. C. Rahn. Evelyn Bryant, I guess your first name to be Ida; if I am right you must write to me. I will answer any letters received from any of the cousins. Amy Lynn.  
Manor, Ga.

Dear Aunt Bettie: I have written before but did not see it in print, so I am trying again. My father takes *The Herald* and I sure enjoy reading it. I am a Christian and am glad so many of the cousins are Christians. I go to church at Flat Rock. We have a new church building. Brother Holland is our pastor. My birthday is Jan. 3, and I am fourteen years old. Have I a twin? If so, write me. Annie J. Browning, in answer to the Bible riddle you put in *The Herald*, I think it is a whale. The living soul the whale had was Jonah. Is that correct? If so, please write me. May God's richest blessings rest on Aunt Bettie and the cousins.

Ruth G. Murphree.  
Trade, Ala.

Dear Aunt Bettie: Will you move over and let a little Kentucky girl join your happy band of boys and girls? I am a little girl twelve years old, have red hair, blue-gray eyes and fair complexion. Who can guess my first name? It begins with M and ends with D and has seven letters in it. Evelyn Bryant, I guess your first name to be Ida. Irene M. Strandquist, I guess your middle name to be Mayme. Helen Summer, I guess your middle name to be Louise. Bernice I. Vick and Gladys I. Fletcher, I guess your middle names to be Irene. Am I right? If so please remember your promises. I hope Mr. W. B. is digging onions when this arrives. I will ask a few questions. How old was Jesus when crucified? What is the love chapter of the Bible? How many times did Christ drive the traders out of the temple?

Frances Brown.  
Rt. 1, Box 3, Florence, Ky.

Dear Aunt Bettie: Will you let a little Tennessee girl join your band? I am nine years old and in the fourth grade. I guess Helen F.'s name is Frances. My father is a farmer. I go to Sunday school every Sunday. Boys and girls, please write to me. I will answer all letters I receive. I guess Ruby F.'s middle name to be Frances. I guess Elizabeth, yours to be Frances too. This is my first letter to *The Herald*. I hope it is in print. I hope Mr. W. B. is out feeding the pigs when this comes so he won't catch this. Ruby E. Wall.  
Rt. 1, Cumberland Furnace, Tenn.

Dear Aunt Bettie: Will you let a girl from Tennessee join your happy band of girls and boys? I have been a reader of *The Herald* for a few weeks, and I sure do enjoy reading page ten. I am thirteen years old and am five feet tall. I have brown hair and brown eyes, and weigh ninety-two pounds. My birthday is June

24. Have I a twin? Bernice I. Vick and Gladys I. Fletcher, I guess your middle name to be Irene. Helen Summer, I guess your name to be Louise. Irene M. Strandquist, I guess your name is Marie. Evelyn Bryant, your first name is Ina. If I am right please remember your promise. Now who can guess my middle name? To the one who guesses right I will send my picture. It begins with E and ends with E, and has five letters in it. As this is my first letter I hope to see it in print. Clara E. Farmer.  
Campaign, Tenn.

Dear Aunt Bettie: I love the dear old *Herald* and everyone this morning. I praise God for the way in which he leads his children. I wrote to the Boys and Girls' Page last summer after I came home from school, and received a letter from a friend in Pennsylvania about thirty miles North of Philadelphia. They asked if they could help me in any way and for me to answer through the Boys and Girls' Page of *The Herald*. I wish to express my appreciation of your interest, dear friend, and I am sure the Lord has spoken to your heart about it, and if you still feel led I will be glad for your prayers and all that you do for me. I am in school at Trevecca College, Nashville, Tenn., and I am working part of my way and just trusting the Lord for the rest, and of course he will have to work through such as you who live so close to him that they can and will hear his voice when he speaks. When I finish my school work I intend to go out in the Lord's work to win souls for him. I haven't any desire to be such as the world would call great, but to go back in the places where there are honest hearts who never have the opportunity of hearing of our blessed Jesus, and those who help to send the gospel will be rewarded in heaven just the same as those who go. I love my dear Savior and my heart is fixed on him and the good work which he has called me to do. I want to do his whole will and at last when the battle is over and the victory is won, we shall all meet and I want to see those who have helped me to help others receive their reward and hear the words of Jesus, "Come ye blessed of my Father, inherit the kingdom prepared for you."

Luella Waller.  
Trevecca College, Nashville, Tenn.

Dear Aunt Bettie: I'm wondering if you will let me join your happy band of boys and girls? I go to Lone Star Consolidated School. I am in the sixth grade. I guess you all are wondering what I look like. Now don't get scared and run. I'm twelve years of age, five feet, three inches tall, dark complexion and brown hair and eyes. My favorite games are playing basket-ball and reading good stories. As this is my first time to write, will promise not to stay long. I hope Mr. W. B. is out taking his afternoon walk as I want to see this letter in print. Myra Lynn.  
Rt. 2, Box 115, Adel, Ga.

Dear Aunt Bettie: Will you let another Georgia girl join your happy band of boys and girls? I am in the sixth grade at school and am fourteen years of age and weigh one hundred and five pounds. I have dark brown hair, brown eyes, and dark complexion. I live on a farm and like it fine. My favorite games are playing basket-ball and reading. I have already written to *The Herald* and my letter was printed, and I hope to see this one in print too. I will answer all letters received.

Jewell W. Logan.  
Rt. 2, Box 123, Adel, Ga.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band? This is my first time to write you. I hope this will be in print. I will describe myself. I have gray eyes, light hair and fair complexion. Can you guess my middle name? It starts with C and ends with E, and it has nine letters in it. The one that guesses it I will write to them. I wish someone would write me. I have one sister and two brothers dead. I have no pets. One time I had a white dog but he has been gone more than a month. My sister has a white and black cat. I go to Sunday school nearly every Sunday and

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I go to school every day. I haven't missed any yet. And I don't want to miss any. I hope I get promoted. I live on a big farm; we have chickens, cows, calves, mules and a garden. We have one hundred and eight acres of land on our farm. I will write more next time. Dorris C. Wall.  
Cumberland Furnace, Tenn.

Dear Aunt Bettie: Here comes my second letter. I was very disappointed when I saw page ten without my letter. I am eleven years old and in the fifth grade. My loving teacher, Miss Lee Aarant, said I would be promoted to the sixth grade. Helen Zahniser, I guess your name to be Frances. Elizabeth Young, I guess your name to be Fannie. Aunt Bettie, please print this as I want all the cousins to read what I have said.

Ruby D. Hearn.  
Rt. 1, Box 64, Louann, Ark.

Dear Aunt Bettie: Will you let a little North Dakota girl join your happy band of boys and girls? I am eleven years old. My birthday was April 12. Have I a twin? If so, please write. I live on the farm with my Dad and Mother. I have five brothers and two sisters. This is my second letter to *The Herald*. I guess Mr. W. B. got my first one. Evalyn Mahaffey, I guess your first name to be Avis. Am I right? If so, please don't forget your promise. Can any one guess my middle name? It begins with O and ends with A, and has seven letters in it. I hope I see this letter in print.

Selma O. Egeland.  
Rt. 4, Aneta, N. Dak.

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## SUNDAY SCHOOL LESSON

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

Lesson V.—May 4, 1930.

Subject.—Promotion in the Kingdom. Matt. 20:17-28.

Golden Text.—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20:28.

Time.—Spring of A. D. 30.

Place.—Not definite. On the journey from Perea to Jerusalem.

Introduction.—It is not difficult to keep the connection between last Sunday's lesson and that of today. At the close of the former lesson we find Peter interested to know what reward would come to the apostles who had left all to follow Jesus Christ. The answer was "an hundredfold and . . . everlasting life."

In the early part of chapter twenty we have the parable of the vineyard and the hired laborers who received every man a penny, although some of them had labored but one hour. There will be heaven for all the children of God; albeit, some may be converted in early life, and others when old age is creeping on.

That brings us definitely to a study of our lesson. We approach it with some little hesitation, because of its delicacy and its importance.

17. Jesus going up to Jerusalem.—He was making his last journey to the city, knowing full well that the cross awaited him there. The Jews always spoke of going "up" to Jerusalem because of the ascent toward the city. Took the twelve disciples apart in the way.—What he was about to say was not for the curious multitude, but for the trusted band of men to whom he was about to commit the responsibilities of preaching his Gospel after he should ascend to heaven.

18. The Son of Man.—His favorite name for himself. Shall be betrayed.—not strange that he should know exactly what would befall him—he was God. Chief priests . . . and scribes.—Nearly all the persecution that has ever been meted out to the faithful children of God has been instigated by the clergy. Even in heathen lands missionaries would have suffered little, had it not been for the jealousy of the heathen priests. Jesus and his immediate disciples had always to reckon with the high church leaders among the Jews. The Waldensians and the Albigensians were hounded to death from the pope's palace in Rome. The horrible persecutions in the days of the Reformation were carried on by the clergy. Had there been no envious priests, there had been no Spanish Inquisition. This state of affairs is still true, and I suppose always will be. Certainly it will be true just so long as the old carnal nature lives and rules in unsanctified leaders. They shall condemn him to death.—They had absolutely settled on this, and the Master knew it—nothing but blood would satisfy them.

19. To the Gentiles.—To the Roman rulers. Some have endeavored to condone the crime of the Jews by saying that they did not crucify Jesus; but the Lord himself settles that matter in John 19:11: "He that delivered me unto thee hath the greater sin." The Jews would have killed him; but being under Roman rule, they dared not take his life. To

mock, and to scourge, and to crucify.—That was the Devil's hour, and hell held high carnival. No doubt the imp of darkness thought to do complete work. He thought that Jesus was in his power, and decided to make a complete end of his kingdom. He was laying all his plans for a perfect job. But this verse ends with a triumphant statement that must have sent a shudder through the ranks of the enemy: "The third day he shall rise again." Thank God for that note of victory amid the on-coming night.

20. The mother of Zebedee's children with her sons.—Salome with James and John. She is supposed to have been the sister of Mary, the mother of Jesus. Worshipping him.—According to the ancient usage of the word, she probably prostrated herself at his feet in her act of adoration. Desiring a certain thing of him.—The language seems to indicate that she endeavored to exact a promise from the Master before she told him what she wanted; but he would not commit himself. Let's give her credit for being honest. She was ambitious for her boys, just as most mothers are.

21. What wilt thou?—Although the Master saw through the heart of the woman, there is no semblance of rebuke or disrespect in his question. She with the rest of his disciples had an utter misconception of our Lord's mission among men. The Jews had no notion of any other sort than an earthly kingdom. He was to take David's throne, and drive out their enemies. But the hour had come when he must throw some light on the subject, even though she could not understand it; but the time was not far distant when she and the other disciples would be able to understand. Listen to her strange request—strange, and yet natural: "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom." It was just a plea for the two most exalted positions in what she supposed was to be an earthly kingdom. Maybe Salome took the initiative; but I have a sort of conviction that the two sons persuaded her to make the plea in their behalf. Mark makes James and John responsible for the request. Could we get behind the curtain, we would probably find that it was a family affair. But we must not be hard on our judgment. They did not understand the nature of the kingdom, and therefore were asking for an impossibility. Any good mother might make a similar mistake.

22. Ye know not what ye ask.—In addition to their failure to comprehend the nature of Christ's kingdom, they were completely blinded by their personal ambition for places of honor. If I may be permitted to make a rather cruel statement, I will state that the Church is just now suffering tremendously from the same passion. We cannot save the world while we covet big salaries, degrees and fine appointments. Are ye able.—This question from the lips of the Master took them into the very heart of his suffering and death. They answered: "We are able," little realizing what it meant. No doubt they were as sincere as Peter was when he vowed that he would never forsake the Master.

Had they known the full truth, they might not have been so ready to answer.

23. Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with.—They knew the full meaning of this at a later date, when they were persecuted and killed for his name's sake. The language is figurative, and must be so interpreted. Not mine to give.—He did not come to put men into office and to distribute high honor, if ever such a thing was to be done, it rested with the Father. He had come to suffer and to die, in order that he might save lost men from sin and hell.

24. The ten . . . were moved with indignation against the two brethren.—Why? It may sound a bit harsh, but I fear that jealousy was at the bottom of their indignation. Maybe others of the apostles coveted these fine places. That was some little while before their carnality was burned out by the fire of the Holy Ghost at Pentecost. We must be patient with them, lest we condemn a multitude of the brethren. It reminds the writer of an old German brother who at the conclusion of a Swedish brother's rather joyous testimony exclaimed lustily: "Yust the same ober here brudder."

25. Jesus called them unto him, and said.—I do not know how to write this so as to accomplish any good. Read the remaining verses carefully and prayerfully. We all understand verse twenty-five, for that is enacted before our eyes every day of life; but how about the next two verses? Whosoever will be great among you, let him be your minister.—Be careful now. The Greek word means "servant." Are we willing. Many wish to be great; but few are willing to be servants. Whosoever will be chief among you, let him be your servant.—The Greek word rendered "servant" is *doulos*, and means a slave. Maybe we are living by the Book in 1930, but it does not look that way. A few things seem to be out of joint in certain quarters. At least, they have that appearance to this writer.

28. Now we shall take this verse, and stretch ourselves along side of it to see how we measure. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Brethren, few of us are in line with him. We are not living as he lived. If he is our standard, we are fearfully off. If we are to save men, we are going to have to humble ourselves, and walk as he walked. There is no other way. The world wants him; but it does not want us. We have misrepresented him to men. Perhaps we could represent him better, were we more like him. St. Paul had the idea when he wrote to the Philippians: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant (slave), and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Amen!

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Floy S. Robertson.

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Let me nestle close to your great heart,  
And rest on your breast, free from alarms,  
The twilight hour for Thee I've set apart.

Here with Thee, I consolation find,  
Solace, comfort, joy without alloy.  
Tasks uncompleted, I leave behind,  
To gain strength so cares may not annoy.

Oh that I might wash your pierced feet  
And dry them with my hair, or bring  
An Alabaster box, my Christ to greet;  
I love you so, yet cannot bring a thing.

But, "inasmuch as ye have done . . .  
It unto one of the least of these—"  
I'll prove my love by each setting sun  
In loving deeds to "The least of these."

### NOTICE.

Miss Imogene Quinn, evangelist and singer, of Indianapolis, Ind., will conduct a series of revival services from April 22 to May 4 at the Hyde Park Congregational Church, corner of Blair and Bremen Avenues, St. Louis, Mo., and will be glad to welcome any of The Herald family to any of these services. If you cannot come, will you please pray for a mighty outpouring of the Holy Spirit upon this meeting.

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## FALLEN ASLEEP

### LISTON.

Wilbur Liston was born March 27, 1857, near Bloomington, Ill., and died at his home in Lowry City, March 12, 1930.

He professed faith in Christ at the age of twenty-two years, and united with the M. E. Church at Mt. Zion. He lived a faithful Christian life.

He made his home around Mt. Zion from the time he was eleven years old, until about eight years ago, when he moved to Lowry City, where he spent the remainder of his life.

He was united in marriage with Pamela Catherine Boblit in 1878. In the year 1920, she was taken sick, and passed to her reward, February 10, 1923, after three years' suffering. On November 16, 1923, he was united in marriage with Mrs. Julia A. Boblit, who, with relatives and a host of friends mourn his passing.

He subscribed for The Pentecostal Herald more than 32 years ago and was a faithful reader of the paper. He professed sanctification thirty-two or thirty-three years ago, and was a strong believer in the second work of grace, up to the time of his passing away.

Funeral services were conducted at the Mt. Zion Church, Friday, March 14, by his pastor, Rev. Leatherman, assisted by Rev. Hinkle.

Burial was made in the Mt. Zion cemetery. Rev. E. Hinkle.

### JACKSON.

Mrs. Lou D. Jackson was born in Garlandville, Franklin county, Ga., January 24th, 1864, the daughter of Rev. S. D. and Mrs. Fannie Tucker Sewell, and died January 30, 1930, at the home of her daughter, Mrs. Raymond Edwards, Cochran, Ga., with whom she made her home during her latter years.

Mrs. Jackson was married in early womanhood and was the mother of eight children. One died in infancy, and one, Mr. Toombs Jackson, a beloved citizen of Cochran, Ga., died a few years before his saintly mother went to God. The six who survive her are: Mr. O. V. Jackson, Brunswick, Ga., Mr. D. G. Jackson, Decatur, Ga., Miss Azalee Jackson, Sandersville, Ga., Mrs. W. C. Edwards, Eastman, Ga., Mr. Guy D. Jackson, Cochran, Ga., and Mrs. Raymond Edwards, of Cochran, Ga.

In her early youth she joined the Methodist Church and was a faithful and devoted member of the same till the death angel knocked suddenly at her chamber door in the still watches of the night and found her ready with her lamp trimmed and burning. Just the day before she went away so suddenly, the writer received a letter from her in which she was praising God for his wonderful goodness and

said: "Sometimes I can hardly refrain from praising him aloud; I long to be with him forever." Even as I read the letter she had found "how beautiful it is to be with God."

She truly "loved the Lord her God with all her heart, and with all her soul, and with all her strength and with all her mind, and her neighbor as herself." Her faith never wavered, her courage never faltered, her zeal never abated. What her hands found to do she did with her might, and like Mary Lyon, she was willing to go where nobody else would go, and to do what nobody else would do. If no one else could be found willing to take the Presidency of the Missionary Society, or of the Woman's Christian Temperance Union, or to lead a Loyal Sabbath school class, or to superintend the prison work, etc., etc., Mrs. Jackson, while never pushing herself or seeking prominence of any kind in any way, was ever ready to stand in the breach and rather than see a good cause fail for lack of a leader, would accept whatever office was thrust upon her and do the work faithfully. Every righteous cause had her fearless support, and to each cause which she championed she gave to the limit of her financial, physical and mental ability.

Her heart was aglow with  
"The love that asks no answer, but can live

Filled with one burning deathless force—to give."

She radiated life and light and good cheer to all about her, and to hear her pray was a benediction. You could not hear her without realizing that she walked and talked with the King. Every broken heart with which she came in touch found help and healing. Every unfortunate person found in her a sympathetic friend and a wise counsellor.

Her sudden going away was a shock to the entire community, and the church was crowded at her funeral with friends from far and near, while tear-dimmed eyes and the perfume from a thousand flowers spoke eloquently of the love the people of every walk of life bore to this saint of God. No wonder her pastor spoke so feelingly of her work and worth.

The work of the Woman's Christian Temperance Union lay heavily on Mrs. Jackson's heart and a braver soldier in this prohibition battle never fell "with back to the field and feet to the foe." At the time of her death she was President of the local union and also of the County W. C. T. U., and the Memorial Service held by the Woman's Christian Temperance Union on the Tuesday following her death was largely attended. There was not time for all who wished to do so to speak, but many and deeply touching were the tributes paid in words, while the tribute of tears was no less impressive.

Our beloved friend and comrade broke the alabaster box of her life at the feet of her Lord and Master, and the perfume lingers sweetening our lives and inspiring us to follow her as she followed Jesus Christ that when the end comes for us we, too, may deserve as she does, the most beautiful of all epitaphs: "She hath done what she could."

Mary Harris Armor.

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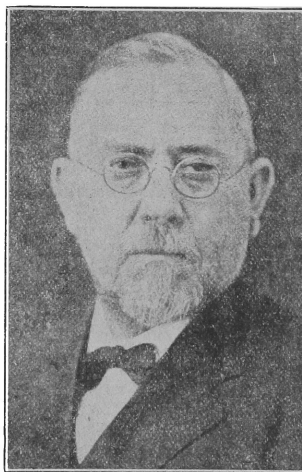
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**BURNETT, W. EVANS, AND SON**  
(Lake Charles, La.)

**BURTON, C. C.**  
(Delmer, Ky.)

**BUSSEY, M. M.**  
(224 W. Palm Ave., Monrovia, Calif.)

**CAIN, W. R.**  
(1311 South Eye St., Tacoma, Wash.)

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Leakesville, Miss., April 27-May 11.  
Florence, S. C., June 10-20.

**CANADAY, FRED.**  
(1518 Killingsworth Ave., Portland, Ore.)  
Cottonwood, Idaho, April 13-27.

**DAREY, A. B.**  
(Beacon, N. Y.)

**DARTER, HAROLD S. C.**  
(Peques, Pa.)

**DARTER, JORDAN W.**  
(Wilmore, Ky.)

**CAROTHERS, J. L. AND WIFE.**  
(10 N. 15th St., Colorado Springs, Colo.)  
Arnold, Kan., May 17-30.  
Alton, Kan., June 5-15.  
Des Moines, N. Mex., August 17-31.

**CHASTE, CALVIN E.**  
(Greenleaf, Idaho)  
Pomona Mills, N. C., April 20-May 4.

**COLLIER, J. A.**  
(1917 Cephus Ave., Nashville, Tenn.)  
Owensboro, Ky., April 15-27.

**COPFELAND, H. E.**  
(Oskaloosa, Iowa.)

**COX, F. W.**  
(Lisbon, Ohio)

**COX, STEUBEN D.**  
(1249 N. Holmes St., Indianapolis, Ind.)

**CRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)  
Lowell, Mich., April 20-May 4.  
Open date, May 11-25.  
Three River, Mich., June 8-22.

**CROFT, CHARLES E.**  
(1302 E. Maple, Enid, Okla.)

**DARNELL, MRS. ESTHER BROWN.**  
(Evangelistic Singer and Personal Worker)  
(1209 7th Ave., Charleston, W. Va.)

**DAVIDSON, OTTO AND WIFE.**  
(Bladenburg, Ohio.)

**DAVIS, J. W.**  
(Singer.—Center, Tex.)

**DIGGS, W. C.**  
(Onemo, Va.)  
Beachlake, Pa., April 14-27.  
Tabernacle, Va., Auguts. 7-17.  
Locust Grove, Aug. 28-Sept. 7.

**DEAN, NINA—WHITAKER, JENNIE F.**  
(Evangelists)

**DICKERSON, H. N.**  
(2608 Newman St., Ashland, Ky.)  
Hartford City, Ind., April 14-28.  
Rochester, Mich., May 4-18.  
Bloomington, Ind., June 20-July 6.  
Sharon, Pa., July 7-20.

**DOBN, REV. AND MRS. C. O.**  
(Sumter, S. C.)

**DUNAWAY, C. M.**  
(216 N. Candler St., Decatur, Ga.)

**DUNHAM, ROYAL E.**  
(416 East 9th, Hutchinson, Kan.)

**DUNKUM, W. B. AND WIFE.**  
(1258 Hemlock St., Louisville, Ky.)

**ELISLEY, A. N. AND WIFE.**  
(Black Lick, Pa.)

**OLY, CHARLES.**  
(4 Rundle Ave., Piqua, Ohio)  
Bicknell, Ind., April 13-27.  
Springfield, Ohio, May 4-18.

**EDIE, G. L.**  
(Song Evangelist)  
(Arlington, Ohio, Rt. 1)

**EITELGEORGE, W. J.**  
(Song Leader and Soloist)  
(1107 Lawrence Rd. N. E., Canton, Ohio.)

**ELLIS, MARY HUBBERT.**  
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**ELSNER, THEO. AND WIFE.**  
(789 St. Marks Ave., Brooklyn, N. Y.)  
Elkhart, Ind., April 13-27.  
Lansing, Mich., May 4-18.  
Hutchinson, Kan., May 22-June 1.  
Schenectady, N. Y., June 27-July 27.

**FAGAN, HARRY L.**  
(52 1/2 Walnut St., Shelley, Ore.)  
(Blind Song Evangelist and Pianist)

**FLEMING, JOHN.**  
(Ashland, Ky.)  
Oklahoma City, Okla., April 20-May 4.  
Corinth, Ky., May 8-18.  
Newell, W. Va., June 9-22.

**FLEMING, BONA.**  
(Sapula, Okla., April 27-May 11.  
Shawnee, Okla., April 12-25.

**FLEXON, R. G.**  
(Glassboro, N. J.)  
Marcus Hook, Pa., April 13-27.  
Turnerville, N. J., May 4-18.  
Homer City, Pa., May 22-June 1.

**FLORENCE, L. O.**  
(Wilmore, Ky.)

**FRANKLIN, EDNA M.**  
(Rt. 5, Maysville, Ky.)

**FRASER, R. G. AND WIFE.**  
(Evangelistic Singers)  
(Piedmont, Okla.)

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
Palmerton, Pa., April 6-27.  
Akron, Ohio, May 4-18.

**FRYHOFF, A. J.**  
(277 N. Warren Ave., Columbus, O.)

**FUGETT, C. B.**  
(4812 Williams Ave., Ashland, Ky.)  
Kingfisher, Okla., May 4-25.  
Tulsa, Okla., May 26-June 4.  
Muskogee, Okla., June 5-15.  
Guthrie, Okla., June 16-26.

**GADDIS, MOSER EVANGELISTIC PARTY.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Cadillac, Mich., April 18-May 4.  
New Castle, Ind., May 11-25.  
Fostoria, Ohio, May 30-June 15.

**GALLAHAN, M. R.**  
(110 S. 14th St., Salem, Oregon)

**GEROW, S. M.**  
(Wilmore, Ky.)  
Southern California, April 6-May 13.

**GRAY, RALPH C.**  
(837 E. Elmwood, Ft. Worth, Tex.)

**GREGORY, LOIS V.**  
(Waterford, Pa.)  
Fertigs, Pa., April 14-28.

**GRIMES, E. G.**  
(112 E. Portland Ave., Vincennes, Ind.)  
St. Johns, Mich., May 1-18.  
Sorento, Ill., May 25-June 15.  
Coffeee, Ill., June 16-July 6.

**GROGG, W. A.**  
(418 24th St., West Huntington W. Va.)  
Hinton, W. Va., May 25-June 15.  
Huntington, W. Va., June 22-July 13.

**HAMES, J. M.**  
(14 Maude St., Greer, S. C.)  
Central, S. C., April 20-27.  
Long Shoals, N. C., May 4-18.  
Gillingham, Wis., June 1-15.  
Walhalla, S. C., June 10-22.

**HARVEY, M. R.**  
(Cherryville N. C.)  
Walhalla, S. C., May 15-25.  
Kannapolis, N. C., June 1-15.  
Screven, Ga., June 29-July 13.

**HENRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Calif.)  
Chicago, Ill., Apr. 13-27.  
Richmond, Ind., Apr. 28-May 11.  
Pittsburgh, Pa., May 15-25.  
Olney, Ill., July 2-27.

**HENDERSON, REV. AND MRS. T. O.**  
(221 N. Professor St., Oberlin, O.)  
St. Paul, Neb., April 21-May 18.  
Indianapolis, Ind., May 23-June 1.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)

**HOLLENBACK, ROY L.**  
(108-05 95th Ave., Richmond Hill, N. Y.)  
Lincoln, Neb., July 4-14.  
Bassett, Neb., August 1-10.

**HOWARD, FIELDING T.**  
(198 Timberlake Ave., Erlanger, Ky.)  
Allentown, Pa., July 4-13.  
Depoy, Ky., July 10-27.  
Beisano, Pa., July 31-August 9.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Bloomington, Ind., May 4-25.  
Evansville, Wis., June 1-22.

**HUNT, JOHN J.**  
(Rt. 3, Media, Pa.)  
Park Lane, Va., July 25-Aug. 3.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
Lake Charles, La., April 20-May 4.  
St. Louis, Mo., May 8-25.  
Omaha, Neb., May 25-June 8.  
Broken Bow, Okla., June 15-29.

**JERNIGAN, C. B.**  
(944 West Cahal Ave., Nashville, Tenn.)  
Dyer, Tenn., July 31-Aug. 10.  
Ramsey, Ind., August 14-24.  
New Albany, Ind., August 26-Sept. 14.

**JOHNSON, ANDREW.**  
(Wilmore, Ky.)

**JONES, LUM.**  
(630 W. 9th St., Ada, Okla.)  
Richmond, Ky., April 27-May 11.

**JONES, REV. CARL.**  
(531 N. Arthur St., Rushville, Ind.)  
Laurel, Ind., April 27-May 11.  
Open dates after May 30.

**KELLY, WILLIAM.**  
Wallingford, Ky., May 11.  
Cynthiana, Ky., June 8.

**KENNEDY, ROBERT J.**  
(Singer)  
(2315 Madera St., Dallas, Texas)  
Ashdown, Ark., April 20-May 4.  
Matador, Tex., July 6-20.

**KENDALL, J. B.**  
(1127 Richmond Road, Lexington, Ky.)

**KINSEY, MR. AND MRS. W. C.**  
(450 So. West 2nd St., Richmond, Ind.)  
(Evangelistic Singers)

**KULP, GEORGE E.**  
(4 Grandview Ct., Battle Creek, Mich.)  
Lansing, Mich., May 22-29.  
McKeesport, Pa., May 11-18.  
Allentown, Pa., May 30-June 1.  
Lavella, Pa., June 27-July 6.

**LILLY, M. G.**  
(Rileyville, Va.)

**LINN, JACK AND WIFE.**  
(Oregon, Wis.)  
Spartansburg, S. C., May 18-June 1.  
Brown City, Mich., June 8-22.  
Jeff, Okla., July 18-27.  
Oregon, Wis., August 8-24.

**LINCICOME, F.**  
(412 E. Jefferson St., Gary, Ind.)  
Westington Springs, S. D., April 13-27.  
Waukegan, Ill., May 4-8.  
Buffalo, N. Y., May 22-June 1.

**LOVELESS, W. W.**  
(Lendon, Ohio)

**LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)  
Burbank, Calif., April 10-27.  
Boulder, Colo., May 4-18.

**McGHEE, ANNA E.**  
(280 S. Firestone Blvd., Akron, O.)  
Chester, W. Va., April 21-May 4.  
Shreve, Ohio, May 18-June 1.

**MACKEY SISTERS.**  
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**MANLY, IRVIN B.**  
(401 Cosmos Street, Houston, Tex.)

**MARK, S. MCKIE.**  
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Open dates after May 1.

**MARSHALL, R. P. AND WIFE.**  
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**MILBY, M. C.**  
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Open dates, May 1-31.  
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Sumrall, Miss., June 15-29.

**MILLER, JAMES.**  
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Des Moines, Iowa, April 9-27.  
Brinktondale, N. Y., May 4-June 8.

**MOSLEY, F. E.**  
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Open dates. Planning summer tent meetings.

**OWEN, JOHN F.**  
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Upland, Ind., April 29-May 4.  
Watervliet, N. Y., May 11-25.

**PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Sullivan, N. Y., April 21-May 4.  
Saltwell, Ky., June 8-22.  
Owingsville, Ky., June 23-July 6.

**PURNEY, F. E.**  
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**QUINN, IMOGENE.**  
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Berrien Springs, Mich., Mar. 16-30.  
St. Louis, Mo., April 22-May 4.

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Bentleyville, Pa., July 13-20.  
Chester Hill, Ohio, June 3-15.

**RIGGS, HELEN G.—BONINE, GRAUB O.**  
(Vandalia, Mich.)  
Blenheim, Ont. Can., April 13-27.

**ROBERTS, T. P.**  
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**ROBERTS, C. PRESTON.**  
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**RUTH, C. W.**  
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**ST. CLAIR, FRED.**  
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Los Angeles, Calif., Jan. 14-July 4.

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**SANFORD, E. L.**  
(202 Eagan Ave., Lexington, Ky.)

**SCOUTEN, REV. BURTISS.**  
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**SHANK, MR. AND MRS. R. A.**  
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**SHAW, BLISH E., AND MARY.**  
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**SHELHAMER, E. E.**  
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**SHELHAMER, MRS. JULIA A.**  
(5419 Bushnell Way, Los Angeles, Calif.)

**SMITH, BUDDY JEFF.**  
(135 Henderson, Hot Springs, Ark.)

**SPARKS, BURL.**  
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**SPELL, C. K.**  
(Kirbyville, Tex.)

**STEELE, S. A.**  
(West Union, Ohio)

**SURBROOK, W. L. AND WIFE.**  
(Kingswood, Ky.)

**SWEETEN, HOWARD W.**  
(Ashley, Ill.)

**TEETS, ODA B.**  
(Aurora, W. Va.)

**THORNTON, R. A. AND WIFE.**  
(Hattiesburg, Miss.)

**THOMAS, W. E.**  
(Westminster Apt., Nashville, Tenn.)  
West Angeles, Calif., May.  
Bethany, La., June 5-15.  
Upton, Ky., July 13-27.

**UTHE, W. F.**  
(Singing and Preaching Evangelist)  
(416 S. Broadway, Watertown, S. D.)

**VANDALL, N. B.**  
(303 Brittan Rd., Akron, Ohio)  
(Song Evangelist)  
Canton, Ohio, April 20-May 4.  
Oskaloosa, Iowa, June 5-15.  
North Reading, Mass., June 27-July 6.

**VANDERSALL, W. A.**  
(Findlay, O.)  
Open dates.

**VATHINGER, M.**  
(Upland, Indiana)

**WILDER, W. RAYMOND.**  
(Song Evangelist)  
(Wilmore, Ky.)  
Winston-Salem, N. C., May 25-June 8.

**WELSH, H. W.**  
(Olivet, Ill.)

**WELLS, KENNETH AND EUNICE.**  
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**WHITCOMB, A. L.**  
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**WILLIAMS, FRED G.**  
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**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Cavour, S. Dak., May 25-June 15.  
Cynthiana, Ky., July 16-27.  
Crawley, July 4-14.

**WILSON, D. E.**  
(557 State St., Binghamton, N. Y.)  
Liberty Center, Ohio, April 24-May 4.  
Joplin, Mo., May 5-18.  
Greensboro, N. C., May 23-June 1.  
Elwood, Ind., June 8-22.

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O, how we look forward to spring-time,  
And long for the winter to cease,  
There's no other time quite so fine,  
As the time that brings us release.  
E'en the birds that go south for a season,  
Seem to know the time to take flight,  
And that is another good reason,  
Why we know that Springtime's in sight.  
But deeper than all men's longing,  
Or the instinct of birds to sing,  
Are the silent forces working,  
Which finally bring us Spring.  
From God comes all the seasons,  
And the changes each has wrought,  
His love is in the sunshine, we say,  
And our lives by him are bought.  
Rev. B. H. Lewis.

### REQUESTS FOR PRAYER.

H. T. F.: "I ask for special prayers of every reader of The Herald that God will save me from my back-slidden state, heal me in my body, and restore me to the work of the gospel ministry. I am badly afflicted in body and request immediate prayer for my healing."

S. V. M.: "Please pray that a very humble prayer may be answered, the Lord willing, and please pray especially for me as I have something hard to go through with."

F. L. L.: "Please pray that God will send work and help, and that the absent one may return home."

A. S. Clark: "Please pray to our Heavenly Father to send some Spirit-filled mission workers to Brownwood, Tex., to open up and run a Gospel Mission here in such a way that it will please him. Don't write unless you believe God can depend on you in this place. Write to 404 E. Chandler St., Brownwood, Tex."

W. C.: "Please pray for my wife who is in a critical condition, that she will be healed and be able to continue in the work of the Lord as his will may be."

Mrs. M. A. R.: "Please to pray for me that I may pray more effectually and that I may receive a fresh anointing of the Holy Spirit, that I may become more efficient in church work."

N. P. M.: "I ask a special interest in your prayers that I may be healed of cancer, if it is the Lord's will, and that I may be cleansed from all sin and made free."

N. E. P.: "Please pray for me to be healed of a weak back, and my brother to be healed so he can be strong to work."

### NOTICE.

The western address of Dr. T. M. Hofmeister, nationally known evangelist, will be P. O. Box 673, Huntington Park, Calif. He is available for Bible Conferences and Revivals with the coast states.

### LOOK BEFORE YOU JUMP!

Georgia Robertson.

(Read before the Quarterly Convention of the W. C. T. U; and the Business Women's Council in Washington, D. C.)

Look before you jump! Yes, it is uncomfortable here in the frying-pan, but to jump into the fire would be worse! Think the matter through to the end before you give your approval to a change in the Volstead Act.

If we are to have wine and beer they must be sold somewhere. Would you like a wine parlor next your home? If not would it be fair and just to ask for it next some one else's home? Would you like your wife, husband, son or daughter to frequent wine parlors?

Oh! You would not have wine parlors. You would have beer and wine sold only in hotels and restaurants. Would you like young men to take your adolescent daughter to a hotel to drink wine with them? Whether we admit it or not, it is a fact that wine inflames the baser passions and at the same time deadens the conscience or moral sense, thus causing much immorality, as past history proves. Do you think it would be safe for young girls to be taken to hotels to wine parties?

Oh! You would have wine and beer sold only by the bottle and not drunk on the premises. Would that help the situation? The young men could easily stop and buy one or more bottles of wine or beer when taking your daughter out. Would you feel quite comfortable about it? If not how about other mothers' daughters?

Oh! You would have wine and beer sold only by the case at wholesale and through mail orders? Then Uncle Sam would be using the mails to further the liquor business and so become a partner in it. Besides the poor man having no bank account could not send a check, neither would he be likely to have sufficient ready money to spare to buy a whole case of wine or beer, and the wets have always been so solicitous about his being deprived of his beer, so that would not do.

Besides with wine and beer bought by the case and kept in the house one would not even have to go out to get a drink, so having it so handy naturally more of it would be drunk, and it would always be ready to treat one's friends when they dropped in. Even the young people would find it convenient for treating their friends, some of whom would not get it in their own homes. The home itself would lose its sacredness and become a kind of refined saloon!

Oh! You would have it sold not in quantity but just by the bottle in grocery and drug stores, and not to be drunk there. How would you like it when you went to the grocery or drug store to find the place filled with men like those who used to hang around saloons waiting to get their bottles of beer and to be jostled and crowded by them while you stood a long time in line waiting to be served? Would it lend a pleasant air to the store? Would you enjoy it? Would you like to send your child to such a place on an errand?

Oh! You would have it sold only at Government stores? Would you

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Ohio: "I gave it joyfully, without being solicited by any one, and have thanked my heavenly Father on bended knee for the open door."

*Taylor Invites Young People* of good ideals to send for Catalogue and plan to enter September 17. It is a standard college, rated "A" in Indiana, well known for its spiritual standards.

Address JOHN PAUL, President, Upland, Indiana.

like your Government to become a liquor dealer?

Every one, even ardent wets, say the saloon must not come back. But neither is there any other satisfactory place for the sale of wine and beer, as we have just seen. Also let us remember that it was not the place where the liquor was sold that caused the harm, the evil was inherent in the liquor itself. Saloons selling only non-alcoholic beverages would never have been objectionable!

Furthermore, we find in prehistoric times as shown in inscriptions on the ruins of ancient Egypt that even then they made laws trying to prevent some of the evils of wine drinking.

Noah himself after coming out of the ark planted a vineyard, and became disgracefully drunk on his pure, so-called, harmless-home-made-wine, before distilled liquors were ever invented.

France, flowing with wine, had to suppress absinthe; it was destroying her people; and now they leave their wines for cocktails, and it is said they are considering prohibiting cocktails.

You might as well seek to prevent crime by striking out laws forbidding theft, burglary, and murder, as to try to cure the drink evil by striking out the laws against the sale of wine and beer. The only cure for the drink evil is prohibition properly enforced. We have a President in the White House who can do it if we give him a fair chance. He wants to do it, he believes in it. Will you help him?

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See list of slightly soiled books that are advertised on page 6.



## REST COTTAGE—PILOT POINT.

Edith Solkoe.

In these days we hear so much about "flaming youth," "the younger generation," "what is the world coming to," etc., that we are in danger of becoming youth hardened, if I may coin a word. Serious minded people are devising various educational methods of appealing to their uplift; innocent amusements are being thought out to divert their minds from the corrupt doings of the present age. Psychology is teaching us that the criminal is merely sick, should be placed in hospitals instead of jails; hundreds of books are flooding the market written with a view to the betterment and better understanding of the young. Churches and Sunday schools are united in furnishing entertainment and social life with the idea of attracting and holding them. But the sad fact remains that flaming youth is flaming higher than ever, bandits are still holding up banks and people in broad daylight, the hip flask is still on the scene, reckless automobile driving is the cause of many young lives being hurled into eternity without a moment's notice, millions of dollars are being spent every year in moving picture palaces, theatres, skating rinks, ball-rooms and hotels have, long ago introduced afternoon dances, i. e., no chaperon. The home is practically gone, parental respect a thing of the past; what is left for youth but to flame? And that leaves us with the problem what is left for youth but to flame, and what will become of youth when flamed out? I want to speak particularly about the girls—broken butterflies—they have danced to the piper in the market, the flower of their youth is gone, the bloom of innocence has been brushed off; those who applauded the most have gone, mysteriously vanished—they are all alone, deserted. They have long lost the grip of home life, no money, no friends, forsaken and alone in trouble. What will become of them? You think at once, of our wonderful City and County Hospitals, but they can only care for them for two weeks, and no provision for the baby. The hospitals always have long waiting lists, and a fallen girl is a long way down on even that list. Here is where the Rescue Home shines, here is the retreat where the wanderer can come, for several months. Here she can get good meals, regular hours, right living, and hospital care for herself and baby. In some cases, the baby is adopted; other cases the mother is urged to keep it herself. The girl is trained in housework, laundry work, practical nursing, and when she leaves she can make a fresh start in life, and look the world in the face. But everything else is secondary to the Christian atmosphere, the girl is made to realize her sin, confessions are made, forgiveness is sought, and peace is made with her loving Heavenly Father. You wonder where the girls come from; every day a girl comes in from nowhere, a handful of clothes, no money, no friends, nothing to be done, but to keep her, feed her, clothe her, nurse her, train her, teach her, and make something out of nothing. Father Roberts could fill many a book with the stories of the flotsam and jetsam washed up by the waves of sin to the shore of peace, restoration, purity and a hope of salvation, above all, Christ himself. It is the only solution from an open life of prostitution or a suicide's grave.

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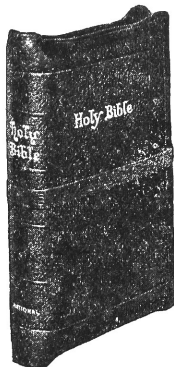
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 2 And a great multitude followed

14 Then those men, when they had seen the miracle that Jē'sus did, said, This is of a truth that prophet that should come into the world.

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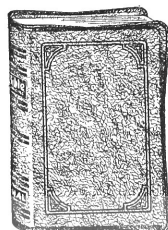
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OF ASBURY THEOLOGICAL SEMINARY



# PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, April 30, 1930.  
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.  
Vol. 42, No. 18.

## INDIFFERENCE AND INTEREST.

By The Editor.

**T**HERE is a wide chasm between indifference and interest on any subject that may present itself for our consideration. The indifferent will give but little consideration to the subject, however important. The interested will look into it, examine it, turn it over, and become more interested.

The indifferent live a stupid, commonplace life. They do not enjoy the thrill of enthusiasm, the buoyancy of loving and laboring for the promotion of those things that will contribute to the welfare of their fellowbeings and make them useful persons in their home, church, community, and society at large.

There are people who have drowsed about half awake, selfish, physically, mentally and spiritually lazy. It seems to be a waste of time to try to stir them up on any subject; they will not respond; they'll yawn and stretch and pass it up—"Let George do it!" Such people put very little into life and get very little out of life.

The men and women who have really counted in the world were intensely interested in life, in truth, in humanity, in the welfare of their fellowbeings, here and hereafter. It is quite remarkable what one obscure person can accomplish if they become intensely interested in a good cause. Carrie Nation was unknown and commonplace until she became so intensely interested in the wreck and ruin being wrought by the liquor traffic, that she took her little hatchet and stirred the nation. She ceased to be commonplace.

Intense interest in a great, good cause sets the brain to thinking; makes one's feet like hinds' feet. It puts a holy go into a person; it strengthens hands for service and makes them skilled with practice. There is nothing that so lifts, blesses and ennoble a life as intense, enthusiastic interest in some great good cause; something that affects, lifts, illuminates and saves and blesses humanity. Washington became "first in war, first in peace, and first in the hearts of his countrymen," because he became intensely interested in the freedom, liberty and development of what has become this great republic.

William Carey can never be forgotten because he became so intensely interested in the salvation of heathen peoples that nothing could keep him out of India. He must and would go and give his life for those people who sat in darkness. The same is true of Hudson Taylor, who penetrated into Inland China and kindled a holy fire which has illuminated the pathway and warmed the hearts of countless thousands. It was intense interest in the naked, diseased multitudes of destitute and neglected people in darkest Africa, that sent Livingstone through years of toil and suffering and

struggle through a life of love and sacrifice, and finally, from his knees to heaven.

Dear reader, are you interested in anything? Are you in love with some great truth, some good cause? Are you investing yourself in some worthy enterprise? Is your life a sort of stagnant pool, or is it fresh, clear water leaping with power upon some wheel that sets the machinery of a factory of thought and effort into action? Are your God-given powers of body, mind and spirit at work? Is your heart fixed on something worth while? Are you saved from idleness, indifference, stupidity and selfishness? If you are at work, if you are interested, if you have enthusiasm, are you quite sure that you are free from selfishness? Do you know that deep down in the inner motives of your being you are in love with Jesus Christ, and the people he died to save?

Forsake indifference; flee from it as from a deadly plague. Get interested in everything that is for the good of your home, your community, your nation, the big world in which you live. Get enthusiastic; get busy and determine to make a contribution of some sort to the help and blessing of humanity. If you want a real thrill; if you want to feel your soul moving about in your body; if you want to become a sort of super-being, full of animation, love and joy, get interested, get to work, become enthusiastic. St. Paul might have been a rather ordinary preacher if he had not become so intensely interested in the Gentiles. John Wesley might have been a genteel, scholarly little rector if he had not gotten so tremendously interested in spreading scriptural holiness over these lands, and claiming the "world as his parish." General Booth could have settled down and been a very ordinary preacher if he had not gotten such a burden on his heart for hungry, ragged, starving, lost humanity. Of course, we should not get filled with a foolish ambition to be as great in the world as these men were, but we can become possessed of an enthusiastic interest in the welfare, the happiness and salvation of our fellowbeings. We can do something with a wholehearted good will. A lad had a few loaves and fishes; they might have made a meager lunch for a half dozen people but placed in the hands of Christ they fed the multitudes, with enough left over to fill many baskets.

### Efforts Toward World Peace.

**T**HE last war was so horrible that intelligent men are aroused to the devastating waste and ruin of war and are wisely seeking to establish peace among the nations of the world.

The visit of the Premier of Great Britain to these United States to consult with our much beloved President, was highly significant.

It was an errand of mercy. Ramsey McDonald is no doubt a man with a great soul and a large brain, and he is earnestly striving to help bring peace on earth.

For twenty years, and more, up and down this nation, in my preaching I have insisted that there should never be war between the English-speaking people, but that they should stand together and seek to assist other nations in compromising their difficulties and save the world from war.

In seeking peace between England and the United States there is a little item of considerable importance that should not be overlooked, namely, the attitude of the American tourists, or visitors of England, and the attitude of the English people to such visitors. I have seen some Americans abroad who were full of swagger, boast, and seemed to me a very offensive bit of insolence and conceit. Such tourists make a very bad impression upon the English people. Enough of that would bring about a serious situation that might, in time, produce strife. It would be wise if the government handed to American tourists a well written pamphlet suggesting the importance of the greatest harmony between these nations, and asking tourists, thousands of whom go into London every year, to deport themselves with courtesy and kindness toward the people of England.

On the other hand, in the few times that I have been in London I have met with people who were quite offensive in their attitude toward the people from the United States. I remember once, while traveling on the train in England I was, by some means, drawn into conversation with an English woman who seemed to be quite intelligent, but her attitude toward the American people was almost bitter, and she did not hesitate to express herself. She talked in an offensive way about the marriage between Englishmen and rich American women. She also appeared to be much excited that Americans should be buying and bringing over to this country some of the greatest paintings of England and other parts of Europe. She seemed to have a bad opinion of all of us, and to find pleasure in expressing it.

I recall that wife and I, when we went to the Ecumenical Conference in London, were amused at an English gentleman who ate several times at the same table with us in a hotel; and he was disposed to entertain us with pointing out the faults of Americans. Among other things, he said a number of times, "The United States wants to be top dog all the time." There were a few brethren in the English group of Methodists in the Ecumenical Conference who were barely courteous in their attitude and in some of their remarks. In seeking peace, it were wise and well for all this sort of thing to pass away, and the people of these two great nations, who have such tremendous power in the world, to cultivate, always, and everywhere, the spirit of courtesy and the upbuild-

(Continued on page 8)

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# Illustrations and Suggestions From Foreign Lands.

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



The East is the Land of the Bible. The Book of books was written in the East by Easterners, and for Easterners originally. We owe the Ten Commandments and the Sermon on the Mount to the East; our Old Testament and the New, and since travelling there nearly two years in Eastern countries there are many things about the Bible more plain to me than ever before.

I am writing these notes in Egypt, the land of the Pharaohs, the Pyramids, etc. We have recently come down the Suez Canal where we passed that place in the Red Sea where tradition tells us the children of Israel crossed over. The Bitter Lakes which we pass after leaving Suez is the spot where the waters were so bitter that the children of Israel could not drink them and Moses sweetened them by throwing a certain tree in the waters. Exodus 15:23-25.

Port Said, where we are at this writing, is the gateway between East and West, and as you travel from here East you find everything different, religion particularly. Port Said practically divides the world between Christians, Mohammedans and Hindus. West of Port Said Christianity prevails; East of Port Said it is Islam and Hinduism. And the difference is so vast, so immense! West where the Bible and church and school prevails life is lived on a different plane. Womanhood is honored, life is precious, and hope prevails instead of despair, love, instead of hate, sympathy and kindness instead of hardness and cruelty. Education takes the place of ignorance, and Christianity takes the place of dark, unspeakable superstition. Happy they who are born West of the Suez Canal; the millions born East of this great gateway are the subjects of superstition, vile, of ignorance, deep and dark, and of the lowest most sordid conceptions of life. Thank God, the light of the gospel is piercing the gloom of Eastern superstitions and hopelessness; the Cross is lifting up its head and a new day is breaking upon the horizon.

The Suez Canal is one of the wonders of the world. Centuries long since attempts seem to have been made at digging it. Louis XIV, in 1641, thought of conquering Egypt and cut a canal to the Red Sea, thus affording easy access to the legendary riches of the East. It was found that the sea levels of the Mediterranean and the Red Sea were the same thus making the canal project an easier proposition. The man who made the Canal a possibility was Ferdinand de Lesseps, a Frenchman (he later attempted the Panama but made an utter failure of it thus fulfilling prophecy that the gates of the great seas should be in the hands of Ephraim (England) and Manasseh U. S. A.). In 1859 the Canal was started. It was completed in 1869.

At first the project was bitterly opposed by England. It was called a "foul and stagnant ditch," "one of the greatest frauds of modern times." When the stock was sold not a share was taken by either England or America. France did most of the buying. When De Lesseps had the thing financed he said: "In the name of his Highness, the Viceroy, and by the grace of God, I command the waters of the Mediterranean to enter Lake Tim-sah." In 1869 the Canal, 85 miles in length, was opened with a procession of sixty-eight ships headed by the Imperial Yacht, with the Empress Eugenie on board. England, which had so bitterly opposed the canal, now sent more ships through it than all the world. For twenty years the British post office refused to use it for mail service; they sent mails by the overland route across Egypt to India and yet how strange! What a peculiar

line of events—providential, we believe—the time came when England became the chief owner and controller of the Suez Canal.

The strange event came about on this wise: In 1875, the Egyptian Ruler became bankrupt through his mad extravagances and needed money, and he was about to sell his shares in the Canal to a French Company. Disraeli, that brilliant Jewish Premier of England, heard about it and got busy. A bargain was struck and for four million pounds (about twenty million dollars) England bought out Egypt, and another Jew—Rothschild, furnished the cash, thus the Canal finally passed under British control. The price England paid has multiplied five hundred fold.

Some things peculiar about the Canal Company is that it is registered under Egyptian law as an Egyptian company. Its President is a Frenchman and the operatives of the Canal are French. It employs over 3,000 people. Work along the Canal never ceases, incessant dredging, etc., is kept up. Improvements are constantly taking place, and today right opposite to Port Said a new city is being built by the company for its thousands of employees.

In 1915, during the World War, the Germans and Turks made an attack on the Canal but the British expected it and were ready. The attack lasted only a few hours. Turks and Germans were heavily repulsed and they retreated never to try again.

Our first suggestion comes to us from the great Suez Canal. This is one of the great marvels of the world. It was a cold, chilly day when we passed through it but were so interested in its history that we watched the progress of the ship as she went slowly through.

First thing we notice about the Canal is that it shortens the distance and time. It cuts off over 4,000 miles between Bombay and London and nearly 5,000 miles between London and Hong Kong. Without the Canal ships had to go around the Cape of Good Hope a distance of 12,548 miles between London and England.

Thank God, in salvation there is a shorter way. Many spend years in useless toil and trying to find salvation by works, etc., when, if they would take the shorter course of Faith, they would save so much.

Merle D'Aubigne was educated at Geneva, the home of Calvin, and the stronghold of the Reformation. Calvin himself is not a better representative of the reformed religion, or a nobler champion, than Merle D'Aubigne, the famous historian of the Reformation. His conversion was at Geneva, while in the university. The subsequent deeper work was several years later, at Kiel, in Germany. His conversion was by the instrumentality of one of the Lord's Scottish noblemen, Robert Haldane.

The conversion of D'Aubigne was decided, clear, and unmistakable, but he had many doubts and fears before he became a full believer. When at the University of Kiel he went to his professor with his doubts who directed him into a shorter, deeper, more complete way of getting rid of them. "Let Christ," he said, "be really to you the Son of God, the Savior, the Author of eternal life." He said, "When I arose, in that inn-room at Kiel, I felt as if my wings were renewed as the wings of the eagles." From that time forward I comprehended that all my own efforts were of no avail; that Christ was able to do all by his power that work-eth in us; and the habitual attitude of my soul was, to lie at the foot of the cross, crying to him, "Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all Thyself. I know that thou wilt

do it. Thou wilt even do *exceeding abundantly* above all that I ask."

"I was not disappointed: all my doubts were removed, my anguish quelled; and the Lord 'extended to me peace as a river.' Then I could 'comprehend with all saints what is the breadth and length and depth and height, and know the love of Christ which passeth knowledge? Then was I able to say, 'Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee.'"

Second, The River Nile is full of suggestive lessons. The Nile is the second largest River in the world, the Mississippi being the greatest. The Nile extends 4037 miles. One of the greatest matters of importance about the Nile is its *annual inundation*. It is one of the great events of the Egyptian year. If the inundation did not occur, Egypt would cease to exist as a fertile country and would become a desert valley similar to the Sahara. The heavy rains which fall on the Abyssinian tableland causes the waters of the Nile to rise rapidly and thus during the centuries have been formed the fertile valley and delta of Egypt. The Nile begins to rise in Khartum in May, at Assuan in June, reaching its height in September.

What a sad thing it is in churches and among Christians that they never have any spiritual inundations. Churches go on year by year without revivals or seasons of refreshing. Christian professors go on for years and never know such a thing as a spiritual inundation. Floods never reach their souls. They are dry and dead and fruitless.

A young minister came back recently from a tour of India with a good illustration for a sermon on humility. He overheard an Indian land-owner asking a British irrigation engineer if a certain piece of farm land could ever be made profitable. The engineer responded—"Yes, I can make it bear enormous crops, provided it lies low enough."

There are a great many Christian souls whose lack of fruitage is explained by saying they don't lie low enough.

"Lower and lower, dear Lord, at Thy feet, Seeking Thy Spirit, Thy mercy so sweet; Down in our need, blessed Master, we fall Lower and lower: be Thou all in all.

"Lower and lower, down at Thy Cross, All the world's treasures counting but dross;

Down at Thy feet, blessed Savior, we fall Lower, still lower, Christ all in all."

Rivers are regarded as sacred things in the East. Sometime ago we went down by riverside at Mutra where the big Temple is crowded as usual with people, here were the sacred (?) cows and bulls; and turtles came up to the landing to be fed by the worshippers. I have seen more "sacred" (?) monkeys, cows, bulls and turtles than I ever dreamed of. As I saw those big turtles swimming around waiting to be fed by the worshippers I thought of a certain soup and what our American cannors would do if they had a chance at those turtles. Now to the Hindu none of these animals must be killed or eaten; they must not take life, so the cow, the bull, the monkey and the turtle may become objects of worship.

Look up Romans 1:23 and then read on. Notice verse 24; "God gave them up to uncleanness." Verse 26; "God gave them up unto vile affections." Verse 28; "God gave them over to a reprobate mind." There you have Hinduism!

Oh, it is in this land of dark and tragic heathenism that one comes to appreciate and praise God for the Gospel of Jesus Christ.

Third. Our next suggestion comes from that tree cast into the bitter waters. Exodus 15:23-25. It suggests the Cross—the Tree



upon which Jesus died. Nothing has taken away the bitters of life's sorrows and its woes and sufferings like the Cross. All over the Orient one sees the Cross in Hospital and Orphanage and schools and churches. Wherever the cross goes, sweetness and blessing go along. The Eastern lands seem to have so little love in them. Their history abounds so much in the cruel and unlovely. When the

cross comes in hate goes out and love comes in.

"How bright the hope that Calv'ry brings,  
Where love divine and mercy blends!  
How full the joy that all may find,  
Where Jesus' Blood can save and cleanse!

"'Tis there, 'tis there the soul may go,  
And wash its sins and stains away;

Who gives up all—who comes by faith,  
This cleansing finds without delay."

The cross sweetens the bitter waters of life among all nations and peoples. I have seen its sweetening effects everywhere in the East.

"Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there that knows no measure,  
Joys that through all time abide."

## "Come, See The Place Where The Lord Lay."

Evangelist G. F. Owen, Member of the Palestine Oriental Society.



ANY people witnessed the crucifixion of Christ, and there was a sufficient number which witnessed his burial to prevent any doubt about the place. For some thirty-seven years the people of Jerusalem knew well the place where he was buried. But then a tragedy came—Jerusalem was destroyed. In 70 A. D., Titus came as a conquerer. He besieged the city and pled with the people to submit to him, but they refused. Then the carnage and devastation began. The people were either slaughtered, made captives, or driven away, and the buildings of the city were demolished. So complete was the destruction of the city that historians inform us that not a single place could be used for habitation. One thing, however, we are certain of, and that is that during the sixty years which followed Jerusalem's history is a blank. It is doubtful if many of the former residents who were Christians ever lived there again, and if they did they were only children when they fled from the city, and on their return would not be able to accomplish much toward identifying places in their city where devastation had been so complete sixty years before.

During the beginning of the fourth century (312 A. D.) Emperor Constantine is supposed to have had a vision of a cross in the sky and the words "By this conquer." At once he declared himself in favor of Christianity and made the cross the standard of his army. Such phenomenal success attended his battles that he soon became the master monarch of Europe and Asia. The Emperor desired to pay his debt to Christ and Christianity, therefore bestowed many honors on Christians, and sponsored a move to locate and recover the tomb in which Christ had been buried.

Helena, the royal mother of Constantine, came to the Holy Land and to the city of Jerusalem. Her chief object was to find the tomb in which Christ had lain. Catholic priests were her advance men, and after digging and removing the debris from about a hill-top they produced three crosses which they declared to be the ones on which Christ and the two thieves had been crucified some three hundred years previous. Near this hill-top a tomb was located and declared to be the tomb of Christ. Helena spread the news, the Catholic world rejoiced, and Constantine gave orders for the Bishop of Jerusalem to erect an edifice over the place.

Helena continued to give her attention to the matter until a beautiful and substantial building arose over the site. In fact it was a duplex structure: one part over the hill-top which they thought to be Calvary and the other over the tomb where they said Christ had been buried. In the year 337 this building was dedicated and called "The Church of the Holy Sepulchre." Then pilgrimages began to be made. From almost all Christendom they came weeping, praying and worshipping.

The building stood for 280 years, until 614 A. D., then the Persian conqueror, Chosroes II, demolished the structure and set fire to it. Public subscriptions from almost all parts of Christendom immediately came pouring

in and soon another structure arose over the ashes of the former.

Three hundred and fifty years passed by and Jerusalem, in the meantime, had fallen into the hands of the Moslems. They hated the Christian shrine, and the Caliphate of Maey gave orders for its destruction. This order, however, was not completely carried out until the so-called "Mad Caliph Hakem" fulfilled the desire of the Moslems in 1010 A. D. Thirty years passed by and this site was left barren, then permission for the rebuilding of the church was granted and in eight years Christianity finished the building which was taken charge of by the Crusaders when they entered Jerusalem in 1099. At once they set about the task of enlarging and beautifying the structure. This church stood until 1808 when it was burned in the great conflagration, but in two more years another church was reared. This building was not so beautiful nor so substantial as the former ones, but it stands today the pride and glory of Eastern Christians.

No place in the Christian world has been regarded with such awe and treated with such reverence as that occupied by the building known as "The Church of the Holy Sepulchre." No place has been fought for and longed for as has this one. For almost fifteen centuries the faces of European and Oriental Christians have been turned devoutly toward it. It is estimated that two-thirds of all Christendom love this spot above all others because they believe it to be the sepulchre wherein their crucified Lord lay. However, these, for the most part, are members of the Roman, Greek, Gregorian, Coptic, and Jacobite churches which are all similar to the Roman Catholic church as we know it in Europe and the Americas. But with them all their eyes have longed to see the sacred relics, their lips to kiss the stones, and that kneeling or falling prostrate they might weep where our Lord's body lay. "These, as a rule," says Mr. Wallace, "are not troubled about the correctness of the location. Their traditions and priests have told them that this was the place where Christ was crucified and buried and they ask no better reason for their belief. To them this building covers the holiest ground of earth . . . Millions have moved toward this shrine made sacred to them by all that they know to be sacred and holy, and by the pilgrimages of their brethren of like faith."

Many have been the times that I have gone to this church. My personal friend, Mr. Nasibi, is vested with power and authority from the Government to keep guard over the place, and to hold in his possession the keys which open and close the doors to those who resort there for worship, instruction or curiosity.

I have been privileged to inspect almost every room, nook and corner of this building. To see, beneath the diamond studded cross, the rent in the rock which they claim was caused from the earthquake that took place when Christ was crucified; and to see the richly embellished tomb so commonly called "Christ's Tomb," and the nearby tombs which are pointed out as the ones used by Joseph of Arimathea and his family. I have

seen the spurs and armor of Godfrey of Crusader fame. I have seen almost everything there is to be seen about the building, and have studied the place from many angles, and after all this, must confess that I, with the majority of the Protestant world, have little or no faith in this being the place where Christ was either crucified or buried. The place has been made sacred by the pilgrimages, tears, prayers and sacrifices of millions who in their simplicity love the name and fame of our Lord. The place is interesting as well as instructive and should be seen by all who go to Jerusalem, but it fails to meet the scriptural requirement for Calvary and the tomb used by our Lord and Savior Jesus Christ.

On a lone gray hill, north of Jerusalem, a "stone's throw" from the ancient wall, and four hundred feet *outside* the Damascus gate is a site which for many years has been held sacred by the Protestant world. This hill covers three acres and meets the scriptural requirement for the place where our Savior made the sacrifice for sinful man.

The Jews sometimes call this "the place of stoning," and the description given in their documents seem to identify this as their place of execution. The side of this hill, which faces Jerusalem, is very precipitous and the position of the rock strata resembles a skull—the eyes, nose and mouth are very distinct. "Golgotha" means "The Place of the Skull," and the Bible account says, "And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall, and when he had tasted thereof he would not drink. And they crucified him, and parted his garments." Almost two thousand years have passed since that tragedy took place, but the ravages of time have failed to wear away that skull face in the side of that lone gray hill.

It was this place that Dr. Carradine and Rev. Pickett had in mind when they wrote that song:

"There's a hill lone and gray,  
In a land far away,  
In a country beyond the blue sea,  
Where beneath that fair sky,  
Went a Man forth to die,  
For the world and for you and for me."

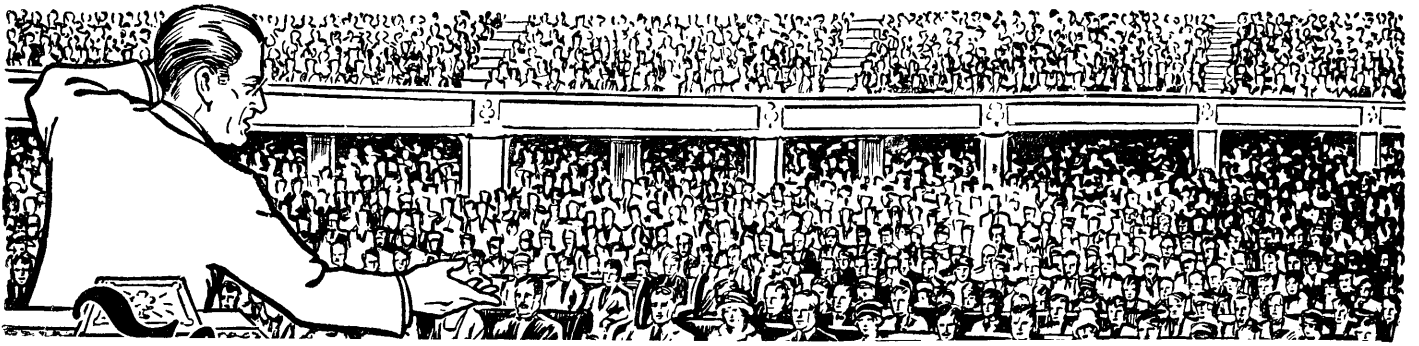
And the chorus:

"Oh, it bows down my heart,  
And the tear drops will start,  
When in mem'ry that gray hill I see;  
For 'twas there on its side Jesus suffered  
and died,  
To redeem a poor sinner like me."

In John's account of the disposition of Christ's body, he says: "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: And Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of

(Continued on page 6)





## THE KEYNOTES OF THE CHRIST.

Rev. Paul S. Rees.

Text: "And they all spoke well of him, wondering at the words of grace which fell from his lips." (Weymouth)—Luke 4:22.

**I**N this fashion St. Luke describes the effect produced by the first recorded utterance of Jesus as he entered upon his public ministry. He has just returned to Nazareth from the scenes of his Baptism and his Temptation. The so-called Silent Years are at an end, that relatively long period of development and preparation about which we know so little. And now that those years concerning which the voice of history speaks so sparingly have run their course, we may henceforth follow his steps and wait upon his words.

It is a church scene to which we are introduced. Jesus is at worship in the synagogue at Nazareth. Unbidden he calls for the sacred scroll and, turning to one of the most beautiful passages in the prophecy of Isaiah, begins to read:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18, 19).

Had he stopped there his action would have been unconventional and amazing enough, but he did not. He proceeded to identify himself with the prophecy read and to declare its fulfillment in that very occasion: "This day is this scripture fulfilled in your ears." The day of deliverance had dawned. The clock of providence was striking the hour of redemption. The Redeemer himself was speaking, and his speech struck the keynotes of his whole message and ministry. St. Luke calls those keynotes "words of grace." And what words they are! There are four of them which we shall consider together for a few moments.

1. *The First Word of Grace is this: Gospel.*

"He hath sent me to preach the gospel." And that word, we are told, means "good news." Isaiah, looking forward to Christ, called it "good tidings." St. Paul, looking back to Christ, added an adjective and called it "glorious good tidings." The prophet spoke in hope and the apostle in realization. One was the voice of expectancy, the other the voice of experience; and the only correction that experience could put upon expectancy was a correction of enlargement and enrichment.

Interestingly enough the life of Jesus both began and ended with a visitation of angels. In both instances the heavenly heralds proclaimed nothing but good news.

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying Glory, to God in the highest,

and on earth peace, good will toward men." (Luke 2:10, 11, 13, 14.)

And that, we shall readily agree, is good news.

Now recall the word spoken when he went away:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

And that, too, is good news. Good news at the beginning, good news at the end, and, what is more, good news between!

Did not Jesus bring us good news about God? He not only made God personal; he made him paternal. "When ye pray, say, Our Father."

Did he not bring us good news about life? "I am come that ye might have life, and that ye might have it more abundantly."

Did he not bring us good news about sin, or rather about release from sin? "The Son of man hath power on earth to forgive sins."

And did he not bring us good news about the possibilities of a full redemption? "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

In that heroic land we call Scotland, a land whose hills and lochs seem to have conspired to produce great preachers, there is perhaps no name—certainly no more than one—better known than that of Thomas Chalmers. A hundred years ago, and more, he stood at Kilmany for eight years, a young minister with brilliant gifts but without any gospel. He neither knew it or preached it. He thundered at decent Presbyterians about the heinousness of vice and theft and murder and the like. He proclaimed the law, until one memorable day he discovered a commandment hitherto overlooked: "Believe on the Lord Jesus Christ and thou shalt be saved." He believed. He was saved. Thereupon he started to preach the gospel and almost immediately he began to have conversions. When he was farewelling from Kilmany he said: "You have taught me that the only effective way to teach morality is to preach Christ."

Let us make no mistake about it, there is music in the gospel. Nor is it the music that belongs to funerals—not a dirge of wailing minor notes but a rhapsody of rousing majors, swelling with the increase of the number of those whose hearts become attuned to its melody, reaching on, ringing on to that day when every tribe and tongue shall join in the anthem "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever;" and breaking at last in the climax and crescendo of the final "Hallelujah Chorus," "Hallelujah, hallelujah, for the Lord omnipotent reigneth."

2. *The Second Word of Grace is: Liberty.*

"He hath sent me to preach deliverance to the captives."

There is a strange and tragic irony in our modern life. It is that with all our tumult and shouting about the new freedom, the

emancipation from various forms of oppressions and drudgeries which has been achieved, our sins chain us as securely as ever. Look at that gathering in that smoke-filled room. They are there in the name of liberty, bent upon abolishing an amendment to the Constitution because, as they say, it restricts their freedom—poor habit-ridden serfs, bound by fetters of evil of which they seem wholly unaware. Run the whole range of life. Look at those who are in the depths. Look at those who are on the heights. From the staggering, tattered thing who has long since surrendered to the tyranny of appetite to the millionaire who sits immured within prison-walls of selfishness and avarice, everywhere you will see how mean and shameful and debasing a slavery sin contrives to keep us in.

And is there no way out? Thank God there is! The Lord Christ has come preaching deliverance to the captives.

John Newton, preacher, missionary organizer, hymn-writer, had rather a strange text inscribed over the mantel-piece in his study: "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee." It was a passage of peculiar significance to him. At 23 years of age he was the degraded victim of the most vicious debaucheries to which men can sell themselves. He knew the wild life of a sailor. He had been a slave trader in Africa until, falling so low that he could no longer carry on, he became a slave himself. An utterly wretched beggar and libertine, he at last turned from the haunts of Africa to the hedgerows of Merry England. In a storm at sea he began to pray. "In the gospel," he said, "I saw at least a peradventure of hope." His hope peradventured and his faith ventured. Then and there on the high seas the miracle of conversion occurred, and from that emancipated soul, many years later, came the words that have been singing themselves across the track of three centuries:

"Amazing grace, how sweet the sound

That saved a wretch like me!

I once was lost, but now am found;

Was blind but now I see."

Now there is a second reference to liberty in the gracious passage before us. I am come, said Jesus, not only to "preach deliverance to the captives" but to "set at liberty them that are bruised." Have we not a right to suppose that there is something significant about this double reference to freedom? I think so. Christ has a message for the bruised soul, the soul that is suffering from handicap and injury, the soul not yet enjoying that full recovery to spiritual health and vigor which he proposes to give.

Let us take an illustration from real life. Mr. Gladstone used to say that "one example was worth a thousand arguments." I learned of the case of a woman whose life for Christ and whose work for the Church, particularly in connection with foreign missions, was of the highest order. She was definitely converted while yet a young girl. Concerning her early Christian life she said:

"While listening to the deacons and pillars



in the church in the weekly prayer meeting, bewailing their many sins of omission and commission—speaking of their coldness and worldliness, their want of love and zeal, etc.,—to my young heart there came often the question, How can these things be? These Christians old in years have the same troubles I have. Cannot Jesus, the physician of soul and body, heal my soul as quickly and as perfectly as he healed the sick while on earth, saying to the leper, 'I will, be thou clean, and immediately his leprosy was cleansed.' But I lived on, having a good amount of joy in the service of the Lord, and yet, as thousands do, sinning and repenting, gaining a victory, then losing a battle, struggling, fasting, resolving, praying, hoping, longing to be free." Thirty-eight years passed, exactly the same length of time that the man of the Scriptures lay at the pool of Bethesda, when there came to this woman's city and church a professor from a theological seminary in Chicago who preached, as she expressed it, "the Higher Life." She listened eagerly. She learned that faith in Christ was the secret of the freedom for which she longed, but she also learned that such faith could not be exercised so long as she clung to certain selfish and worldly ambitions which the Holy Spirit revealed to her. She yielded herself in entire commitment to God and, implicitly trusting, found herself inwardly and outwardly set free, "The baptism of melting love, the gentle hush of tenderness, and rest of soul was mine." That was her testimony. Nearly forty years a bruised soul! But at last made perfectly whole by faith in a perfect Saviour!

2. *The Third Word of Grace is: Healing.*  
"He hath sent me to heal (bind up) the broken hearted."

It is a pitifully shallow reading of life that says "All's right with the world." Truth often lies nearer the observations of the pessimists than of the optimists. Self-deception is as wicked as any other kind of deception. As a matter of fact we live in a world where mystery and pain and heart-break abound. Sin will not away with any wave of the theorist's magic wand. Sorrow continues to bleed us long after our denials have consigned it to the limbo of nothingness. A gash on the heart is far worse than a cut on the face.

Well, if you want to deal with heart-ache and heart-break, says one, forget yourself. Get busy, says another. The way to forget yourself is to lose yourself in work. Be resigned to your lot, counsels another. Be hard, develop the steely virtues of the stoic, advises another. And then comes a Voice: "Believe in God; believe also in me." "Ye shall be sorrowful, but your sorrow shall be turned into joy." Mind you, it does not read, "Your sorrow shall be succeeded by joy," but, "Your sorrow shall be turned into joy," Christ proposes that we accept in his name each sorrow as a challenge. It may be transmuted, sublimated, refined, into something more precious than gold—sweetness of spirit, tenderness of touch with others, strengthened faith in the purposes and goodness of the heavenly Father. Out of the heart of pain are won those virtues that abide as things tested by fire.

"I have been through the valley of weeping,  
The valley of sorrow and pain;  
But the 'God of all comfort' was with me,  
At hand to uphold and sustain.

"As the earth needs the clouds and sunshine,  
Our souls need both sorrow and joy;  
So He places us oft in the furnace,  
The dross from the gold to destroy.

"When He leads through some valley of trouble,  
His omnipotent hand we trace;  
For the trials and sorrows He sends us  
Are part of his lessons in grace.

"Oft we shrink from the purging and pruning,  
Forgetting the Husbandman knows

That the deeper the cutting and paring  
The richer the cluster that grows.

"Well He knows that affliction is needed;  
He has a wise purpose in view,  
And in the dark valley he whispers,  
'Hereafter thoult know what I do.'

"As we travel through life's shadow'd valley,  
Fresh springs of his love ever rise;  
And we learn that our sorrows and losses,  
Are blessings just sent in disguise.

"So we'll follow wherever he leadeth,  
Let the path be dreary or bright;  
For we've proved that our God can give  
comfort;  
Our God can give songs in the night."

4. *The Fourth Word of Grace is: Vision.*  
He hath sent me to recover "sight to the blind."

Of course that marvelous ministry of giving sight to the eyes of the soul begins far back in Christ's first approaches to us. He gives us to see the emptiness of our hearts, the wretchedness of the way of evil, the cheapness of the world's tinsel that has dazzled us, the glorious possibilities of reconciliation with God and ourselves and others.

That vision that came to Saul of Tarsus on the road to Damascus was fundamentally necessary to his salvation. Some wag has suggested that Saul merely suffered a sun-stroke that day. If that be true, would to God we might have a nation-wide plague of sun-strokes. Oh no it was the rising of the Sun of Righteousness to scatter the dense darkness of a proud-spirited Pharisee. What a transforming and effectively redemptive vision it was.

That was a sanctifying vision that came to the prophet Isaiah, when he saw the Lord of hosts and discerned in himself the uncleanness that needed to be burned out. To him there was borne the testimony: "Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged."

That was a fortifying vision that came to the panic-stricken servant of the prophet Elisha, who could see nothing but the advancing chariots of a hostile king. But his eyes were opened in answer to prayer and he saw that the mountains were full of the horses and chariots of Jehovah.

That was an evangelizing vision that came to St. Paul when he beheld the man of Macedonia calling for help and light, with the result that the gospel spilled over into Europe from Asia and since then has been flooding the nations.

That was a heavenly vision that came to St. John amid the solitude of the Island of Patmos. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

O, my dear friend, whoever you are, these words of grace are for you. Let the Christ who spoke them bring liberty and healing to your burdened soul. Confess to him your need. Believe on him as your Savior. Worship him as your Master. And then go forth to do his will as his disciple.

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### The Baptism With the Holy Ghost.

Now that there is a widespread interest in the celebration of Pentecost we wish to call attention to a booklet of 70 pages with the title of the above caption, written by Rev. H. C. Morrison, editor of this paper. It has had an immense sale of not less than 20,000. It has been highly appreciated and carries a satisfactory and helpful message. It has been translated into Japanese and Chinese languages and had a large sale in the Orient. The price is only 15c, or 12 for \$1.50. It is splendid seed corn for a larger and better spiritual life. It awakens the mind of the reader on a most important subject. Get one for yourself and a half dozen or more to place in your community. The subject is discussed as follows:

First. In the great scheme of human redemption God has provided that all of his children may receive the Baptism with the Holy Ghost.

Second. The Baptism with the Holy Ghost is bestowed subsequent to regeneration: not at, but after, pardon.

Third. The baptism with the Holy Ghost is for believers only, and is never bestowed upon the unregenerated.

Fourth. The baptism with the Holy Ghost purifies believers' hearts, and empowers them for service.

Fifth. The Holy Ghost dwells in, abides with, comforts and teaches those who receive him.

Sixth. The rejection of the Holy Ghost is fatal to Christian experience. There is a clear, scriptural discussion under these several heads. It will prove very interesting and helpful reading on an all-important, but badly neglected subject. Send your order at once to The Pentecostal Publishing Co., Louisville, Ky.

### Crossing the Deadline, or the Crucifixion of the Lord Jesus Christ.

The above is the title of a pamphlet written and published by H. C. Morrison sometime ago. This booklet is now in its 13th thousand edition. It has had quite a circulation. It calls attention to the dangerous and growing drift toward that modernism which undervalues all scriptural teaching and leads to the rejection of the Lord Jesus Christ as the Son of God and Saviour of men. It will not do to permit this wonderful drift of skepticism, so destructive to evangelical faith, to go without rebuke. The enemies of our Lord are busy with their dangerous propaganda; the Lord's people ought to get busy in opposition to this blighting of the Christian faith. The booklet to which we refer carries a strong scriptural argument, warning and protest against this blighting of Christian faith by modernistic teaching. The price of the booklet is 25c each. Mr. Pritchard will make you a price on a number of these booklets to be scattered broadcast in your community. Let us not simply grieve over the skeptical teachings and tendencies which are blighting the life of the nation, but let us do something to offset these tendencies. Send to The Pentecostal Publishing Co., and get a number of copies, pass them around in your Sunday school, hand one to your neighbor, and young preacher, and an older preacher might read it with interest and profit.



"COME, SEE THE PLACE."  
(Continued from page 3)

Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was man never yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

So the sepulchre was "nigh at hand," and would be near the place of crucifixion; therefore search was made, and only a few rods from the summit of Calvary they found, in a garden, a rock-hewn tomb which met all the requirements of the Gospel narrative.

A company of English Protestants purchased the place, enclosed the area, and placed a guard at the tomb. After a time the Protestant people decided the guard unnecessary, and he was removed. Today the place is well known as "The Garden Tomb." It is without ornamentation or ostentation, and for all that is made the more impressive. No one worships the place, and we trust they never shall, but many notable "Easter services" have been conducted here. Moody and Talmadge have preached here, and thousands have gathered from the "four quarters" of the earth and have, in a small measure, felt the force of the angel's words: "Come, see the place where the Lord lay."

## THE QUICKENING SPIRIT.

CHARLES V. FAIRBAIRN.

**J**ESUS was dead. Roman officers, who in many a battle had learned the tokens of death, certified it. Jewish doctors, as skilled, perhaps, as any of their time, certified it. Intelligent men like Nicodemus and Joseph had buried him. And to his disheartened followers the death-tokens were so real that despair throttled hope, and faith lay as dead as its Lord.

But over the whole scene brooded the Eternal Spirit of God, he who had moved upon original chaos and executed the Divine fiat, he who with holy breath had inspired inanimate matter with life, he who had overshadowed the Virgin and inspired holy conception, he who with mighty power had anointed the Christ and sent him forth "doing good, and healing all that were oppressed of the devil." The blessed clay lay still in death, yet over all he brooded, the Spirit of Life, however, waiting, anxious to perform to the finest detail the whole will of the Father Almighty.

"Three days and three nights in the heart of the earth," so ran the prediction of Jesus himself. The hour scheduled by Divine Purpose drew near. At last it struck. The Spirit sped to perform the bidding of the Father, adventured his way amongst the shadows of the grave as the Spirit of Holiness defeated the hosts of sin and death, and as the Spirit of Life wrought mightily in that tomb. Mortification was driven back from the prey for which it groped in the dark; the grip of the grave was broken; life displaced death; near-corruption was sloughed off and incorruption was put on; then, O, what spectacle!

"The rising God forsakes the tomb;  
The tomb in vain forbids his rise;  
Cherubic legions guard him home,  
And shout him welcome to the skies."

Rome stands impotent. Judaism stands agast. Greece stands astonished, yet superciliously skeptical. Satan views with helpless rage the phenomena of resurrection, recognizing in them token of his final and utter defeat. The Conqueror of death and hell, "our Lord Jesus Christ, was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead."

His resurrection certified by "many infallible proofs," our Lord returned to heaven and there, resuming "the glory which he had with the Father before the world was," he received from him the promised fulness with which he was to baptize the church with the very Spirit which had wrought so wondrously in his resurrection, and which now filled his glorified humanity so mightily and immeasurably. "He ascended on high; he led captivity captive; he gave gifts unto men," the greatest of all being the Gift of the Holy Spirit, the very Spirit of his own Life, the Spirit of Life in Christ Jesus.

This blessed Spirit, when poured forth, at once began operating as the Spirit of Life, quickening souls who long time had lain dead in trespasses and sins, not only in Jerusalem, but also in Samaria, Cæsarea, Antioch, Syria, Ephesus and wherever he was yielded to and given full right of way. He took hold of the Peters and Thomases of that day, the Barnabases and Sauls, the Lukes and John Marks, the Clements and Polycarps of a later day, the Jeromes and Augustines, the Wycliffes and Tyndals, the Luthers and Zwingles, the Wesleys and Whitefields, the Asburys and Cokes, the Lees and Caugheys, the Palmers and Inskips, the Redfields and men like Roberts, yea, right down to our own day, anointing earthen vessels and using the weak, the foolish, the despised, the no-accounts, he still confounds the powers of this present world and shakes old hell's foundations. And in themselves—what were these? Nothing but poor, sin-bound, depravity-ridden, burden-laden, helpless humans whose best experience was, "I am carnal, sold under sin," whose happiest cry was, "O wretched man that I am, is there any deliverance for me from the bondage of this death?" They might be enlightened by the law, might desire to live up to it, might struggle to attain to its righteousness, but always they fell short. Indwelling sin held them fettered and each struggle for liberty but emphasized their helplessness and embittered their bondage.

But the wail of the seventh of Romans is not the cry of a Christian, nor was it the cry of our worthies mentioned above; it is the cry of a soul "led captive by the devil at his will."

Romans eight opens with a different note altogether. This is the shout of a victorious believer; a shout which cannot be confused with the wail of the seventh. It is the voice of a man who is "in Christ Jesus, who walks not after the flesh, but after the Spirit." There in the seventh is the bondslave of sin; here in the eighth is the loveslave of Jesus. There the law is broken; here the law is fulfilled. There in the seventh is condemnation; here there is no condemnation. There the soul is convicted by the Spirit; here he is comforted by the Spirit. There is the crushing thralldom of sin; here is the liberty of a believer who is in Christ. There it is the abounding iniquity; here it is the much-more-abounding grace of Christ.

And how came the change?

The Spirit of the Resurrection wrought the change. That same Spirit of Holiness, which adventured his way amongst the shadows of the grave and quickened our Lord into glorious newness of life, came into the hearts of men, bound the strong man who held soul-castle, robbed him of his prey, suspended and annulled his law which enslaved to sin, and they, the beneficiaries, rose up from the shackles and dungeons of Satan, shouting in triumph, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the

## THE CHRIST OF EVERY ROAD



Again Dr. E. Stanley Jones has produced a book of marvelous, prophetic farsightedness. Yes, and even more than that—it is a great sweep of a spiritual searchlight across the present world darkness. "The Christ of Every Road" price \$1.50, is written as a contribution to our celebration and interpretation of the nineteenth centennial of Pentecost. The book is not theological, it is prophetic. It is not controversial, it is intuitive. It is not argumentative, it is interpretative. It is not logical, it is spiritual. To characterize this book adequately is difficult. It speaks to the reader out of the Christian world. It has its Oriental tang. It has its Occidental viewpoint. It is so eminently Christian above creed and doctrine, above denominational differences so far that it is the voice of a universal prophet. You see Christ detached from province and dominion, from nationalism and from race. He is the one universal Redeemer of humanity.

The book abounds in epigram and brilliant flash. It is written on a high level of literary expression. It reads easily, and is within reach of any follower of Jesus Christ. It is a study of Christianity, especially Christian experience in the light of Pentecost. If every follower of Jesus Christ would read this book during this year and catch its spirit and follow its lead into a deeper life, our celebration of Pentecost would not be in vain. We consider this volume the best one from the point of view of Christian experience Dr. Jones has produced.—Pentecostal Publishing Co., Louisville, Ky.

Spirit." "Therefore, if any man be in Christ, he is (completely) a new creature; old things are passed away, behold, all things are become new." "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Such victory as this no dead Christ could work. Only a resurrected, living Savior can effect such glorious deliverance. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "He ever liveth!" Therefore, victory now, soul-triumph. Victory to come, resurrection-glory. Victory for ever, for "because he lives, we shall live also," and we "shall reign" with him "for ever and ever." Then Break off your tears, ye saints, and tell

How high your great Deliverer reigns;

Sing how he spoiled the hosts of hell,

And led the monster Death in chains.

Say, "Live for ever, glorious King!

Born to redeem, and strong to save;"

Then ask the monster, "Where's thy sting?"

And, "Where's thy victory, boasting grave?"

### Graduation Gifts.

At this season you have the opportunity of placing into the hands of young people a book that will prove a help and a blessing to them. We do not hesitate to recommend the following books in the highest terms.

Trusteeship of Life, by Jordon .....\$1.00  
For boys or girls.

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For girls.

The First Soprano, by Hitchcock ..... 1.00  
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Ideals for Earnest Youth, by Rowe ... 1.00  
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### Messages of Christian Comfort for the Sick.

Helpful Verses for Children, Youth and Grown Ups.  
Price 30c a dozen, or four dozen for \$1.00.

A message of sympathy, tenderly expressed, comforting in character, cheerful in spirit, and promptly delivered, is always a tonic to the sick. "I was sick and ye visited Me." A personal visit cannot always be promptly made, but a "Message of Comfort" can be mailed at once—the quicker the better. An assorted supply of these cards, on hand for immediate use, and used as opportunity offers, will make you a blessing in a time of need.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## GREETINGS FROM JAPAN.

The Korea Maru steamed swiftly up Tokyo Bay, running past fleets of tiny square sailed fishing boats, Japanese battleships, light houses and small villages. We knew that again a time of parting was near at hand. Acquaintance with this great ship family was of less than three weeks' duration. Its members represented at least seven nationalities and three races. Religious beliefs were many and varied. Still our heart strings had become entangled and close friendships were made. Less than one-tenth of this group were Christians in any sense of the word. Seemingly we had made very little impression upon them as we had tried to witness for Christ, but just after the quarantine officers dismissed us and while still assembled some who were not Christians requested that we sing, "God be with you till we meet again," and pronounce a benediction upon them. We sang and many who could speak very little or no English joined in. Some of these were Buddhists, some Shintoists, some Atheists. Notwithstanding this mingling of faiths, or lack of any faith, we knew that the Holy Spirit was speaking to hearts and that most all were conscious of the presence of God.

In a few minutes we had passed the baggage and passport inspectors, helped the seamen roll our thousand-pound gospel tent out of the hold and struggled down the gangplank with our three horns, two guitars, brief cases, typewriter and four suitcases. At last we had entered upon the great enterprise toward which we had been working these past six months. "Ambassadors for Christ" in a foreign land.

We praise God for a truly wonderful voyage. A good ship manned by efficient workmen who lavished splendid service upon us, Spirit-filled fellow missionaries whose godly lives and pleasing personalities enriched ours as we rubbed shoulders with them. We enjoyed beautiful mild weather all the way. One of the Chinese boys said that he thought the hand of Providence had followed the ship because there were so many missionaries on board. There were times of spiritual refreshing as the Spirit met with us in our daily prayer services. Surely God has been answering prayer. We know that you who promised to pray for us have not failed. Your prayers for a safe journey have been answered, why not trust him now for an outpouring of his Spirit in the days to come. The Asbury Foreign Missionary Team.

## GALENA, KANSAS.

The last five years of evangelistic work has been a most direct leading of our God. We started from the East with only one meeting in view, in Nebraska, depending upon the Lord Jesus to go before us, and prepare the way.

We went through that first meeting until the last Sunday without a call, but before the night service a pastor from another town came inviting us to hold a meeting for him, thus he has led us into meetings in Nebraska, Idaho, Washington, Oregon, California, and back to Indiana and Iowa. God has given results in the conversion of sinners, reclaiming many, and sanctification of believers. Praises be unto our God. Church difficulties were straightened, forgiveness asked, and the churches built up and revived, followed with results. We held twenty-seven series of meetings on the coast, nine in Indiana, and this is the eighth this year.

It was impossible to reach Booker, Tex., on account of snow drifts. The pastor, Levi Johnson, at Fowler, Kan., feeling the time was ripe for a meeting in his church, gave us a call. A great victory over the enemy was gained, souls were saved, some sanctified. The church has had results since the meetings. Then to Booker, Tex., where we first started, and all on the prayer list were brought to God except three, who would not attend the services; many young people and children were saved, and Christians sanctified.

At Gate, Okla., God gave victory, and boys and girls were saved and some sanctified, and the church was enlightened on the way of holiness, of which they had erroneous ideas, and they saw these precious Bible truths as never before.

Cold Water, Kan., is a church of few members, but the work is supported by outsiders who desired the influence of the church in the community. Young people were saved.

Emporia, Kan., was our next engagement. The pastor, Ralph Jackson, was ill and unable to be present, except Sundays, through the answer to prayer he is improving rapidly. Marva Jackson, his wife and we two lady evangelists, went into the fight for souls, backed up by many earnest, hungry, praying people of the church. On the last Sunday morning service there were between sixty and seventy boys and girls and young people at the altar seeking salvation and sanctification, and at night, three men were saved, one reclaimed, other prominent members were sanctified also. Glory be to his Name.

We are now at Galena, Kan. This is a mining district; we expect results soon. More than ever are we convinced that a revival is a new impartation of the divine life in the believer, followed by an awakening of the sinner. "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: I will give treasures of darkness, and hidden riches of secret places."

We have distributed The Pentecostal Herald in

these different meetings, and trust there will be subscribers and books sold. We make a specialty of evangelism among children and young people.

Nettie C. Springer, Inez E. Batchelor.

## REPORT OF MEETINGS.

Well we are still on terra firma, praise the dear Lord. I had rather be on earth where I can stir three worlds with the gospel of our Lord, get men saved, cause angels to rejoice and demons to howl; where I can help to add to the count of God's elect and diminish the victims of hell, than to go to heaven tomorrow.

As glorious as heaven is, and I have sometimes been up amid the noise of wings and rustling of white robes and all but felt the breath of the Lord as he passed by, yet I had rather be on earth preaching the glorious gospel, live in God's best will for sainthood and get men saved from all sin, than to be one of the high Tabors of the New Jerusalem and walk the golden streets in glory. That will all be in order when the time comes, but making saints out of sinners is the thing that concerns me now above everything else. Praise his hallowed name for the glad and glorious now.

It has been our privilege to spend the last two weeks in a glorious revival with Brother Wm. E. Riley, pastor of Bedford Church of the Nazarene, just ten blocks from the cross-roads of the world, the very heart of the great city of Brooklyn, Greater N. Y., closing March 30, in golden triumph.

Six years ago we were with Brother Riley in a tent meeting, in which the Lord greatly blessed and gave us a revival, at which time this good pastor had just organized the Bedford Church. It surely did us good to meet those who were saved or wholly sanctified in that meeting, still living in victory. It reminds one of the Lord saying, "I have chosen you, and appointed you, that ye should go and bring forth fruit, and that your fruit should remain." Thank God for some "fruit that remains."

During this six year period this people have acquired a \$10,000.00 three-story building, all clear of indebtedness, with an additional \$6,000.00 in the treasury, waiting to make the initial payment on a beautiful new church building which they expect to acquire in the near future. They are now worshipping in the lower story of the three-story building referred to and renting the two upper stories, which gives them a good income and makes it safe for them to purchase the new property in the very heart of this great city. All of this is an expression of the ability of this faithful pastor and the willingness of his good people to pray, pay and sacrifice for the Lord.

We began our first meeting of the year Jan. 5, at Owosso, Mich., with our good friend, Rev. P. F. Elliott, pastor of The Pilgrim Holiness Church. Here again the Lord gave us a poured-out, Holy Ghost revival and a goodly number were added to the church. This meeting put old Agag off his throne, blessed the church and let pastor and people face prospects for the best year of their history. Praise the Lord again for the privilege of preaching a gospel that wins the people and makes the crossing.

Twenty years ago Rev. Elliott and the writer under the signal blessing of the Lord, together with the help of the brethren, purchased the property and established what is known as "The Bible Holiness Seminary," Owosso, Mich. The writer was made president of the school for the first four years of its history. It was in this institution that our two oldest sons graduated from the academy and the Christian workers' course under our own tutelage. Twelve years previous to our taking charge of this school we were pastoring or acting as district superintendent of the church in old Michigan, so going back to Owosso was almost like going to heaven as we met so many old friends who had been saved or sanctified wholly under our former ministry. God bless the dear Michigan people.

From Owosso we went to Dover, N. J., where we joined our Brother, Rev. T. G. Gray, pastor of Dover First Church of the Nazarene, Feb. 2-16. This meeting began with the dedication of a most beautiful \$40,000 brick church, the day before our arrival. Some people sought and found the Lord, but the meeting was largely subject to circumstances and past difficulties, until a certain nucleus of good people beheld "How good and pleasant it is for brethren to dwell together in unity," some confessions were made, the Lord broke through, the altar filled, the ship rightened and a number of splendid people came into the church. District Supt., Miller's good ministry the last week of the meeting was largely responsible for this great victory. Brother Gray has a good pull on the town and is master of the situation. We predict a great year for this pastor and his people.

From this place we went to Seal Cove, Grand Manan, New Brunswick, where we put our shoulder to the wheel with one of our Eastern Nazarene College boys, Brother Fraser Dunlop, pastor of the "Reform Baptist Church." The church was filled nightly, sometimes packed, the second week of the meeting, fish packing, business houses, stores, wood cutting, fishing, everything closed up at noon and all made it their one business to attend the revival afternoons and nights. The meeting was hard and stubborn, yet it was great, souls sought and found God all through, the devil fought hard but God wonderfully answered prayer and poured out his Spirit,

and gave us a meeting that will live forever. Here again we met twenty or more people who were saved for the first time or sanctified wholly in our meeting nine years ago, who are standing faithful for God and holiness. Thank God for "fruit that remains." This encourages us to push the battle.

We are now, April 7th, in the battle with our Brother, Rev. H. P. Thomas, pastor of the Free Methodist Church at Duke's Center, Pa. The town is nearly 2,000 feet above the sea level and it is snowing as in the month of January, but the revival is on and God is blessing us. We are believing him for souls. Please help us pray. This is the heart of a great oil field and needs a Holy Ghost break-up. Pray, pray.

Wm. O. Nease.

## FROM THE GREAT NORTHWEST.

Jarrette and Dell Aycock.

It is not often that we report, but having been blessed of God in this great corner of the United States we felt it might be of interest to some to mention the meetings held. We left our home in Bethany, Okla., just before Christmas and drove to Los Angeles, where we placed our daughter Maridel in Pasadena College, then leaving our car we came by train to our first meeting of 1930 at Salem, Ore. Brother L. D. Smith is the efficient pastor of this church and a man greatly loved by his people; this was a blessed meeting and had not a blizzard of more than a week's duration struck us we would have had a good revival, however the blizzard came and we did the best we could under the circumstances, the church stood nobly by us and made us feel they would like to have our services again. Sixty-eight were forward for prayer and nine united with the church. More than twenty others joined some two weeks later.

Our next campaign was in Portland, Ore., with Donnell J. Smith; this was our fifth meeting in Portland since 1926, three in Brother Smith's church, once in the camp and once in another church, and this was by far the best. We have never held a meeting where there seemed to be a better spirit throughout than in this. The crowds were good, seventy-six were seekers during the meeting, most of whom prayed through, and seventeen joined the church.

From Portland we went to Yakima, Washington. Weaver Hess is pastor here and this was our fourth campaign since 1925. God was with us from the beginning, the crowds often packed the building. There were 124 seekers in this meeting; seventeen came into the church.

Moscow, Idaho, was our next campaign. This was our fourth time there also. Rev. John Croft is pastor. This church always stands by their workers, and there are no finer people anywhere than in the Moscow church. God gave us our best meeting of the four times here and five of the seventy seekers joined the church.

Our last meeting in the Northwest was with Rev. Alpin Bowes, of Seattle. Bro. Bowes has a beautiful building seating something like eight hundred people right in the heart of this great city, and though it has meant and is meaning great sacrifice for him to build it and put it across, God is seeing him through and Seattle Evangelistic Center, as he calls it, is becoming known throughout the city. Bro. Bowes certainly knows how to treat his workers. This meeting is still in progress, and we don't know just what the results will be, but they have been good so far. In all these meetings, the churches have stood by us, given us good offerings and royally entertained us, and we have found the pastors very appreciative.

Mrs. Aycock's object work in the public schools has also proved a great blessing, in all these Northwest cities where we have held meetings, the superintendents and principals of the schools have opened their doors to her character object lectures and in four months she has spoken to more than ten thousand different school children; many of these children have never been inside of a church, and scores, so teachers tell us, get no character training outside of the public school.

This is something new in connection with our revival work, and so far no public school where we have sought entrance has refused us, and the pastors who have arranged these services for her as well as the teachers with whom the arrangements have been made, seem very much pleased with the results.

Our next campaign is with Rev. H. H. Hooker at the First Nazarene Church in Los Angeles. This was the first holiness church we ever attended after our conversion nineteen years ago; we little dreamed then we would ever be called there for a meeting. The prospects of our work were never brighter, our love for God and souls was never greater and we mean to go on for our Lord.

## SPECIAL SERVICES.

Guy W. Green, lay evangelist of Kansas City, Mo., held special meetings for the First Presbyterian Church, of Fort Dodge, Ia., from March 26 to April 6. These services were preparatory to the reception of a class of new members by the Fort Dodge church on Palm Sunday. At one service alone 45 young people made decision for Christ. Mr. Green made 28 addresses during his stay of 12 days in Fort Dodge. This is the second meeting he has held in that town.



## THE PENTECOSTAL HERALD

### PUBLISHED WEEKLY

Six Months in Advance .....\$7.50  
One Year in Advance .....15.00  
Foreign Countries .....2.00

Subscription Discontinued When Time Is OUT.

In ordering address changed give both Old and New address. Write all names plainly with pen and ink or typewriter.

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For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY  
523 South First St., Louisville, Ky.

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(Continued from page 1)

ing of a great bond of friendship between the people of these nations.

My memory is, that the angels who announced the birth of Christ to the shepherds on the Judean hills, put "Glory to God in the highest" before "Peace on earth, and good will among men." I am inclined to believe that is the divine order, and if we would have peace on earth, we must first glorify God. I can't look for the peace so much desired, with the present spiritual state of our world. But I shall write more on this subject at a later date, when I have more strength to express my convictions, which I do not suppose will have any influence with the men who are meeting in the Peace Councils. It is encouraging to know that Mr. McDonald, the Premier, and a large number of men in his cabinet, are church members and, apparently, men of sincere piety. May the blessing of God rest richly upon our dear old Mother Country. England has made a tremendous contribution to human civilization and progress. I have always felt genuine admiration and profound reverence for the English people and the great work they have done toward the spread of civilization and the carrying of the Bible, with its gracious message, to the ends of the earth.

### The Response to the Appeal.

At least some of the readers of THE HERALD are interested enough in my appeal for financial help for our students in the Theological Seminary at Asbury College to want to know what the response has been to that appeal.

Up to this time, I have received pledges, some for ten, others five, and a few for one dollar per year for five years, from about one in every four thousand of our readers. Small response, you say? Yes, it certainly is. No, I am not discouraged, but shall keep at it. This is the Lord's work. My business is to place it before the people, call upon the Lord in prayer, and let him and his people settle the matter. If he does not want them to give, I shall be content. If God wants a sanctified, Spirit-filled ministry, I pray him to speak to his people to make such a ministry possible. I am appealing to his sanctified people, only, and those who believe with all of their hearts in the sanctifying power of Jesus' blood, and the longing for the expe-

rience of entire sanctification. These are the only ones I am asking for help in this special work.

I have no hope for the future of the church without a ministry baptized with the Holy Ghost. A ministry filled with the Holy Ghost can shake this nation, confound and put to rout the modern liberalism that is paralyzing the church. Come, God's sanctified children, get with me into the harness of prayer and let us pull on heaven until the Holy Ghost moves upon the people. Then they can do wonders.

Let a few thousand of God's sanctified children get this burden on their hearts, get to praying and longing for a mighty spread of full salvation gospel, get to pledging \$10.00, \$5.00, and \$1.00 per year for our holiness seminary and there will be a revival of the revival. God will rebuke indifference, and there will be a glad response. Come! The need is great! The opportunity is great! The responsibility is great! The burden is heavy upon me; I can but appeal. Write me at once at Arlington, Tex. Make it \$10.00 a year for five years, if you can; if not, \$5.00 a year for five years, or \$1.00 a year for five years. In sending cash, please to state whether it is your first installment for five years. Many have sent cash, not indicating whether it was a single gift or whether they would give that amount each year for five years. Make this very plain, that we may keep our records in good shape. The first money due is September 1, and September 1 each succeeding year until the five years have been paid.

Jesus died to sanctify the people with his own blood; the people ought to know it. Will you help him spread this good news among the people? I am at Arlington, Texas, until May 7. Write me here. My bronchitis and asthma have disappeared. Praise God forever! He has raised me up from the grave's mouth for something, and it seems to be for the building of this Seminary. You will help us. I BELIEVE IT! Nothing can make me doubt.  
H. C. MORRISON.

### Our First One Dollar Pledge.

Our readers generally, I hope, have read my articles on the subject of our Theological Seminary at Asbury College, and my earnest appeal for help to provide for the training of a large body of young men in this school. We have not had time to hear from the friends who are going to stand by and help our Lord who died and rose again for the spread of a full gospel to bring to men a full salvation. We have a few pledges already for \$10 a year for five years. I am printing below the first letter which brings us a pledge of one dollar a year for five years. I am omitting the name and address of this dear woman. May God graciously bless her heart. I especially appreciate this because there are many people who could easily give one dollar a year for five years who, because they cannot give more, will not give anything.

I have written to this good woman assuring her that, but for devout women like herself, THE PENTECOSTAL HERALD and Asbury College could not have existed to bless humanity and to send out gospel influences around the world. I do humbly pray that many a devout sister and brother may follow her good example. God is just as much pleased with the devotion and love of those who can give little, as those who give more. I do hope that a large number of his dear children who do not feel able to give ten or five dollars a year for five years, will give the one dollar for the five years. That would be much less than one half a cent, in fact, less than one-third of a cent per day for a year, and yet what a help it would be if a host of dear hearts who love the Lord and the gospel of full salvation, would emulate the example of this first one to make the one dollar a year pledge. The letter of this Sister follows:

"My Dear Dr. Morrison:

"I have just read your appeal for pledges in THE PENTECOSTAL HERALD for pledges of ten, five and one dollar for five years to support young men in preparing for the ministry. I believe in your school and your seminary, so am sending you one dollar a year for five years if I should live that long and God should enable me to give so little. I am an afflicted woman and have no income much, but try to give the Lord his dues. I have been a reader of THE HERALD for many years and can truly say that it has been a great means of grace to me, especially your editorials. I pray the Lord to spare your life many years to help lift up the Christ who died to redeem the world from sin. May God bless you and your good wife in all of your work, and that he may cause you to grow stronger in health."

### The Watchman.

The Watchman in the Nashville Christian Advocate of April 11, writes with remarkable clearness of thought on "The London Conference." I wish his article might have a place in "The Forum," and some of the large daily papers.

Why indeed, should we have a navy on a parity with Great Britain? We are not going to have war with Great Britain, or any other European countries possessing great navies. The only foreign countries menacing the peace of this republic are Chicago and New York City. If we should have to go to war with them, the battles would be fought on land, indeed largely, with airships. Airships will be the deciding factor in future wars. Any administration of this government spending immense sums of money in building expensive naval vessels will find itself shot to pieces from the ballot-box.

In the old duelling days the seconds of the leading parties in the affair got together and had an understanding with regard to the weapons to be used. This is what has been going on at the Council tables of the nations in London. If we should ever fight, let's arrange for some sort of equality in the implements of war. I would suggest *pop-guns*; better still, *fasting and prayer*.  
H. C. M.

### Mr. John J. Raskob's Wet Contribution.

Mr. John J. Raskob, chairman of the Democratic party who, during the last presidential campaign, made himself famous as dripping wet by an expression well known and often quoted, "This damnable affliction of prohibition," has been before a Senate Committee in Washington City giving his testimony with reference to his activities as president of an association for the repeal of the 18th Amendment. When asked with reference to the money he had contributed in the battle against Prohibition, he answered, that in the year 1928 he gave \$12,500; in 1929 he gave \$30,000, and up to this time, in 1930 he has pledged \$30,000 more, some of which has been paid, to battle against the Prohibition Amendment to the Constitution. He testified that he had contributed between \$65,000 and \$66,000 in the battle against the 18th Amendment. He is the main director of an association organized for constant war against the Prohibition Amendment in our Constitution.

A little remarkable that a man who is expending such sums of money to bring back the saloon, with its blight and curse, should be chairman of the Democratic party which numbers among its voters hundreds of thousands, yes, millions, of high-tone Christian men and women in the southland who, for years, have been strong prohibitionists and have made a splendid fight to clean out from the south the saloon, the open door to everything that is degrading, hurtful and destructive to all of the best interests of human beings in this world, and every other world, in God's universe.



Is it possible that our splendid southern people will submit to this sort of thing, recognize and follow this sort of leadership? And still farther, will they meekly submit to be told, if they rebel against this leadership, they will not be permitted to become candidates for any office in our southern country. This will give some serious questions to be pondered, not only by the Christian people of the southland, but by intelligent people who have become tired, disgusted and outraged with the dictation of the liquor traffic, and the wreck and ruin it has wrought among the people. Think on these things!

### My Health.

I am thanking God for the very decided improvement in my health. The bronchitis and asthma have about disappeared. Your prayers for me have been answered in a gracious way. There is a very weak muscle in my heart which the doctors and medicine cannot cure, but the Lord Jesus can. You may pray for that, if you will. The Lord's will be done with me. A touch of the Master on my weak heart muscle would put me in good shape for service. I am busy and happy. His name be glorified in and through me. I have a feeling that I should like to spend most of whatever time is granted me in the bounds of the Kentucky Conference helping to bring on a great revival. We are in great need of a revival in our Conference, and the people will respond to it if we will meet the conditions and furnish the channels. Go to praying for it. Consciousness of the need, prayer, faith, action, all the time recognizing and honoring the Holy Ghost, and all the combined forces of earth and hell cannot prevent a mighty revival. Shall we furnish the human part and trust the Holy Trinity for the revival so badly needed? We can have it. Shall we! The preachers and the churches must save the lost about them or be at ease in Zion, backslide, and go to the devil. It is *salvation or damnation*.

H. C. MORRISON.

### A Reminder of the Old Days.

MRS. H. C. MORRISON.



WE are giving our readers an article on the old-time practice among the Methodists, those who were born of the Spirit—made new creatures in Christ Jesus. It is not necessary to put the clamp on people today as to manifestations resulting from a quickening of the old life into the new, for it is so seldom we see or hear of such displays of divine power that, to us who believe in such outbursts of joy over sins forgiven or heart cleansing, it would be a tonic to one's faith to hear these shouts of praise that used to be frequent occurrences in our places of worship. But I must give you Bishop McCabe's meditations along this line, and am sure it will recall happy memories of bygone days to those of our readers who have had like experiences.

#### SHOUTING.

##### DOES IT ANNOY YOU?

You do not believe in shouting? I am sorry. It annoys you, does it? Have you ever stopped to ask why it annoys you? To tell the truth, have you not been so egotistical as to conclude that of course you are in the right spiritual condition yourself to make a competent judge of the propriety of shouting the praise of God?

##### ARE YOU OUT OF TUNE?

The sweetest note that ever fell from angel's harp would be only another discord in the jangle of some tunes. Now, may it not be that your whole heart is so out of tune with any sort of worship but what is formal, cold, lifeless and dreadfully proper, that you would not know the bells of heaven if you should hear them ringing?

#### WONDERFULLY HAPPY!

Last Sabbath, while your pastor was preaching from the text, "He was rich, yet for your sakes he became poor, that ye through his poverty might be rich," that poor washer-woman up in the "amen-corner," with a little, fatherless boy on either side of her, was wonderfully happy. First, there was a light, a strange, unearthly light, gleaming upon her tear-stained cheeks; and then, when the preacher described the wealth there is in Jesus, though by nature as modest as you are, and shrinking ever from the public gaze, yet her cup of blessing ran over; she raised her withered hands, she clapped them in holy rapture, shouted, "Glory! glory! glory to God!" until the church rang again, and the preacher stopped preaching, and covered his face with his hands, and wept for joy.

Did you ever observe how awe-stricken her children seemed while they gazed upon her? Ah, well they knew the story of those wrinkled hands which kept toiling on, that they might have bread.

#### THOSE BEAUTIFUL HANDS!

Well they knew how their humble home was illumined and made glorious by her saintly life; but they do not know just how tightly her grave will hold them to truth and virtue when she is dead. They do not know just how unspeakably sacred will be to them the old Bible from which she reads, the old chair in which she sits. They do not know as yet how the echo of her voice will sound in the very depths of their souls in temptation's darkest hours. Yet her shouting troubled you. You said something to your neighbor in the next pew about "feeble-minded and uncultivated people." Ah, the depths of poverty and the midnight of sorrow.

#### MOTHER STONER.

Yesterday I visited Mother Stoner. She resides in Lewiston, Pa. Mother Stoner is eighty-five years old, and lies upon a bed of ceaseless pain. Heart and flesh are failing fast. Many years ago she was called "the shouting Methodist." Even the little boys used to follow her in the streets, and cry, "Glory!" after her as she passed along. She has been shouting ever since.

Yesterday we were singing, "Let me go, 'tis Jesus calls me," and the old familiar "Glory!" came from her aged lips, and her dim eyes lighted up with joy, and she waved her hands in token of her victory. Brother Sears, her pastor, shouted with her.

"Who is Mother Stoner?" Many years ago she was exalted to the high position of Sabbath school teacher. One day she saw a little white-haired boy lingering about the door of the church. She went out, laid her hand upon his head, and invited him into her class. Some time after she led him to the mourners' bench; he was converted to God, and Mother Stoner shouted over him. That boy became an able preacher of the Gospel. He was a missionary; he was editor of the "Ladies' Repository;" he became Bishop Wiley, and is now a redeemed saint before the throne of God.

In another room of the same house with Mother Stoner lies a beloved daughter who for ten years has not been able to leave her bed. Is she happy? In many a day's journey you will not look upon so restful a face as hers. "His will, not mine, be done," she said. She is educated, fitted for society, young enough to enjoy the world with keenest delight; but there she lies, exulting in the Lord, shouting for joy the Savior's name.

#### "FULL CUP" CHRISTIANS.

I want to tell you a story. Years ago at Round Lake camp meeting, a company of these "full-cup" Christians were talking upon this subject. One lady whose face looked like the Sea of Galilee after it had heard the "Peace, be still," of Jesus, arose and said: "Friends, I have had to bear this cross of shouting all my Christian life. When I was converted, God saved me wonderfully; I could not restrain my shouts of praise.

#### "NOT SO FAST, SUSAN."

"My father was a presiding elder. He used to take me with him on his district. I would shout under my own father's preaching. Several times he reproved me sharply. He said to me one day as we were riding home together: 'Not so fast, Susan; not so fast;' and intimated that my conduct was not pleasing to many Christians who had been long in the way. I tried to reform, but failed to do so; and after a time my father became reconciled to my ways. Years sped on, and my father came down to die. When he saw his sickness was unto death, he began to examine carefully the foundations of his faith. A strange gloom hung over his mind. It was so different from what he had expected. He prayed much, but found no relief. At last he said: 'Please let all retire from the room but Susan.' My mother, brothers, and sisters went out, and I was left alone with my dying father. I prayed with him. The struggle was severe, but victory came. His soul was filled with joy unspeakable.

#### "SHOUT ME THROUGH."

"Call them in, now," he said, "but, Susan, stand by me when I am dying, and shout me through." I had to do it, and the last thing I heard my father say was, "Go ahead, Susan; go ahead." The lady sat down. There was a flash of light as if a window had been opened in heaven.

#### SHOUTING ALL ALONG THE LINE.

You do not believe in shouting? Do you believe the Bible? Have you searched the Scriptures upon this subject? There was shouting when the world was created. There was shouting when Christ was born in Bethlehem. There has been shouting all along the line of march from Pentecost till now. There has been shouting at millions of deathbeds. There has been shouting on the rack, shouting in prison, and will be when the world is on fire, and the elements are melting with fervent heat. There will be shouting when "the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trumpet of God." And when the graves give up their dead, and the followers of Jesus who are alive and remain shall be caught up to meet God in the air; when the ransomed of the Lord return to Zion; when the gates shall lift their heads for the King of Glory and all the hosts of the redeemed—there will be shouting then. Yes, dear, refined lady, shouting right in the best society of the universe! Shouting in the temple, in the palace, on the walls, in the streets, over the crystal sea, far out upon the utmost verge of light—there will be shouting like the voice of great multitudes, like the noise of many waters, like the sound of mighty thunders, they will all be shouting: "Hallelujah! The Lord God omnipotent reigneth!" That old washer-woman, with her little boys, will be at it again. Old Mother Stoner will be at it again. Calm John Wesley will be at it, and may, possibly, remark: "This reminds me of Fetter Lane that New Year's night when Methodism was born." Peter may say to John, "I have not seen anything like this since the day of Pentecost."

Oh, it will be a wonderful time when all the saints of God get home! God grant that you may be there! And if you are there, your soul will be in harmony with the scene, and shouting will never disturb you any more. A consistent life, a steadfast faith, a victorious experience of the saving power of Christ, will give you a right to shout the praise of God here in this world! Praise ye the Lord!

### Dr. Ridout in Europe.

London (Tooting) May 11-14.

Cliff College (near Sheffield) May 20.

While in England Dr. Ridout's address will be care Mr. David Thomas, 55 Falcon Road, Clapham Junction, S. W. 11, London, England.



## OUR BOYS AND GIRLS

### HOW DO I KNOW THAT I AM SAVED?

One afternoon a little girl, then only about eight years old, came into my study during the hours habitually given to conversation with those who were seeking salvation. To my question she frankly replied that she came to talk with me about herself.

I said to her: "Anna, are you a disciple of the Lord Jesus?"

"Yes, sir."

"Do you know yourself to be a child of God?"

"Yes, sir."

"Well, how do you know it?"

"Why, sir, because God says so."

"Where does he say so?"

"He says," she confidently replied, "him that cometh to me I will in, no wise cast out."

"But," I rejoined, "that does not say anything about your being a child of God. How, then, do you know that you are?"

"I know it because I know that I have come to him, and he says that he will not cast out those that come."

"Then," said I, "you know you are his because you know what you have done, and you know and believe what God has said."

"Yes, sir, that is it."

And I said within myself, "What disciple of three-score years can give any better reasons for his faith than this simple little child, who knows her saved state because she rests on God's Word?"

So deeply did this interview impress me that in the pulpit, the prayer meeting, and the inquiry room I have frequently made use of the incident.

True "assurance" is thus a matter, not of feeling, but of faith. We need to look less unto ourselves and more unto him: Doubt is unbelief, and for it there is no remedy half so prompt or so sure as simple trust in the word of God. He who can forget his own unworthiness and sinfulness, and think only of the grace that seeks and saves the lost—he who will take the free gift of salvation and commit himself wholly to the sure word of God's promise—may know the perfect peace of him whose mind is stayed on God. Let us stop trying to get peace, and trust God for peace.—Sunlight for the Youth.

Dear Aunt Bettie: May a little Mississippi girl join your happy band of boys and girls? I have written to *The Herald* once before but my letter was not published. I sure hope this one will be published. I am ten years old, and in the sixth grade. I have light brown hair, brown eyes, dark complexion, and weigh 75 pounds. I go to Sunday school every Sunday I can. We sure have got a good Sunday school. Our pastor's name is D. L. Blackwell. He preaches every third Sunday. With all happiness to Aunt Bettie and the cousins.

Lorraine Day.  
Rt. 3, Gloster, Miss.

Dear Aunt Bettie: I am a little Hoosier girl eight years old. I am in the third grade at school. I have a sister in the fifth grade. I have a brother in the seventh grade. My sister's name is Elma Lois Caley, and my brother's name is Eldon Lee Caley. This is my first letter to *The Herald*, and I enjoy reading the boys and girls' letters. Mother has taken *The Herald* for several years. I have blue eyes and fair complexion. Who can guess my middle name? It begins with N and ends with I, and has five letters in it. I hope Mr. W. B. is in bed when this letter arrives. What do you boys and girls want to be when you get big? I want to be a nurse. Love to Aunt Bettie and the cousins.

Eunice N. Caley.  
Markle, Ind., Rt. 2.

Dear Aunt Bettie: May a Blaine girl join your happy band of boys and girls? I am a saved girl, was saved April 24, 1929. I am happy in the Lord Jesus. The minister that was preaching when I was saved was Mr.

Jackson. I am ten years old and in the fourth grade. My birthday is Feb. 7. Who can guess my middle name? It begins with D and ends with E, and has six letters in it. I will close so as to leave room for the other boys and girls. Hope to see my letter in print. Marion Johnson.  
Box 696, Blaine, Wash.

Dear Aunt Bettie: I joined Our Boys and Girls' Page in *The Pentecostal Herald* many years ago. It is read in our home each week with interest. The stories each week are enjoyed immensely. As a whole we do not feel the paper could be beat. Now cousins, don't you think, since Aunt Bettie is so very kind in allowing the space in this wonderful paper for our letters which we write her, shouldn't we take up the valuable space in giving something better than our descriptions? I do, for one. Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Matt. 6:33.

I suppose there is no verse of Scripture more thoroughly known than this one. And there is no verse of Scripture more universally ignored than this one. The man or woman that has anything in life greater than God is an idolater. Whosoever puts anything ahead of God becomes thereby and therein an idolater. The law is "Thou shalt have no other gods before me. Thou shalt not lay offerings upon the altar of an unholy ambition." We must seek the kingdom of God first in importance. We must measure the worth of the kingdom of God, not by what it may cost us to gain the kingdom, but what it cost to make that kingdom available to us. The price you and I have to pay is the giving up of sin. Surely the price that we are asked to pay is not a great one. On the other hand, what did it cost God to open up the doors of heaven to us? It cost God his only begotten Son, and it cost Jesus his precious life. When we seek or put worldly things first, we are saying to the world that we consider these things greater than the kingdom of God. We must seek the kingdom of God first also in time. The Master saw the strivings that was robbing the people of their joy and peace, and he said unto them, "Be not anxious over these things, but seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

Our Master's kingdom lay for him out beyond Calvary, the place of Crucifixion. Between Jesus and his kingdom was a cross! There also stands between you and me, and the kingdom of God a crucifixion. All things that work toward the depreciation of manhood or womanhood must be nailed to the cross, must be crucified, before we can ever enter the kingdom of God.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars, to be satisfied with your possessions but not content with yourself until you have made the best of them, to despise nothing in the world except falsehood and meanness, to fear nothing except cowardice, to be governed by your admirations rather than by your disgusts, to covet nothing that is your neighbors except his kindness of heart and gentleness of manner, to think seldom of your enemies, often of your friends and every day of Christ and to spend as much time as you can with body and with spirit in God's out of doors, are little guidesteps on the footpath of peace.

There is no greater or more glowing service in the world than that of recovering from the human refuse pile those who have been thrown there by a world's bitter condemnation, and giving to them new hope that will "turn them from darkness to light and from the power of Satan unto God." Gentleness and a kind heart are often found beneath the humblest garb. Readers, I haven't lived just like I should have all the time, but

feel today like I am a Christian, and I want you all to pray for me that I hold out faithful to the end. I am just a country girl, was born March 25, 1913. I would like to hear from as many that cares to write. Shall make an effort to answer all. God bless you all.  
Leo Sanders.  
Rt. 5, Winnfield, La.

Dear Aunt Bettie: I have read the letters on page ten that the boys and girls have written to you, and enjoyed them very much. We do not get *The Pentecostal Herald* but we are going to start getting it. I am five and one-half feet tall and have brown hair and blueish-gray eyes, and I am fourteen years old. I just wonder if I have a twin. I would like very much to receive a letter from one of my cousins. I have three names and I will tell you two of them, which are Gladys Ender, and I will let you guess what the other is. It begins with M and ends with E, and has three letters. I am a Methodist girl and go to the Allenton Sunday school every Sunday. I have a little brother; he is seven years old and in the first grade at school. Gladys M. Ender.  
Allenton, Mo.

Dear Aunt Bettie: I would like very much to be in *The Herald* with all the rest of the children. My name is Bernice D. Ender. My middle name begins with D and ends with S, and has five letters in it. If you guess my middle name I will send you my picture. I go to school and am ten years old. I am in the fourth grade. I have brown hair and brown eyes, and I am not very big. I go to the Methodist Sunday school. I have one sister and three brothers.

Bernice D. Ender.  
Allenton, Mo.

Dear Aunt Bettie: Will you please slip over just a wee bit and let a little Illinois girl join your happy band of boys and girls? My mother takes *The Pentecostal Herald* and I sure do enjoy reading page ten. Faye Vanderhoff, I guess your first name to be Geneva. Applies Daughtry, I guess your middle name to be Anna. I would like to receive letters from the boys and girls. M. Marie Tate.  
Cypress, Ill.

P. S. Who can guess my first name? It begins with M and ends in E, and has five letters in it.

Dear Aunt Bettie: I have been a silent reader for a long time and wish to be one of the cousins. I hail from the best state, and that is Georgia, although I was born in Alabama, I like Georgia best. I am sixty inches tall, weigh one hundred and twenty-one pounds, have blue eyes and black hair. My age is thirteen years, and I am in the seventh grade. I live on a dairy farm and there are 600 acres of pasture. My daddy oversees the farm and also the dairy farm. I like to read *The Pentecostal Herald* immensely. My dear grandmother, G. A. Ogburne, sends us *The Herald*. She will be 84 years old in October. She came to see us last year on the train. I hope she will come again this year. I am not a Christian. As this is my first letter to *The Herald* I hope to see it in print. I hope Mr. W. B. is out learning to do stunts in his airplane when this letter arrives. So let the letters fly to,  
Laura Jean McLeod.  
Rt. 2, Box 59, Dawson, Ga.

Dear Aunt Bettie: Will you just slip over a few inches and let a West Virginia girl have a seat? As this is my first letter to *The Herald* I should like to see it in print. I am five feet and four inches tall and have long curly hair, light brown, and blue eyes. My birthday is Jan. 16, and I am twelve years old. Have I a twin? G. A. Clive, I guess your name is Geneva. If I am right, will you please write and tell me. Mary McAlarney, I guess your age is thirteen. If I am right, remember what you said. I go to the Ceres School and I am in the seventh grade. I believe all the West Virginia boys and girls are frozen up, but summer is coming on, maybe they will wake up or at least I hope so. My middle name begins with V and ends with A. It has eight letters in it. Who ever

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guesses my name please write. Well, as my letter is getting to be a long one, hoping to hear from the cousins and see this in print, I will close.

Gladys Shields.  
Rt. 1, Box 124, Princeton, W. Va.

Dear Aunt Bettie: Please move over for here I come from Salem to join your happy band of boys and girls. My grandmother gets *The Herald* and I enjoy it very much, especially page ten. Now put on your thinking cap for I'm going to describe myself. I have brown hair and blue eyes. My birthday is Sept. 19. I am ten years old and in the fifth grade. Ruthie A. Smith, I guess your name to be Algene. Can any one guess my first name? It starts with T and ends with A. It has six letters in it. Have I a twin? If so please write for I have never found a twin yet. I hope Mr. W. B. is fishing when this arrives, for I am anxious to see this letter in print. T. Algene Wertz.  
Box 94, Rt. 2, Salem, Va.

Dear Aunt Bettie: Will you let a girl from Southern Illinois join your happy band of boys and girls? For a long time I've wanted to join this jolly band and as this is my first letter I hope Mr. W. B. is dreaming when this letter arrives. I have a light complexion with blue eyes and light brown hair. I am five feet, five inches tall and weigh one hundred and ten pounds. I am sixteen, my birthday being Nov. 29. Have I a twin? If so, please write to me. I would be glad to receive letters from other cousins also. I'll answer all letters received. I enjoy reading *The Pentecostal Herald*, especially page ten, for you learn of the experiences other Christian boys and girls have. I go to the Methodist Church and am assistant organist and secretary. I enjoy going to Sunday school very much. I will close with love to all the cousins and Aunt Bettie.

Lorene Dexter.  
Ulin, Illinois.



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# SUNDAY SCHOOL LESSON

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

Lesson VI.—May 11, 1930.

Subject.—Jesus Acclaimed as King.  
Matt. 21:1-11.

Golden Text.—Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest. Matt. 21:9.

Time.—The scholars tell us it was April 2, A. D. 30.

Places.—Bethany; Jerusalem; Bethphage.

Introduction.—In order to keep the connection our lesson should begin at Matt. 20:29, at the close of last Sunday's lesson. Just as Jesus and his company were leaving Jericho there chanced to be two blind men sitting by the wayside. It was a good place for begging; or maybe they had heard that the Master would pass that way, and hoped to plead with him for the restoration of their sight. When he came within hearing they cried, saying, Have mercy on us, O Lord, thou Son of David." Their language indicates that they believed him to be the promised Messiah. Strange that the multitude should have rebuked them; but some modern preachers have been known to rebuke their wives and children for seeking holiness, and to keep them away from the altars of the Church. Thank God, some of them—like the two blind men—have cried out the more earnestly till they heard from Heaven. Art thou spiritually blind? Cry aloud for sight. The Physician is near by. He will not turn thee away in darkness. His heart is still filled with compassion for lost sinners.

One must read all around this lesson, in order to understand it. The multitude was correct in its belief that Jesus had come to establish a kingdom; but they mistook the nature of that kingdom. He had not come to rule as an earthly king. His was to be a spiritual kingdom. We hear much about establishing the kingdom on earth. The wording is: "Make the world a better place to live in." That is certainly much to be desired; and no one can object to it; but the thought is misleading, unless one is careful. This is a sin-wrecked world; and the business of the Church is to do the work of a wrecking crew. If the Devil can shift the Church off into social service—no matter how good and useful it may be—he will defeat us in our real work. Pentecost cleared the spiritual vision of the early Church; and it will take a repetition of Pentecost to clear the spiritual vision of the modern Church. By the way, some of us are growing very anxious about the promised celebration of the anniversary of that great occasion. What shall we have, and when will it begin? No doubt many are thinking and praying here and there; but nothing general is being done. Dr. E. Stanley Jones' book, "The Christ of Every Road," is good and inspiring. The little "Pray-Until-Groups" in India are encouraging. But the Church at large must go to her knees and tarry for the baptism, if the celebration is to mean anything worth while.

If we use the word kingdom to mean the Church, then we have some reason to thank God that it is being enlarged among men, though not as rapidly as it should be. Multitudes of church members are mere "hangers-on."

Counting our names means but little. The soldiers are but poorly drilled for their work. Many of them are too blind to fight. Some are too deaf to listen to commands from their Captain. Spiritual hospitals are full of suffocation. Some of the big denominations are better on a retreat than they are on a charge. We need a new Pentecost to equip our armies for a new charge upon the enemy. The coming of the kingdom tarries. How long, O Lord, how long.

## Comments on the Lesson.

1. Bethphage.—This village lay between Bethany and Jerusalem. It was on the western declivity of the Mount of Olives. The name is Hebrew, signifying House of Figs. Two disciples.—No one knows who the two were. Some have supposed that they were Peter and John, as the Master sometimes sent those two on errands. But that does not matter, as it is only a guess.

2. Go into the village over against you.—No name given, but supposed to be Bethphage. Ye shall find an ass tied, and a colt with her.—"Asses and mules were in common use in Palestine: horses were seldom to be met with. Our blessed Lord takes every opportunity to convince his disciples that nothing was hidden from him: he informs them of the most minute occurrence; and manifested his power over the heart in disposing the owner to permit the ass to be taken away."—Clarke.

3. If any man say ought unto you.—It was hardly to be expected that the owner would permit them to take the ass away without a question. The Lord hath need of them.—It is wonderful that the Proprietor of all things should confess himself in need of an ass; but the hour of his royal triumph had come, and he would now ride into Jerusalem as kings were accustomed to ride. At other times he walked. Straightway he will send them.—I think it is not straining the Scriptures to say that this man knew the Master, and that he was friendly toward him.

4. All this was done.—The best MSS. and versions omit the word "all" in this clause. The Master was careful as to the perfect fulfillment of the Old Testament Scripture—one jot or one tittle must not fail till all be fulfilled.

5. Tell ye the daughter of Sion.—An epithet sometimes applied to the city of Jerusalem—sometimes to the Jews themselves. Behold, thy King cometh unto thee.—The quotation is taken from Zech. 9:9, though not literally. Read it there: it is fuller than Matthew gives it. As some one has suggested, this was a glorious triumph of meekness over pride. The pope calls himself the viceregent of Jesus Christ on earth; but when it comes to wealth and show, he surely outstrips his Lord.

7. Put on them their clothes.—This was a customary honor paid to kings. Set them thereon.—The wording is ambiguous. It is hardly to be supposed that he rode on both of them at the same time, or that he rode them by turns. Besides, only the unused colt was suitable for a king to ride at such a time.

8. A very great multitude.—His presence captivated the common people;

and no doubt the Jewish rulers would have fallen to him, had he declared himself King. Spread their garments in the way.—To cover up the dust, and render the road clean for the passage of Royalty—a common custom in that day and land. A similar thing took place when Jehu was anointed king. Others cut down branches from the trees.—Palm branches. These with other tree-branches were carried in royal processions, and were supposed to signify victory.

9. The multitudes that went before, and that followed.—As I have often stated in the notes on the lessons, one needs to use his imagination for the best study of the Bible. Shut your eyes, and draw a mental picture of this immense throng with Jesus riding in the midst, and the scene will become real to you. Hosanna to the Son of David.—Hosanna is really a prayer, meaning, Save, we beseech Thee. We shall not be far wrong, if we say that in the use of this expression the multitude acknowledged Jesus to be both their King and their Messiah. Blessed is he that cometh in the name of the Lord.—Here we have real worship to which Jesus does not object. Had he been but a mere man, this would have been sheer idolatry, something that he would never have permitted.

10. All the city was moved.—City put for the people. The word moved means shaken as by an earthquake. In truth, the Greek is the word for earthquake. There was a tremendous upheaval among the multitudes. Who is this.—The reply to this question indicates that it did not come from the multitude, but from some other source. Did it come from the Jewish rulers? They surely had seen enough of Jesus about the city to recognize him at once. Or maybe they were puzzled when he came riding into their midst. No matter who asked the question, the conviction of the multitude was clear: "This is Jesus the prophet of Nazareth of Galilee." Their Messiah had come, and they so recognized him. What a pity that a few days later their spiritual leaders should so mislead them as to make them reject him and cry for his blood. Poor, fickle, sinful multitudes! Nothing seems easier than to turn them into a frenzied mob.

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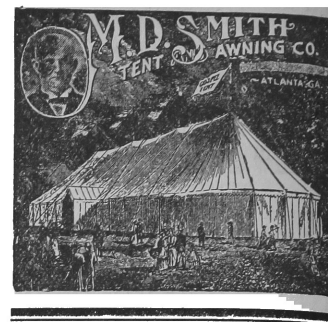
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## FROM THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

The wets failed at every point in their testimony in the prohibition hearings before the Judiciary Committee of the House of Representatives. They continued the old bludgeoning tactics of the United States Brewers' Association, presenting noisy testimony, but little evidence. They appealed to prejudice and appetite rather than to reason. They showed no interest in aiding President Hoover in his intention to clear the law enforcement machinery of its tangles; failed to express sympathy with the President's wish that the 18th Amendment succeed. They even produced speakers who drew applause from the wet following when they boasted of violating the law. The wets failed ignominiously in their attempt to show the women of America desiring a return to the domination of the legalized booze traffic.

Only three small and professionally promoted organizations of women appeared before the committee; a pitiful demonstration offset by the heads of practically every national organization of women in the United States who stood firm for the 18th Amendment and strict enforcement of the law. The attitude of women was summed up in one sentence by Mrs. Ella A. Boole, president of the National W. C. T. U.:

"As long as the 19th amendment stands, the 18th amendment will stand also."

Having fought the liquor interests for fifty years, and knowing they have learned no new tricks, the dries concentrated almost entirely on nation wide evidence from unprejudiced sources showing that the health, wealth and happiness of America had been enhanced greatly by closing the saloons and outlawing the liquor traffic.

No better example of the differences between the character of witnesses and testimony could be given than the witnesses on both sides who discussed prohibition and the farmers. The wets produced a professional agitator hired by the Association Against the Prohibition Amendment who has little, if any, connection with

agriculture, and has not operated a farm in forty years. His statements were immediately denied by telegraph to the committee by leading reputable citizens of his own state. On the other hand the head of the National Grange, the national organization of farmers, presented an able brief showing the enormous economic benefit prohibition has been to the farmers.

The witnesses for the dry side of the argument produced the one document which effectively disposes of government sale of liquor: namely, the Dominion of Canada's own official report on "The Liquor Traffic in Canada." That report issued by the Canadian Minister of Trade and Commerce only a few months ago shows that under government sale of liquor whiskey sales have increased more than any other intoxicant; drunkenness has increased; drunken driving has increased; crime has increased; bootlegging has not stopped and that the only successful feature to government sale is the financial end.

Whereas the wets produced a handful of business men opposing prohibition, several of them fanatic leaders of the Association Against the Prohibition Amendment, the dries produced the letters and testimony of hundreds of business executives favoring a continuance of prohibition and expressing the hope that the law will be enforced. The wets failed to deny the well recognized fact that prohibition aids prosperity and keeps the level of American living standards high; denied the slanders of the wets against youth by testimony from experts.

The dries presented the results of a national survey by impartial sociologists who found prohibition workable and beneficial to the great mass of people. One of the strongest endorsements of prohibition came from the Salvation Army which testified that poverty and misery from drink among the poor has practically disappeared in this past decade. The wets did not offset this.

As a practical matter the economic side of the argument so forcibly put to the congressional investigators was the strongest national argument for prohibition; while the most potent political force was the enormous number of women shown to be favorable to prohibition.

## NOTICE!

Mr. ad Mrs. Paul White, known to many as the Musical Whites, have been working in the Master's vineyard in the State of Oklahoma. They went to that state for a number of campaigns, but were retained by the M. E. Church of Seminole as Director of Music. They have been there since. They report a marked increase in the church attendance, a new record in the Sunday school, and greater activity among the young people. They will have some time off during the summer to fill a number of camp meeting engagements. Mr. and Mrs. White play, sing, conduct meetings with the young people, do personal work, conduct prayer meetings and help pastors in revivals. Their slate will be found elsewhere in this paper.

## To Whom It May Concern:

Luman E. Douglas, who is now in school at Taylor University, wants work in revival meetings for the summer, while he is out of school, so as to be able to continue his school work

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PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY.

another year. He has had two years' experience in summer revivals. References, Brother J. F. Waltman, Dubach, La., Brother R. M. Brown, P. E., Ruston, La., Brother H. W. Jordon,

Gordon Ave., Monroe, La. He has one more year in school. Will be out of school about June 1st. Present address, Taylor University, Upland, Ind. Home address, Dubach, La.

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OF ASBURY THEOLOGICAL SEMINARY



## EVANGELISTS' SLATES

**ADAMS, T. J.**  
(809 West 6th St., Oklahoma City, Okla.)

**ALBRIGHT, J. PAUL AND MARION.**  
(552 Fairfield Ave., Akron, Ohio)

**ALEXANDER, HARRY M.**  
(Box 552, Charlestown, Ind.)

**ALBRIGHT, TILLIE MCNUITT.**  
(2215 Tuscarawas St., Canton, Ohio.)

**ARTHUR, F. M.**  
(240 N. Waller Ave., Chicago, Ill.)

**ANDREWS, FRED.**  
(215 Edgewood Ave., Dayton, O.)  
Open date, April 27-May 11.

**AYCOCK, JARRETTE E.**  
(Bethany, Okla.)  
Phoenix, Ariz., April 30-May 11.  
San Diego, Calif., May 14-25.  
Fullerton, Calif., May 28-June 8.  
Roswell, N. Mex., June 13-22.  
Sawyer, N. Dak., June 27-July 6.

**BAIRD, C. E.**  
(390 Haywara Ave., Rochester, N. Y.)

**BARNES, GERALD P. AND WIFE.**  
(West Liberty, Ohio.)  
Old Glory, Tex., April 28-May 18.  
Mount Olive, Tex., May 19-28.  
Double Mountain, Tex., June 1-10.  
Salt Lake, Tex., June 11-22.  
Sweden Valley, Pa., July 6-20.

**BELEW, P. F.**  
(Olivet, Ill.)

**BERNARD EVANGELISTIC PARTY.**  
(Hermosa Beach, Calif.)  
Houston, Tex., April 24-May 11.  
Hermosa Beach, Calif., May 14-June 1.

**BEYLER, A. E.**  
(412 North Plum St., Plymouth, Ind.)

**BOWEN, E. E.**  
(Lansing, Mich., Rt. 4)

**BOWMAN EVANGELISTIC PARTY.**  
(Lewistown, Ill.)

**BOYLES, E. C.**  
(Cincinnati, Ohio)

**BREWER, GRADY.**  
(Evangelist, Singer and Pianist)  
(Highfalls, N. C.)

**BRIMER, ROBERT.**  
(Yamhill, Oregon)

**BUDMAN, ALMA L.**  
(Muncie, Pa.)

**BURNETT, W. EVANS, AND SON**  
(Lake Charles, La.)

**BURTON, C. C.**  
(Delmer, Ky.)

**BUSSEY, M. M.**  
(224 W. Palm Ave., Monrovia, Calif.)

**CAIN, W. B.**  
(1311 South Eye St., Tacoma, Wash.)

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Leakesville, Miss., April 27-May 11.  
Florence, S. C., June 10-20.

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

**DAREY, A. B.**  
(Beacon, N. Y.)

**DARTER, HAROLD S. C.**  
(Pequea, Pa.)

**DARTER, JORDAN W.**  
(Wilmore, Ky.)

**CAROTHERS, J. L. AND WIFE.**  
(10 N. 15th St., Colorado Springs, Colo.)  
Arnold, Kan., May 17-30.  
Alton, Kan., June 5-15.  
Des Moines, N. Mex., August 17-31.

**CHOATE, CALVIN R.**  
(Greenleaf, Idaho)  
Pomona Mills, N. C., April 20-May 4.  
Rescue, Va., May 7-18.  
Newport News, Va., May 21-June 4.  
Clinton, N. C., June 8-29.

**COLLIER, J. A.**  
(1917 Cephus Ave., Nashville, Tenn.)

**COPPLAND, H. E.**  
(Okaloosa, Iowa.)

**COX, F. W.**  
(Lisbon, Ohio)

**COX, STEUBEN D.**  
(1249 N. Holmes St., Indianapolis, Ind.)

**CRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)  
Lowell, Minn., April 20-May 4.  
Open date, May 11-25.  
Three River, Mich., June 8-22.

**CROFT, CHARLES H.**  
(1802 E. Maple, Enid, Okla.)

**DARNELL, MRS. ESTHER BROWN.**  
(Evangelistic Singer and Personal Worker)  
(1209 7th Ave., Charleston, W. Va.)

**DAVIDSON, OTTO AND WIFE.**  
(Bladenburg, Ohio.)

**DAVIS, J. W.**  
(Singer.—Center, Tex.)

**DIGGS, W. C.**  
(Onemo, Va.)  
Tabernacle, Va., Aug. 7-17.  
Locust Grove, Aug. 28-Sept. 7.

**DEAN, NINA—WHITAKER, JENNIE M.**  
(Evangelists)

**DICKERSON, H. N.**  
(2608 Newmas St., Ashland, Ky.)  
Rochester, Mich., May 4-18.  
Bloomington, Ind., June 20-July 6.  
Sharon, Pa., July 7-20.

**DORN, REV. AND MRS. C. O.**  
(Sumter, S. C.)

**DUNAWAY, C. M.**  
(216 N. Candler St., Decatur, Ga.)

**DUNHAM, ROYAL E.**  
(416 East 9th, Hutchinson, Kan.)

**DUNKUM, W. B. AND WIFE.**  
(1358 Hemlock St., Louisville, Ky.)

**ELISLEY, A. N. AND WIFE.**  
(Black Lick, Pa.)

**DYE, CHARLES.**  
(4 Beale Ave., Piqua, Ohio)  
Springfield, Ohio, May 4-18.

**EDIE, G. L.**  
(Song Evangelist)  
(Arlington, Ohio, Rt. 1)

**EITELGEORGE, W. J.**  
(Song Leader and Soloist)  
(1107 Lawrence Rd. N. E., Canton, Ohio.)

**ELLIS, MARY HUBBERT.**  
(704 N. 63rd St. West Philadelphia, Pennsylvania.)

**ELSNER, THEO. AND WIFE.**  
(789 St. Marks Ave., Brooklyn, N. Y.)  
Lansing, Mich., May 4-18.  
Hutchinson, Kan., May 22-June 1.  
Schenectady, N. Y., June 27-July 27.

**FAGAN, HARRY L.**  
(52 1/2 Walnut St., Shelley, Ore.)  
(Blind Song Evangelist and Pianist)

**FLEMING, JOHN.**  
(Ashland, Ky.)  
Oklahoma City, Okla., April 20-May 4.  
Corinth, Ky., May 8-18.  
Mt. Lake Park, Md., June 27-July 6.  
Maryland State Camp, Aug. 1-10.  
Newell, W. Va., June 9-22.

**FLEMING, DONA.**  
Sapulpa, Okla., April 27-May 11.

**FLEXON, R. G.**  
(Glassboro, N. J.)  
Turnerville, N. J., May 4-18.  
Homer City, Pa., May 20-June 1.

**FLORENCE, L. O.**  
(Wilmore, Ky.)

**FRANKLIN, EDNA M.**  
(Rt. 5, Maysville, Ky.)

**FRASER, R. G. AND WIFE.**  
(Evangelistic Singers)  
(Piedmont, Okla.)

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
Akron, Ohio, May 4-18.

**FRYHOFF, A. J.**  
(277 N. Warren Ave., Columbus, O.)

**FUGITT, C. B.**  
(4812 Williams Ave., Ashland, Ky.)  
Kingsfisher, Okla., May 4-25.  
Tulsa, Okla., May 26-June 4.  
Muskogee, Okla., June 5-15.  
Guthrie, Okla., June 16-26.

**GADDIS, MOSER EVANGELISTIC PARTY.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Cadillac, Mich., April 18-May 4.  
New Castle, Ind., May 11-25.  
Fostoria, Ohio, May 30-June 15.  
Sault Ste. Marie, Mich., June 17-29.

**GALLAHER, M. R.**  
(110 S. 14th St., Salem, Oregon)

**GEROW, S. M.**  
(Wilmore, Ky.)  
Southern California, April 6-May 13.

**GRAY, RALPH C.**  
(837 E. Elmwood, Ft. Worth, Tex.)

**GREEN, JIM H., (And Sunny South Quartette).**  
(Box 200 Connelly Springs, N. C.)

**GREGORY, LOIS V.**  
(Waterford, Pa.)

**GRIMES, E. G.**  
(112 E. Portland Ave., Vincennes, Ind.)  
St. Johns, Mich., May 1-18.  
Sorento, Ill., May 25-June 15.  
Coffee, Ill., June 19-July 6.

**GROGG, W. A.**  
(418 24th St., West, Huntington, W. Va.)  
Hinton, W. Va., May 25-June 15.  
Huntington, W. Va., June 22-July 13.  
Rugless, Ky., July 17-27.

**HAMES, J. M.**  
(14 Maude St., Greer, S. C.)  
Long Shoals, N. C., May 4-18.  
Gillingham, Wis., May 24-June 8.  
Walhalla, S. C., June 10-22.

**HARVEY, M. R.**  
(Cherryville, N. C.)  
Walhalla, S. C., May 15-23.  
Kannapolis, N. C., June 1-15.  
Screven, Ga., June 29-July 13.

**HENRICKS, A. O.**  
(1438 E. Washington St., Pasadena, Calif.)  
Richmond, Ind., Apr. 28-May 11.  
Pittsburgh, Pa., May 15-25.  
Oney, Ill., July 2-27.  
Fergus Falls, Minn., May 28-June 15.  
Battie Lake, Minn., June 16-29.

**HENDERSON, REV. AND MRS. T. O.**  
(221 N. Professor St., Oberlin, O.)  
St. Paul, Neb., April 21-May 18.  
Indianapolis, Ind., May 23-June 1.

**HOLLENBACK, BOY L.**  
(108-05 95th Ave., Richmond Hill, N. Y.)  
Lincoln, Neb., July 4-14.  
Bassett, Neb., August 1-10.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)

**HOWARD, FIELDING T.**  
(198 Timberlake Ave., Erlanger, Ky.)  
Allentown, Pa., July 4-13.  
Depoy, Ky., July 16-27.  
Belsano, Pa., July 31-August 9.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Bloomington, Ind., May 4-25.  
Evansville, Wis., June 1-22.

**MUNT, JOHN J.**  
(Rt. 8, Media, Pa.)  
Park Lane, Va., July 25-Aug. 3.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
St. Louis, Mo., May 8-25.  
Omaha, Neb., May 25-June 8.  
Broken Bow, Okla., June 15-29.

**JERNIGAN, C. B.**  
(944 West Cahal Ave., Nashville, Tenn.)  
Dyer, Tenn., July 31-Aug. 10.  
Ramsey, Ind., August 16-24.  
New Albany, Ind., August 26-Sept. 14.

**JOHNSON, ANDREW.**  
(Wilmore, Ky.)

**JOHNSTON, A. H. AND WIFE.**  
(Song Evangelists)  
(800 Princeton St., Akron, Ohio)

**JONES, LUM.**  
(930 W. 9th St., Ada, Okla.)  
Richmond, Ky., April 27-May 11.

**JONES, REV. CARL.**  
(834 N. Arthur St., Rushville, Ind.)  
Laurel, Ind., April 27-May 11.  
Open dates after May 30.

**KELLY, WILLIAM.**  
Wallingford, Ky., May 11.  
Cynthiana, Ky., June 8.

**KENNEDY, ROBERT J.**  
(Singer)  
(2315 Madera St., Dallas, Texas)  
Ashdown, Ark., April 20-May 4.  
Matador, Tex., July 6-20.

**KENDALL, J. B.**  
(1127 Richmond Road, Lexington, Ky.)

**KINSEY, MR. AND MRS. W. O.**  
(450 So. West 2nd St., Richmond, Ind.)  
(Evangelistic Singers)

**KULP, GEORGE B.**  
(4 Grandview Ct., Battle Creek, Mich.)  
McKeesport, Pa., May 11-18.  
Allentown, Pa., May 30-June 1.  
Lavelle, Pa., June 27-July 6.  
Dayton, Ohio, July 17-27.

**LEWIS, JOS. H.**  
(Wilmore, Ky.)

**LILLY, M. G.**  
(Rileyville, Va.)

**LINN, JACK AND WIFE.**  
(Oregon, Wis.)  
Spartansburg, S. C., May 18-June 1.  
Brown City, Mich., June 8-22.  
Jett, Okla., July 18-27.  
Oregon, Wis., August 8-24.

**LINCOWME, F.**  
(412 W. Jefferson St., Gary, Ind.)  
Waukegan, Ill., May 4-8.  
Buffalo, N. Y., May 22-June 1.

**LONG, J. OWEN.**  
(Singing Evangelist, Harrisonburg, Va.)

**LOWE, R. K.**  
(Wilmore, Ky.)

**LOWELL, B. A.**  
(E. A. Root, B. F. Moss, Jr.)

**LOVELESS, W. W.**  
(London, Ohio)

**LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)  
Boulder, Colo., May 4-18.

**MCBRIDE, J. B.**  
(112 Arlington Drive, Pasadena, Calif.)  
Hawthorne, Calif., April 30-May 12.  
New Albany, Ind., May 16-June 1.  
Cardington, Ohio, June 2-15.

**MCGLIE, ANNA E.**  
(280 S. Pinecone Blvd., Akron, O.)  
Chester, W. Va., April 21-May 4.  
Shreve, Ohio, May 18-June 1.

**MCNEESE, H. J.**  
(Evangelist-Bible Teacher, 634 13th Ave.,  
New Brighton, Pa.)  
Few open dates spring and summer.

**MACKAY SISTERS.**  
(New Cumberland, W. Va.)

**MANLY, IRVIN B.**  
(401 Cosmos Street, Monahan, Tex.)

**MARK, S. MCKIE.**  
(Rt. 1, Holt, Michigan.)

**MARSHALL, R. P. AND WIFE.**  
(Lewisburg, Ky.)

**MILBY, M. C.**  
(Song Evangelist, Greenwood, W. Va.)  
Leakesville, Miss., April 27-May 11.  
Sumner, Miss., June 15-20.  
Normal, Ill., August 21-31.

**MILLER, JAMES.**  
(1115 N. Holmes Ave., Indianapolis, Ind.)  
Brinktondale, N. Y., May 4-June 8.

**MONTGOMERY, E. E.**  
Moccasin, Ill., May 5-25.  
Bellevue, Ill., June 8-29.  
Rich View, Ill., July.

**NORRIS, JOHN.**  
(1001 Cooper St., Camden, N. J.)

**MOSLEY, F. E.**  
(Wilmore, Ky.)  
Open dates. Planning summer tent meetings.

**NEASE, WM. O.**  
Eldred, Pa., April 27-May 11.  
Lansing, Mich., May 25-June 8.  
Chief, Mich., June 15-29.

**OWEN, JOHN F.**  
(262 E. 13th Ave., Columbus, Ohio)  
Upland, Ind., April 29-May 4.  
Watervliet, N. Y., May 11-25.

**FARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Sullivan, N. Y., April 21-May 4.  
Saltwell, Ky., June 8-22.  
Owingsville, Ky., June 23-July 6.

**FATZSCH, EDDIE E.**  
(Song Evangelist)  
(624 Oak St., East Liverpool, O.)

**POLLITT, S. H.**  
(Amelia, Ohio)

**PUTNEY, F. E.**  
(207 S. Mellwood, Wichita, Kan.)

**QUINN, IMOGENE.**  
(909 N. Tuxedo St., Indianapolis, Ind.)  
St. Louis, Mo., April 22-May 4.

**RAYL, C. H.**  
(Evangelistic Singer)  
(418 E. 25th St., Huntington, W. Va.)

**REID, J. V.**  
(2912 Meadowbrook Drive, Ft. Worth, Tex.)  
Springfield, Mo., April 27-May 11.

**REDMON, J. E. AND ADA.**  
(1049 King Ave., Indianapolis, Ind.)

**REED, LAWRENCE.**  
(Salem, Ohio, Rt. 1)  
Andover, Ohio, July 3-13.  
Bentleyville, Pa., July 13-20.  
Chester Hill, Ohio, June 3-15.

**REES, PAUL S.**  
(2014 W. Hancock, Detroit, Mich.)

**RING, O. F.**  
(724 9th Ave., New Brighton, Pa.)

**RICE, LEWIS J.**  
(Mail address, 2923 Troost Ave.,  
Kansas City, Mo.)

**RIGGS, HELEN G.—BONINE, GRACE O.**  
(Vandalia, Mich.)

**ROBERTS, T. P.**  
(Cynthiana, Ky., Route 2)

**ROBERTS, C. PRESTON.**  
(713 College Ave., Des Moines, Ia.)

**ROOD, FERRY.**  
(Middleport, Ohio.)  
Jeffersonville, Ind., April 26-May 11.  
Ravenswood, W. Va., May 11-25.  
Fort Madison, Ia., May 31-June 29.  
Webster City, Ia., July 5-20.

**ROOD, DWIGHT A.**  
(Vermontville, Mich.)

**RUSSELL, M. B.**  
(Morriston, Ark.)

**RUTH, C. W.**  
(1428 E. Washington St., Pasadena, Calif.)  
Upland, Ind., April 25-May 4.

**ST. CLAIR, FRED.**  
(539 Crocker St., Los Angeles, Calif.)  
Los Angeles, Calif., Jan. 14-July 1.

**SAMUELS, MR. AND MRS. JOHN F.**  
(Evangelistic Singers, Atlanta, Ind.)

**SANFORD, E. L.**  
(202 Engman Ave., Lexington, Ky.)

**SCOUTEN, REV. BURTIS.**  
(Lake Como, Pa.)

**SHANK, MR. AND MRS. R. A.**  
(Pasadena College, Pasadena, Cal.)

**SHARROW, C. E. AND NEVA B.**  
(1322 W. Monroe St., Decatur, Ind.)

**SHAW, BLISH R. AND MARY.**  
(827 N. Capitol Ave., Indianapolis, Ind.)

**SHELHAMER, E. E.**  
(5419 Bushnell Way, Los Angeles, Calif.)

**SHELHAMER, MRS. JULIA A.**  
(5419 Bushnell Way, Los Angeles, Calif.)

**SMITH, BUDDY JEFF.**  
(135 Henderson, Hot Springs, Ark.)

**SPARKS, BURL.**  
(Song Evangelist, Seymour, Ind.)

**SPELL, C. K.**  
(Kirbyville, Tex.)

**STEELE, S. A.**  
(West Union, Ohio)

**SURBROOK, W. L. AND WIFE.**  
(Kingswood, Ky.)

**SWEETEN, HOWARD W.**  
(Ashley, Ill.)

**TEETS, ODA B.**  
(Aurora, W. Va.)

**THORNTON, R. A. AND WIFE.**  
(Hattiesburg, Miss.)

**THOMAS, W. E.**  
(Westminster Apt., Nashville, Tenn.)  
Los Angeles, Calif., May.  
Bethany, La., June 5-15.  
Upton, Ky., July 13-27.

**UTHE, W. F.**  
(Singing and Preaching Evangelist)  
(416 S. Broadway, Watertown, S. D.)

**VANDALL, N. B.**  
(303 Brittan Rd., Akron, Ohio)  
(Song Evangelist)  
Canton, Ohio, April 20-May 4.  
Okaloosa, Iowa, June 5-15.  
North Reading, Mass., June 27-July 6.  
Bentleyville, Pa., July 11-20.  
Sharon Center, Ohio, July 25-Aug. 3.



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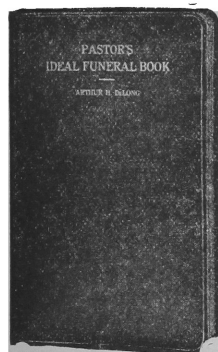
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This  
IDEAL  
Funeral  
BOOK**  
214 Pages

BY A. H. DELONG.

A ready aid for pastors of all denominations. Contains Scripture Selection, Topics, Texts and Outlines, Suggestive Themes and Prayers, Quotations, Illustrations, Form of Service, etc. Over fifteen hundred suggestive themes and texts for every possible occasion. This book will enable you to get up an appropriate funeral service for any occasion in fifteen minutes of time. The sermons and illustrations are good for other occasions also. A limp leather-bound, gilt-edge book, pocket size, for \$1.75.

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## ANNOUNCEMENT.

Evangelist H. J. McNeese, member of National Association for Promotion of Holiness, is giving some of his time to Bible Conferences, or, "Back to the Bible" conferences. Evangelistic services held also. Address him at 13th Ave., New Brighton, Pa.

## WONDERFUL MEETING.

Closed a wonderful meeting at Arnold, Kan., in the First M. E. Church where there were 74 that were at the altar for a definite experience. We believe that all of the seekers were specially blessed and a number of them claimed the experience of entire sanctification.

Rev. F. C. Adams, the pastor, made it possible in this great work, by giving all the assistance that was in his power, and he saw his prayers answered, by giving him a live church to serve.

A Gospel Team of over thirty live, healthy Christians was organized to spread this wonderful gospel that saves from sin, over that part of Kansas. May God richly bless them in this wonderful work.

We are at present in our Colorado Springs home taking a much needed rest as we have been almost constantly in the work since last August.

J. L. Carothers and Wife.

## Sam Jones at His Best.

A collection of twenty sermons by this unusual evangelist has been published under the title "Hot Shots." His humor and ridicule, a sharp off-handed wit and dull satire, and most of all his message centered in Christ caused Sam Jones to be constantly in demand from Canada to the Gulf. "Hot Shots" is a collection of his finest sermons. Listed in our Clearance Sale, postpaid for 50c.

## MANY GOOD MEETINGS.

It has been some years since I reported through the columns of the dear old Pentecostal Herald. After twenty years of pastoral work in the Southern Illinois Conference, I retired from that work to take up the evangelistic work. This is where my heart has been all these years. Since October, 1929, up to the present, I have conducted nine revival meetings. I am dated up to the 19th of August. You will find my slate in The Herald. God has given me around 175 conversions, a number of sanctifications and many accessions to the church. I am happy in his service. I have the sugar diabetes. It has affected my eye sight until I can scarcely see to read my text. Will all the dear Herald family who believe in divine healing, and the power of God to heal the body, pray for my healing. I am all on the altar, saved, sanctified and want to be healed. God is still on the throne and blesses his truth. People still want the full gospel and God blesses it wherever it is preached.

Yours for full salvation.

E. E. Montgomery.

Cartersville, Ill.

## GRANTS PASS, OREGON.

The Lord has been pleased to give me three good revivals in Oregon, Sellwood Nazarene Church, Portland, Beaverton, and Grants Pass—one hundred souls were converted or sanctified at Sellwood church and a fine class of members added and plenty of finance for all purposes, with a handsome surplus, with no appeal publicly. It was fine. Rev. Ernest G. Johnson, formerly of New England, and his wife are the good pastors.

At Beaverton we had souls straight through and some fine people drawn to the church, and a bright future awaits the church. Rev. Roy Nolte and wife are the fine pastors.

At Grants Pass, we had some good salvation work and the church established. A nice building had just been dedicated free of debt before the revival began, though Rev. C. W. King and his good wife had not been on the work but ten months, beginning without a building or even song books, and only 11 members. Their accomplishments can hardly be believed in this the hardest city for Nazarenes to get a foothold. They are to be highly complimented on their success. I am not at all well in body and solicit the prayers of the saints.

Yours always in Him,

J. B. McBride.

## GETTYSBURG, SOUTH DAKOTA.

A very gracious revival has just been experienced in our church at Gettysburg, under the splendid leadership of the Rev. Fred Ray, pastor of the M. E. Church, at Faulkton, assisted by Prof. Ben H. Dirks, gospel singer, director and trombonist of Boone, Iowa.

While God himself keeps the records of the names entered in the Lamb's Book of Life, yet from all that was visible, between 35 and 40 young people of high school age accepted the Lord as their personal Savior. Great was the time of rejoicing over victories won. Vows were renewed, religious indifference melted away and the blessed presence of the Son of God filled and cheered the hearts of the people.

Our Brother Ray endeared himself to all of our people. He preached the blessed Gospel in a clear, earnest and kindly manner. Many kind words were spoken by our people with reference to the deep, spiritual and consecrated life that our Brother Ray manifested while with us. God honored that gracious ministry of his servant, and our people will not soon forget the inspiration and blessing he was to us all. He is one of God's efficient workman and a mighty warrior of the cross.

Mention must also be made of the splendid work done with our young people by Prof. Dirks. Some of the high spots of his "Win-One" meeting for young people of high school age were, an average attendance of 38 to this meeting. 687 telephone and personal calls made inviting young folks to the meetings, and 10,585 chapters read during the campaign. A great Booster program was also given, with 90 boys and girls on the platform, all dressed in costume. The teaching given them, such as the Books of the Bible, Bible questions and answers, recitations and songs will not be forgotten by these children.

Brethren, the days of revivals are not past. The work of the church is

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going on with greater zeal and earnestness, and we feel much encouraged as we look into the future.

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## "A GIFT TO YOUNG FOLKS."

Send to The Pentecostal Publishing Co., or to writer of "The Deadly Cigarette, or White Devil," and get a copy of this book for 25c. Maybe you would save a life for two worlds. S. L. C. Coward, author of this book. Penny Farms, Fla.

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Louisville, Kentucky.

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## Large Type India Paper Reference Bible

Bound in a beautifully grained Morocco with overlapping edges, has fine, thin India Paper, 50,000 references, chapter numbers in figures, dates at the head of reference column. It has silk headbands and marker, red under gold edges, size 5½x8 inches, and only ¾ inch thick; weight 21 ozs. It has large long primer self-pronouncing type and maps in colors. The publisher's catalogue price \$8.00. Number of this Bible is 7690X. Our Pre-Inventory Sale Price . . . . . \$4.00

50 copies same as the above, with a genuine leather binding, regular price \$9.00, we are offering them at \$4.50 each. The number is 7695X.

13 copies after the same style as No. 7690X, with the large bourgeois type, chapter headings in Roman numerals, with concordance and a Bible gazetteer, size 5½x7½ inch thick. The number is A3690. Our Pre-Inventory Sale Price \$4.50.

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## Handy Old Folk's Bible

Extra large type, very thin white paper, Family Register, beautifully colored maps, a chronological table of the kings and prophets of Judah and Israel, tables of weights, measures and monies, with concordance and marker, gold edges, bound in a beautifully grained flexible morocco, stamped in gold on side and backbone, size only 5½x8½ inch thick; weight 25 ozs. This is the smallest large type Bible for old people, or persons with weak eyes, that we know of on the market. The number is F1701. A splendid \$5.00 value; our Pre-Inventory Sale Price . . . . . \$2.50

40 copies same as the above, with a genuine leather binding, overlapping edges—a \$7 value that we are offering for \$3.50.

## Ideal India Paper Bible

This book has the prettiest and finest binding used in Bible making. It will always wear black, and you will be delighted with this fine grained Morocco. It has the large, easy-to-read, open face bourgeois type, 50,000 references, dates and chapter numbers in figures, with names of books on corner of page, making it self-indexing, it is self-pronouncing, has concordance and 16 pages of fine blank sheets for notes, silk headbands and marker, red under gold edges, size 5½x8½ in. thick, and weighs 24 ounces. No better Bible on the market for wear, convenience, attractiveness or easiness of reading. Guaranteed not to break in the back. The number is 1875XC-S. Publisher's net price \$11.85; our Pre-Inventory Sale Price . . . . . \$7.50

12 copies same as the above, on regular Bible paper, with a full line of teacher's helps, morocco binding with overlapping edges. The number is 4708. A regular \$4.00 value; our special price \$2.50.

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## Thinnest Bible in the World

This is an Oxford, self-pronouncing Bible, printed on the famous Oxford thin India Paper, bound in genuine Morocco with overlapping edges, leather lined, clear readable minion type, references, size 5½x8 inches; thickness, 9-16 of an inch; weight 12½ ozs. The number is 03459X. This Bible sells ordinarily for \$7.50; our Pre-Inventory Sale Price . . . . . \$6.00

14 copies same as the above, with the concordance, making it just a little thicker. Special price \$6.00.

## Big Value Red Letter Bible

It has a large black face minion type, with the chapter numbers in figures, a splendid line of Bible readers' aids, including How to Study the Bible, by Moody, the S. S. Teacher's Use of the Bible, by Bishop Vincent, Harmony of the Gospels, etc., 8 full-page illustrations, the words of Christ in red, proper names, maps in colors, bound in morocco with overlapping edges, stamped in gold, size 5x7½ in. thick; our Pre-Inventory Sale Price . . . . . \$1.40

## Basket Weave Reference Bible

The most attractive Bible made as a gift for a girl or young woman. It is bound in a splendid quality of brown leather, basket weave design, with a button flap fastener. It is printed on the fine Oxford India Paper, has a minion type, references and maps, size 4½x6½ in. thick. Weight 15 ozs. Lined with brown moire silk; red under gold edges. The number is 03255X. The net price is \$5.50; our Pre-Inventory Sale Price . . . . . \$4.40

## Illustrated Child's Bible

Has a very large black face type, self-pronouncing with a large number of full-page illustrations, printed in many colors, with a splendid line of scholar's helps, red under gold edges, silk headbands and marker, bound in genuine leather, size 4x5½. Regular net price \$2.50; our Pre-Inventory Sale Price . . . . . \$1.25

50 copies same as the above with overlapping edges at \$1.40.

50 copies same as the above in morocco binding with overlapping edges, at \$1.25.

## Illustrated Child's Bible

It is bound in very attractive dark blue morocco, with overlapping edges, self-pronouncing agate type, a large number of full-page illustrations, silk headbands, red edges, size 3½x5½ in. thick. Stamped in gold on back and backbone. The number is 5108. Regular price \$1.50; our Pre-Inventory Sale Price . . . . . 90c

25 copies of a fine Oxford India Paper Bible with references, a genuine leather binding, gold edges. The number is 03022X. Regular net price \$3.50; our Pre-Inventory Sale Price \$2.00.

## Precious Promise Bible

It has the large, long primer type with complete line of teacher's helps, with all the precious promises underscored in red and a complete index to same. This Bible is bound in genuine Morocco with overlapping edges, is size 5½x8½ in. thick, has the references, red under gold edges. We have 50 copies. Sells through agents at \$7.50; our Pre-Inventory Sale Price . . . . . \$4.00

## Complete Teacher's Bible

It has the large clear black face minion type which is easy to read, has the references and some of the most attractive teacher's helps to be found in any Bible, including a Bible dictionary, concordance and questions and answers. It is bound in a beautifully grained morocco, has overlapping edges, is stamped in gold and has a flexible binding. The size is 5½x8½. Printed on an unusually thin Bible paper. (Only 10 copies). A regular \$5.00 value that we offer at a Pre-Inventory Sale Price of . . . . . \$2.95

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## Pocket Bible

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## Complete Red Letter Bible

It has all the prophecies referring to Christ printed in red, and the words of Christ in red. It has a very large number of full-page colored illustrations with a complete line of excellent teacher's helps, including a combination concordance; has a clear, readable self-pronouncing minion type, size 5x7½ in. thick, red under gold edges, silk headbands and marker, bound in genuine leather with overlapping edges. Regular price \$5.00; our Pre-Inventory Sale Price . . . . . \$2.50

## Ideal Scholar's Bible

Bound in genuine leather with overlapping edges, stamped in gold, has large, clear minion self-pronouncing type with references and maps, red under gold edges, size 4½x6½ in. thick, with the names of the books of the Bible printed on the corner of page, making it self-indexing—(only 19 copies). A regular \$3.50 value; our Pre-Inventory Sale Price . . . . . \$1.75

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15 copies same as the above with a fine extra grained leather lining, silk sewed, at \$2.75 each.

## Small Pocket India Paper Reference Bible

Bound in genuine leather with overlapping edges, has references and maps, guaranteed not to break in the back, fine India Paper, small, clear, readable type, red under gold edges, silk headbands and marker, size 3½x5½ in. thick, and weighs 6 ozs. Regular net price \$3.00; our Pre-Inventory Sale Price . . . . . \$1.80

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6 copies same as above, without concordance, \$10.00 value for \$8.00.

6 copies same as the above, in a black faced minion type with a button flap, only ¾ in. thick, weight only 16 ozs. Regular \$10.00 value for \$5.00.

## Red Letter Scholar's Bible

Large, self-pronouncing nonpareil type, a number of full-page illustrations, words of Christ in red, bound in imitation leather, red edges. Regular price \$2.00; our Pre-Inventory Sale Price . . . . . \$1.00

## Vest Pocket India Paper Illustrated Testament and Psalms

This Testament is bound in the finest of tan leather, leather lined to edge, overlapping edges, is silk sewed, printed on fine India Paper, has a large number of beautifully colored full-page illustrations, has the Psalms, silk headband and marker, gold edges, size 2½x4½x¾ in. thick, weighs 3 ozs. We believe you will say it is one of the prettiest Testaments you ever saw. Regular net price \$2.50; our Pre-Inventory Sale Price . . . . . \$1.50

75 copies same as the above, with fine black Morocco binding, leather lined and silk sewed, overlapping edges, without the illustrations, but with a few blank pages for notes. Regular price \$2.00; our Pre-Inventory Sale Price, each \$1.50.

122 copies similar to the above, without the Psalms, but with the colored illustrations, bound in a beautiful black leather, overlapping edges, very thin, neat and light, sells regularly at \$1.25; our Pre-Inventory Sale Price, each, 80c.

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1500 copies of a beautiful little vest pocket Testament, limp binding, red edges, at 10c each; \$1.00 per dozen, \$9.00 per hundred.

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Has the large, self-pronouncing bourgeois type, with references and with revised version in foot notes; the words of Christ in red, illustrated, index atlas to the Holy Bible and maps. Bound in black cloth, stamped in gold, size 5½x8½ in. thick. Regular price \$1.50; our Pre-Inventory Sale Price . . . . . 60c

40 copies same as the above in genuine leather binding, red under gold edges, silk headbands and marker. Regular price \$1.00; our Pre-Inventory Sale Price . . . . . \$1.00

## Small Red Letter Testament

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With every scripture pertaining to salvation marked in red with a reference to some other scripture on the same subject. It has a complete index to all these references, which makes a wonderful Bible study. It has a nice, clear, readable type, size 3½x4½, bound in genuine Morocco, red under gold edges, stamped in gold. We have 50 copies. Regular price \$1.75; our Pre-Inventory Sale Price . . . . . \$1.15

## Thin Pocket Testament

Bound in genuine leather, stamped in gold, red under gold edges, agate type, self-pronouncing, maps, size 3½x5½x¼ in. thick, weighs 3½ ozs. A good \$1.00 value which we offer in our Pre-Inventory Sale Price for . . . . . 30c

## Old Folk's Testament

Genuine leather binding, extra large type, self-pronouncing, paragraphed, chapter numbers in figures, very thin Bible paper, gold edges, size 5½x7, less than ¾ in. thick, weighs only 10 ozs. The number is 755. Regular net price \$2.00; our Pre-Inventory Sale Price . . . . . \$1.00

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