

PENTECOSTAL HERALD

AND WAY OF FAITH

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PERILOUS TIMES.

By The Editor

STATE after state is voting for the repeal of the Eighteenth Amendment. The manufacture and sale of intoxicating beer are going on in violation of the plainly written constitution; the barriers of the law are being broken down and wickedness of every kind floods the land.

If the Eighteenth Amendment is repealed the forces of evil, feeling they have won a powerful victory over the Church and the better moral elements of society, will not be content, but will become more aggressive and defiant, unreasonable and lawless.

A group of millionaires who have encouraged the violation of prohibition laws, furnished money and influence to trample them under foot, and finally to secure their repeal, may have loosed a ravenous beast which will, in the end devour them.

There is arising in this nation a spirit of indignation against greedy millionaires who heap up vast wealth, dodge taxes, and are seeking to lay the burden of the support of the Government upon the poor, hard-working people who are expected, out of their scant wages, to guzzle beer enough to furnish revenue to relieve them of paying a part of their enormous income to support the Government.

With the present tenseness of mind, those who have much to lose should be careful in their encouragement of lawlessness; the tide might rise so high that it will swamp the Ship of State. The lawless element in this nation—university professors, students, thugs, and criminals of every class—is becoming far more aggressive and dangerous than many people suppose.

There is a remedy! Just one remedy—the religion of Jesus Christ. It will not save the world shut up in the church; the gospel must be sent to the people. There is power in it, but that power must be brought into direct contact with the mass of humanity. If the preachers will hold revivals of religion in every county seat in the nation, and all over the country, in tents, under brush harbors, in millsheds, at crossroads—everywhere a group of people can be brought together, preach, pray, sing, exhort, bring down the power of God upon the waiting multitudes, we can stay the tides of sin and save the nation. Nothing else will, or can.

I have not known a time in twenty-five years when the people were so willing, attentive, and eager to hear a searching, saving gospel as they are at present. Those ministers who are allowing this opportunity to pass without earnest effort to save the people are making a great mistake. The need for a spiritual awakening is so great, the opportunity so gracious, the Lord so willing and

WHY SO MUCH FUSS ABOUT IT?

Why so much fuss about the alcoholic content of beer and wine? Were brewers and distillers ever known to obey any law, either federal or state? They will make their drink to suit their money-bags—strong, weak, poison, slop, or what not.

Men in the liquor business are in the business, not for the health, prosperity, peace and happiness of the people, but for every bloody dime and dollar they can get out of them. They will fix up their poison to suit themselves, and in the way that they, by the least expense, can get the most—worse than stolen dollars!

The thief takes your dollar and leaves you sober; the seller of strong drink takes your dollar and leaves you drunk. Which is the worse of the two robbers?

ready to bless, why delay a nation-wide revival effort to bring millions of lost people to Christ, and thereby change the whole moral atmosphere? We must account to God for our indifference and inactivity.

What Is The Matter With The World!

NUMBER I.



HE above is a big question. That the world is sick there is no doubt, but the patient is so large and so scattered about that anything like a satisfactory diagnosis of the various ailments of this large body is difficult, and as for the writing of a prescription that will be applicable, with some possibilities of healing to all the various members of the large patient, that will call for a wisdom that appears to be beyond the wisest and most thoughtful statesman.

Saint Paul tells us that "the hand cannot say to the foot, I have no need of thee, and the eye cannot say to the ear, I have no need of thee." I do not have the apostolic language exactly, but this is the idea, that the various members of the body cannot dispense with each other and certainly should not array themselves against each other. The trouble with our big world patient is the fact that the various members are in strife against each other. There are wars and rumors of wars; financial wars, trade wars, invention wars, tariff wars, all sorts of disagreements, opposition, entangling alliances, secret treaties, combinations, suspicions, and, while certain groups are meeting together planning for disarmament and peace, other groups are busy inventing, discovering, manufacturing, and preparing for war.

You noticed a few months ago what occurred at a general election in Germany. Some thirteen million votes were cast which were an oppression of opposition to various treaties at the close of the World War, which

laid heavy indemnities upon Germany. Four millions of these votes were Communistic; these four million votes represented a much larger number of people. Nine millions of these votes were Fascistic. Pause a moment and think of that. There is quite a variety of thought-seed sown in the fertile and productive mind of Germany.

There is one thing certain. The people of Germany will not pay the war debt assessed against them. You say, "Germany ought to be made to pay." Very well, who is going to make her pay? There is a job no nation, or combination of nations, will wish to undertake. The psychological condition of young Germany is such today that they will go Bolshevik rather than be drained with taxes for decades to come to pay a debt made by half-crazed tyrants, with which they had nothing to do. The nations may make up their minds that paying war debts is just about a closed chapter of history.

Germany will not rest contented without permission to equip and train herself for war quite equal with the nations with which she is surrounded. France, no doubt, would like to leap upon Germany before she is prepared and give her such a trouncing that she could not recover for a century, but this will not be permitted, and France knows very well that when Germany is prepared she will be a foe against which she cannot contend successfully. Germany has one tremendous advantage of France: the Women of France raise poodle-dogs. The women of Germany raise babies by wagon loads. There are enough robust boy babies born in Germany every twelve months to make a powerful army of broad-shouldered, stout-legged, rugged men. It takes only eighteen years to make a soldier out of a baby boy. The very thought of growing them up and sending them to war to mangle and destroy each other is horrible, but the big business of Europe for some centuries has been to raise babies into soldiers for the slaughter of the battlefield. The heart sickens as we read and contemplate past history.

The next time France and Germany want to fight, or any other nation in Europe, you may be sure your Uncle Samuel will keep out. The insanity of the past, when this nation poured its young manhood into Europe to be cut to pieces with rapidfire guns and strangled with poison gas will not be forgotten or repeated. If, some time in the future, a president of this nation and a group of congressmen in Washington want to fight somebody in Europe, let them go over and get into the trenches, climb out into No Man's Land, and have their insides hung up on barbed wire entanglements, if they wish, but let no group in the Congress of these United States ever again vote our young manhood into a European war, for which we get no thanks and lay upon our people a burden of taxes under which they stagger for half a century.

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GOSPEL REVIVALS AND VICTORIES.

Rev. G. W. Ridout, Corresponding Editor

I.



Just now thinking and praying people of the churches are asking: "Is not this a propitious time for a Revival of Religion?" Many there are who think that times of distress and disaster, such as America is passing through at present, furnish a good opportunity and background for revivals. Some recall the panic year of 1857, when a great revival broke out all over the United States. Dr. Prime, in his book, "The Power of Prayer," records the following concerning New York: "The autumn of 1857 was signalled by a sudden and fearful convulsion in the commercial world. That calamity was so speedily followed by the reports of revivals of religion, and remarkable displays of Divine grace, that it has been a widely-received opinion that, in the day of adversity, men consider. Never was a commercial crisis so inexplicable under the laws of trade. It was acknowledged to be a judgment. The justice of God was confessed, arresting men's recklessness, extravagance, and folly. The prayer meetings became one of the institutions of the city. Christians in distant parts of the country heard of them. They prayed for the prayer meetings. When they visited the city, the prayer meeting was the place to which they resorted. The museum or the theatre had no such attractions. Returning, they set up similar meetings at home. The Spirit followed, and the same displays of grace were seen in other cities and in the country that were so marvellous in New York."

The revival desired certainly would be hastened if the pulpit turned back to the Gospel and preached Sin and Repentance, Judgment and Hell, Holiness and Regeneration in the power of the Spirit. (Isaiah 61:1).

II.

The Pope of Rome has figured out that this shall be a Year of Jubilee. On the first day of April, the Roman Church, on the instance of the Pope, commenced "an extraordinary Holy Year and a great Jubilee." The year is instituted to commemorate the nineteenth centenary of the Crucifixion of our Lord, which, according to careful recent computation, took place on Good Friday, almost certainly A. D. 33, just possibly A. D. 34. April is chosen for the first month, so that Good Friday of both 1933 and 1934 may fall within the Holy Year.

Now this whole thing seems a bit strange, but it shows Rome's method of arranging her calendar to suit her own ends. But on the other hand, in old Methodist terminology, the "year of Jubilee" used to stand for a time of revival and soul ingatherings. What a blessing it would be if we might have a jubilee in a revival sense. Methodists used to sing,

"Extol the Lamb of God,
The all atoning Lamb;
Redemption through his blood
Throughout the world proclaim;
The Year of Jubilee is come.
Return ye ransomed sinners home."

A certain writer has said: "In its primitive purpose the Year of Jubilee is associated with restoration, ransom and release. This year should be celebrated in each several township, village and society by the maintenance of a sabbatic rest from all feuds, quar-

THE REVIVAL NEEDED.

It isn't a brand-new organ,
It isn't a fine church-bell,
It isn't a set of cushions,
And carpeted aisles as well.
It's none of these things, my brother,
That we're in need of most;
But it's good St. Paul's religion,
And the Bible Holy Ghost.

It isn't organization—
We're organized most to death;—
We've societies big and little,
But somehow it don't stand the test;
And so I've made up my mind
That what we're in need of most
Is the good St. Paul religion
And the Bible Holy Ghost.

It isn't a choir of trained voices,
With solos and anthems and such,
That will bring lost souls to the Savior,
And build up our churches much.
They might sing till the day of judgment,
And sinners go down in a host,
Unless the Church gets acquainted
With the Bible Holy Ghost.

But the time when the Church shall prosper,
And the class-rooms be full to the brim,
And the prayer-meetings no longer lifeless,
And sinners coming in,
Will be when the Church can say truly,
The thing that we have most
Is the good St. Paul religion
And the Bible Holy Ghost.

rels, misunderstandings, and petty jealousies, and the inauguration of a peaceful period of reconciliation and renewal of friendship—"forgiving one another, if any have a complaint against any, as the Lord forgave you." Wherever they exist these estrangements not only impair the harmony of the Church, but gravely lessen its power of witness. They are the rift within the lute which makes the music mute. On the other hand, reconciliation and forgiveness, which alone are compatible with any experience of the redemption of the Cross, seem to loose a spring of joy and energy whose influence may even reach the industrial and political world, which is languishing for such a spirit and waiting for such a lead."

III.

Two Oxford men wrote hymns which have been sung around the world, one was Charles Wesley, the other was John Henry Newman. Newman's famous hymn is:

"Lead, kindly Light, amid the encircling gloom,
Lead thou me on!
The night is dark, and I am far from home;
Lead thou me on!"

Newman, after writing his hymn, went over to the Church of Rome and became a Cardinal.

Charles Wesley's hymn stirred all England and led to the great Revival. Newman's hymn was written in gloom and uncertainty. Wesley, out of his new-found experience of personal salvation, could sing:

"O let me commend my Savior to you,
The publicans' friend and advocate too;
For you he is pleading his merits and death,
With God interceding for sinners beneath."

John Wesley tells us that, after his own conversion, when that light shone into his heart, and he was strangely moved, the first person to whom he preached salvation by faith in the Lord Jesus on the ground of atoning blood was a man under sentence of death. He held up the cup of salvation to the lips of the condemned man, and he drank it

eagerly, and died at peace with God. Oh, joy of having such a Gospel! Let us rejoice in it. Let us praise God for it, and let us remember that the Lord has set his seal upon that great fact, that we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

There is a personal note in this hymn—"Let me commend my Savior to you." That's what we need in the pulpit today! There must be in the preacher something that commends Jesus to his people.

When the Rev. Bert Coulbeck, a blind musical evangelist of the Primitive Methodist Church, was conducting an evangelistic service in Sheffield, England, a notorious character was brought into the meeting, a burglar, and member of a desperate gang. Before the end of the service the burglar was under deep conviction, and got down on his knees to pray. But he did not know how to pray. "Tell God what you want him to do for you," urged a brother, eager to help. "Oh, God!" cried the burglar, "Oh, God, if there is a God, make me like that bloke with a concertina!" And God heard that prayer, and answered it literally; for today the converted burglar is an evangelist, and goes from place to place conducting missions. He sings solos, and accompanies himself on his concertina.

IV.

There is something glorious in the hope of Immortality. Only the religion of Jesus Christ lights up with a glory the shadows or the tomb and the passageway of death. George Fox wrote: "I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love which flowed over the ocean of darkness. In that also I saw the infinite love of God."

No man has excelled John Bunyan in the way he describes the passage of death. Here is one of his pictures:

"After this it was noised abroad that Mr. Valiant-for-truth was taken with a Summons by the same post as the other, and had this for a Token that the Summons was true—that his pitcher was broken at the Fountain. When he understood it, he called for his Friends, and told them of it. Then said he, 'I am going to my Fathers, and tho' with great difficulty I am got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. My Sword I give to him that shall succeed me in my Pilgrimage, and my Courage and Skill to him that can get it. My Marks and Scars I carry with me, to be a witness for me that I have fought his battles who now will be my Rewarder.' When the day that he must go hence was come, many accompanied him to the Riverside, into which as he went he said, '*Death, where is thy Sting?*' And as he went down deeper he said, '*Grave, where is thy Victory?*' So he passed over, and all the Trumpets sounded for him on the other side."

That Saint of God, Samuel Rutherford, when upon his deathbed was tried by the chief magistrates for his fidelity to Christ, rather than to obey the dictates of the wicked in authority. Rutherford was deposed from all his offices; and summoned to answer at next Parliament a charge of high treason. But the citation came too late. He was already on his deathbed. When asked, "What think ye now of Christ?" he replied, "I shall live and adore him. Glory, glory to my Creator and Redeemer for ever. Glory shineth in Immanuel's land."

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CHRISTIAN PERFECTION.

G. Louis Tufts, Ph. D.



HE writer was conducting the devotional services in a Methodist preachers' meeting. In lieu of a Scripture lesson, he read John Wesley's description of a Methodist as given in his small book on Christian Perfection. At the close of the meeting, the President of a Methodist Theological Seminary who was present, asked the writer from what book he read the opening lesson. The question indicated that this head of a School of the Prophets was not versed in the central doctrine of his church, though his entrance into its ministry required a course of study including this identical booklet.

Mr. Wesley prepared a list of questions to be answered by every candidate for the Methodist ministry. Among the leading ones are these: "Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you earnestly striving after it?" In the early years of the Methodist movement these questions doubtless were expected to be answered fully and unequivocally according to their literal meaning. But in these modern times it is customary for the Bishop to tone down the queries in an apologetic manner, often intimating to the young candidate that this is an impossible standard of attainment. But is it? This is the problem for our study.

Arising from a sleepless couch at 2 o'clock one morning, we jotted down the following propositions:

1. God is perfect. Perfection in all his attributes is a necessary qualification to the divine Godhead. If he were not a perfect being there might be another higher and superior Personage as the supreme God.

2. All his works are perfect. He pronounced all things which he had created as being "very good." That is, they were perfectly adapted to the end for which they were made. Light, vegetation, sun, moon and stars, animals and man all fall into the category of perfection. A lily is not a perfect rose, nor is a bird a perfect fish, nor is a man a perfect angel or god. But each in its own sphere measures up to the standard of perfection.

3. In the moral realm God could not create an unholy sinful creature and remain a perfect holy God. He could not be the author of sin and continue sinless himself. He could not do wrong and still be right in all his actions. And unless all his actions are right and morally perfect, he is not the God of perfection. So God's standard for himself and all his moral creatures must be that of sinless perfection.

4. God commands all men to live sinless, holy, perfect lives. He cast out of heaven the angels who yielded to disloyalty to the Almighty. "Be ye holy, for I am holy," saith the Lord. "Walk before me and be thou perfect." "Sin not." "Purify yourselves even as he (Christ) is pure." "Be ye perfect even as your Father in heaven is perfect." It is not required that we have a perfect body, or a perfect mind, or a perfect judgment. But it is commanded that we love God with all the powers of the mind and spirit and our fellowmen as ourselves and keep ourselves unspotted from the world and from willfully transgressing any divine law. "Awake to righteousness and sin not." "He that is born of God doth not commit sin." "How shall we that are dead to sin live any longer therein?"

5. Jesus Christ came to earth to destroy the works of the devil. Satan is the originator of sin. "The Son of God was manifested that he might destroy the works of the devil." "He that committeth sin is of the devil, for the devil sinneth from the beginning." This

passage refers to one who practices sin as a habit, not to one who may unwittingly violate a divine command, of which he readily repents. So the work of the devil is to induce people to commit sin and to live sinful lives. And this matter of intentional sinning is the test whether we are the children of God or the children of the devil. 1 John 3:10.

6. Jesus Christ can either save the penitent sinner from all sin or he cannot. If he cannot, then he is not a perfect Savior and does not possess all power and authority over sin. If he can but is unwilling, then he becomes responsible for the sins of the world. He who denies the possibility of our living without sinning by divine help, discredits the power and goodness of Christ. Prior to his incarnated birth, the angel said to Joseph: "Thou shalt call his name Jesus, for he shall save his people from their sins." His very name signifies a Savior. And the Apostle Paul says: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." And John exclaims: "Behold the Lamb of God that taketh away the sin of the world." "For the blood of Jesus Christ his Son cleanseth us from all sin." Praise his name!

But some one inquires. Can a human being be perfect? This brings us directly to our theme—Christian Perfection. Says Wesley: "There is such a thing as perfection; for it is again and again mentioned in Scriptures."

The Bible declares that "Noah was a just man and perfect in his generations." The Lord said unto Abraham: "Walk before me and be thou perfect." Said David: "As for God his way is perfect;—and he maketh my way perfect." There is a likeness in the two ways. He testified of himself, "I will walk within my house with a perfect heart." And he admonished his son Solomon: "Know thou the God of thy father and serve him with a perfect heart and a willing mind." At the dedication of the temple Solomon exhorted the congregation of Israel: "Let your heart therefore be perfect with the Lord our God." It is recorded of king Asa that "his heart was perfect with the Lord all his days." King Hezekiah prayed: "I beseech thee O Lord, remember now how I have walked before thee in truth and with a perfect heart and have done that which is good in thy sight." The Lord declared of Job: "There is none like him in the earth, a perfect and an upright man."

Note that all the above passages are from the Old Testament. A lower standard cannot be permissible in the New Testament kingdom of free grace. You will also perceive that their doctrine is "to be perfect in heart," the seat of the affections. This is where love is enthroned.

Turn now to the New Testament. In the Sermon on the Mount Jesus commands: "Be ye therefore perfect even as your Father in heaven is perfect." Said Jesus to the rich young ruler: "If thou wilt be perfect, go and sell that thou hast and give to the poor and come follow me." Paul said to the Corinthians: "We speak wisdom among them that are perfect," thus implying that some had attained perfection. Later he urges all that they "be perfect." To the church at Philippi he writes: "Let us therefore, as many as be perfect, be thus minded." He represents the object of preaching to be for "the perfecting of the saints,"—"that we may present every man perfect in Christ Jesus"—"that ye may stand perfect and complete in all the will of God." All Scripture is given "that the man of God may be perfect, thoroughly furnished unto all good works." "Now the God of peace—make you perfect in every good work to do his will." Peter prays: "The God

of all grace—make you perfect, stablish, strengthen, settle you." And John draws a comparison between the love of a sanctified Christian and that of the divine Father in the Scripture: "God is love. Herein is our love made perfect,—because as he is so are we in this world. If we love one another, God dwelleth in us and his love is perfected in us." Perfect love is the crowning diadem of the New Covenant.

The difficulty with many arises from a false conception of what constitutes Christian perfection. They fail to note that the word Christian modifies the term perfection. It is not absolute perfection, such as God alone possesses. It is not angelic perfection, such as adorns these holy beings who never sinned. It may not be Adamic perfection, such as the first human pair experienced prior to their fall, as taught by some writers. It is not freedom from ignorance, nor mistakes, nor blunders which may result in evil, nor thoughts of sinful deeds which troop through even pure minds, nor temptations to commit sin, nor the possibility of sinning and falling from grace.

But Christian perfection is such an experience that is attainable by a descendent of fallen Adam, an inward change of nature such as any truly converted person may obtain and live through the power of the Holy Ghost. It follows the work of regeneration. There are two kinds of sin—our voluntary sinful transgressions of divine laws, and inbred sin or inherited depravity. For the former we are personally responsible, but not for the latter. At conversion all the first class of sins are forgiven and regenerating grace begets within us a new creature. It is a complete work of forgiveness and we are perfectly redeemed from all violations of the laws of God. At entire sanctification this new creature is made pure in heart by the Holy Spirit through the blood of the Lamb cleansing away all inbred sin and native depravity. The pentecostal fire consumes all the dross of carnality. The old man of sin, the Adamic nature, is crucified "that the body of sin might be destroyed, that henceforth we should not serve sin." The Apostle asks, "How shall we that are dead to sin, live any longer therein?"

The two works of grace are distinct in nature. The one is forgiveness, the other is cleansing and purifying. When all foreign elements have been extracted from a cup of water it is rendered perfectly pure. When all the elements of carnality and sin have been cleansed from the human heart it is then perfectly pure in the sight of God. It is not yet mature, for purity must be distinguished from maturity. A perfect apple blossom is not a perfect apple. When the heart has been made pure and free from carnality, then it grows in grace and develops the fruit of the Spirit through life and eternity. Vegetation grows faster after the weeds have all been destroyed. As a cup of water taken from the briny deep is as pure as the remaining boundless ocean, so the sanctified heart is "pure even as Christ is pure." 1 John 3:3.

Webster defines the word perfect as completed, finished, having all that is requisite to its nature and kind. This is the meaning attached to the term perfect in the above scriptural quotations. Both the Old and New Testaments contain several words in the original Hebrew and Greek which are translated by the word perfect. But the fundamental meaning of all is that of being complete, finished, consummated, terminated, restored, upright, undefiled, without spot or blemish, exactness, made perfect in charac-

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THE HERALD PULPIT

NEEDED---A REVIVAL.

Commissioner S. L. Brengle.

Will thou not revive us again: that thy people may rejoice in thee? Psalms 85:6.



THE world needs peace, readjustment, disarmament of Armies and Navies, just treaties, stable governments, unfettered trade, but above all it needs a revival of the reverent fear and love of God, the consciousness of things eternal, the sense of heaven and hell, not nebulous and far away, but near about us. It needs a Christian conscience which makes men sensitive to sin. It needs a revival of pure and undefiled religion.

The embittered state of the world calls loudly for a revival of heavenly religion. The world abounds in bitterness—bitter poverty and trouble, bitter sorrows, bitter wrath, bitter hatred, bitter rivalries, bitter words, bitter memories and embittered spirits, and nothing can heal these bitter waters but the sacrificial love of Jesus. That can. It needs no proof that it can, for it has been proved again and again through the ages. For this embittered state of the world, we need a revival.

The selfish spirit of the world calls for a revival—the profiteering of greedy capitalists and the strikes of laborers, regardless of the welfare of consumers,—the aged, the infirm and the little children—call down the wrath of God upon our generation for the sin of covetousness, and to change this condition of society and avert the righteous and certain wrath of God, we need a revival that will fill the hearts of men with reverent consideration for their fellows, with brotherly love for all men, and joy in service and sacrifice for one another.

The pleasure-loving spirit of the age calls for a revival. Never at any period of the world's history could it be more truly said than now that men are "lovers of pleasure more than lovers of God." Men who can afford automobiles jump into them on Sunday with their families and away they go, not to be seen in the house of God from month to month. During the week the Moving Picture shows draw the crowds, while parks and playgrounds are filled with gamblers and merry-makers, the result is a whole generation of men and women who are losing not only the Christ, but the very forms of worship.

This calls for a revival that will make men see and feel "the powers of the world to come," and satisfy their thirst from the rivers of God's pleasure. All these conditions react most powerfully and dangerously upon the children and young people. When they find their elders embittered and full of hate, the very springs of their youthful natures are poisoned. When they find their fathers and mothers consumed by covetousness and guided by selfishness, they bow down to gods of gold, and worship at the shrine of Mammon; they measure a man's worth by the salary he gets rather than the good he does, the size of the house in which he lives, and the quality and cut of the clothes he wears rather than the spiritual beauty and uprightness of his character.

When they find their elders devoted to worldly pleasure they run eagerly in their footsteps, and when they are taken from the house of God on God's Day, they grow up without the spirit of worship, without the fear or love of God to restrain or constrain

them; they have no reverence, they have no knowledge of the Bible, of its promises or warnings or precepts; they have no knowledge of the great hymns of comfort and guidance; they are prayerless, God is not in their thoughts. Christ Jesus is nought to them, and they have not so much as heard that there is a Holy Spirit. They have no Christian conscience, no sensitiveness to sin, no holy memories, no religious background, no comforting hope, no restraining fear. Heaven is to them a hazy dream and hell an exploded myth. These dangers to the children and young people call aloud for a revival.

The piteous and overflowing sorrows of the age call for a revival. Never have there been so many broken hearts, so many weeping eyes, so many darkened homes, so many empty chairs, so many new made graves, and for all this heartache and sorrow there is and can be but one comfort, the comfort that the Heavenly Father gives to those who give their penitent hearts to him with faith in Christ Jesus, the comfort that comes down from that better world where there are no tears, no empty chairs, no broken hearts and no graveyards.

"Come ye disconsolate where're ye languish!
Come to the Mercy Seat, fervently kneel:
Here bring your wounded hearts,

Here tell your anguish;
Earth has no sorrow that Heaven cannot
heal."

To proclaim these comforts, remove these sorrows, to bind up these broken hearts, we need a revival.

Many evils afflict society. Some of them can be dealt with by law, some can be destroyed by wise legislation and police activities, or greatly modified. The Louisiana Lottery that once cursed America has been destroyed. The mails can no longer be used to carry obscene literature. The saloon and gambling are outlawed. The Government is attacking prostitution with a nation-wide educational propaganda such as the world never conceived of before the World War.

The greed of men can in some measure be controlled by law, and a more equitable distribution of wealth can be aided by legislation.

But the bitter fountain from which flows all evils that afflict men springs out of the evil, sinful hearts of men. No police activities however vigilant and faithful can purify evil hearts. Only the blood of the Crucified One can make clean the thoughts and imaginations and desires of the deep, sinful heart of man. Only the baptism of Fire and the Holy Spirit can purify the nature and fill the heart with love to God and man, and for this we need a revival. And, if we need a revival, thank God, we can have a revival.

A prominent Methodist preacher, who from the first year of his ministry had each year glorious revivals, was transferred to a great Church in New York City. His fellow ministers predicted failure for him there. They said: "Now there will be an end of the sort of things you have been expecting and seeing all these years," and one backslidden preacher who had left the pulpit and gone to writing novels, said: "New York is the graveyard of ministers." But this Methodist preacher replied, "God is the same in New York as in every other city of the world. I don't know what will happen, but something is going to happen. It will be a victory for

God or the Devil. All the community will know whether it goes well or ill with us, but before there shall be a failure of God's work in the Church, there shall be a funeral in the parsonage, for I simply cannot live to witness a defeat of the armies of the living God. Before God, I won't—I will die in the streets before there shall be a failure in that great work in New York City."

Well, there was no funeral in the parsonage, nor defeat in the Church. He added: "As the result of a two-years' pastorate in that city, which is the 'graveyard of ministers', God gave us over and above all removals and deaths over one thousand additions to the church."

WHAT WAS HIS SECRET?

First. He visited from house to house. He says: "If the people would not come to church and if they would not heed my message from the pulpit, I meant to toil in the streets of the city until there was no more strength in me. I went into it with the determination to win or die. Morning, noon and night I was at it. My prayer and efforts went together, and I walked the streets of New York every afternoon, until it seemed to me that if all the stairs I had climbed had been put on top of one another I would have been a long way towards the moon. I did not sleep much at night. When I reflected upon the matter I recalled the fact that most of the men who have moved the world for God were not good sleepers. Jesus was one of that number. The night knew him well, the mountain fastnesses and the sobbing sea, and the sweat of his brow was stained by the travail of his soul. Why should it be a thing incredible that love of souls should consume God's ministers?"

He gave himself up to secret prayer. He says: "It is a great day in any man's life when he learns how to pray. I had been nine years in the ministry before I understood that secret. To learn it I had to pass through agonies, but the returns were greater than the cost. I learned that prayer is first of all communion and adoration, and I came to God not to tell him what I wanted, but to find out his will and plans concerning me. O, it was a great hour for me, and I have never lost the joy. I can think of nothing so blessed as to pray and feel that the heavens are bending low and that, however careless men may be, there is quenchless interest in heaven in our behalf. The purpose in prayer is that we may change eyes with God, to lay our plans at his feet and take better ones from him. There are many who do not pray long enough."

Second. He read his Bible first to get his own soul blessed, and then to get messages for others and wisdom to win men. For a month before special revival work began he did all his reading with the one purpose in view—to kindle a flame of revival in his own heart. He read the Bible and the biographies of men who were soul winners until his faith was firm, his heart tender, his soul on fire with love and zeal for the glory of God and the salvation of men, and as a result of this faithful work and careful, prayerful preparation, great revivals followed.

Revivals not only result in the salvation of sinners; they bring home backsliders; they stir up careless and lukewarm Christians; they fill the saints with joy; they set up standards for the young people; they make everybody feel the reality and importance of

salvation; they shut the mouths of the unbelievers; they inspire and train workers; they make gifted young men and women feel it to be worth while to give up pleasure and money making to work for God and their fellowmen. They fill earth with the spirit of heaven. They open the hearts of men that God may come in.

Let us labor and pray for a great revival.
"Revive us again, fill each heart with thy love;
May each soul be rekindled with fire from above.

Hallelujah! Thine the Glory,
Hallelujah! Amen!
Hallelujah! Thine the Glory, Revive us again!"

PROGRAM

WORLD CONFERENCE FOR THE PROMOTION OF HOLINESS.

SEPTEMBER 7 TO 17, 1933.

McLaughlin Building, Fitzgerald Auditorium, Chicago Evangelistic Institute. For information, confer with Chairman of Entertainment Committee, 1754 Washington Blvd., Chicago.

THURSDAY, SEPT. 7.

P. M.
7:30—Song and Praise.
8:00—Sermon. Rev. C. W. Butler, Cleveland, Ohio, President National Association for the Promotion of Holiness.

FRIDAY, SEPT. 8.

A. M.
(Rev. Joseph H. Smith will preside. Music will be featured by the hostess institution.)
6:30—Prayer and Intercession. Rev. John Thomas, Chairman of Leaders.

8:30—The Movement for the Promotion of Holiness in its Historic Aspects, by Pres. R. E. Gilmore, Northwest Nazarene College, Nampa, Idaho.
10:30—Song and Praise.
The Possibilities of Prayer. A 10-minute Exhortation by Rev. John Thomas. Sermon—Rev. S. H. Turbeville.

P. M.
1:30—Denominational and Sectional Group Conferences, including the Education Committee of the National Association for the Promotion of Holiness.

3:30—The Movement Among the Nations. An inspirational review of the deeper spiritual movements in Japan, by Bishop Juji Nakada of Tokyo, or an Alternate.

6:00—The Young People's Gospel League.
7:30—Song and Praise.
8:00—Sermon. Rev. Lloyd Nixon, President Eaton Rapids Camp Meeting.

SATURDAY, SEPT. 9.

(Rev. C. W. Butler, President of the National Association for the Promotion of Holiness, will preside. Special songs will be featured by Asbury College School of Music.)

A. M.
6:30—Prayer and Intercession.
8:30—The Word of God Confirmed by Archaeology. A lecture by Dean J. A. Huffman, of Marion College.

10:30—Song and Praise.
The Possibilities of Prayer. A 10-minute Exhortation by Mrs. C. E. Cowman. Sermon.

P. M.
1:30—Denominational and Sectional Group Conferences, to be announced.

3:30—The Movement Among the Nations. An inspirational review of the deeper spiritual movements in India, by Rev. E. A. Seamands.

6:00—The Young People's Gospel League.
7:30—Song and Praise.
8:00—Sermon. President Marston, Greenville College, Illinois.

SUNDAY, SEPT. 10.

(Rev. C. W. Ruth will preside: Special songs will be featured from the Asbury College School of Music.)

A. M.
6:30—Prayer and Intercession.

8:30—Should there be a new note in the Message of Holiness? Rev. Joseph H. Smith.

10:30—Song and Praise.
Sermon. President L. R. Akers, Asbury College.

P. M.
2:30—Thirty Minutes of Witnessing, in charge of Rev. C. W. Butler, President National Association for the Promotion of Holiness.

3:00—Sermon. Rev. John Thomas.
6:00—The Young People's Gospel League.
7:30—Song and Praise.
8:00—Sermon. Rev. H. C. Morrison, Editor Pentecostal Herald.

MONDAY, SEPT. 11.

(Rev. H. C. Morrison will preside. Special songs will be featured from the John Fletcher College School of Music.)

A. M.
6:30—Prayer and Intercession.
8:30—Lecture. Rev. Iva Durham Vennard. The Evangelism that the Age Demands.
10:30—Song and Praise.
Sermon.

P. M.
1:30—Denominational and Sectional Group Conferences, to be announced.

3:30—The Movement Among the Nations. An inspirational review of the deeper spiritual movements in the United States, by Rev. Joseph H. Smith.

6:00—The Young People's Gospel League.
7:30—Song and Praise.
8:00—Sermon. Rev. Joseph Owen, President, John Fletcher College, University Park, Iowa.

TUESDAY, SEPT. 12.

(Rev. Joseph Owen will preside. Special songs will be featured from the John Fletcher College School of Music.)

A. M.
6:30—Prayer and Intercession.
8:30—The Next Revival That is Needed. A lecture by Rev. H. C. Morrison.
10:30—Song and Praise.
Sermon. Rev. G. Arnold Hodgins.

P. M.
1:30—Denominational and Sectional Group Conferences, to be announced.

3:30—The Movement Among the Nations. An inspirational review of the deeper spiritual movements in the British Isles, by Rev. John Thomas.

6:00—Young People's Gospel League.
7:30—Song and Praise.
8:00—Sermon. Rev. Paul S. Rees.

WEDNESDAY, SEPT. 13.

(Rev. Paul S. Rees will preside. Special music by representatives of institutions and churches.)

A. M.
6:30—Prayer and Intercession.
8:30—Rev. H. C. Morrison's Lecture.
10:30—Song and Praise.

Sermon. Rev. P. J. Trafton, President of the Elder's Conference, Reformed Baptist Church of Canada.

P. M.
1:30—Denominational and Sectional Group Conferences, to be announced.

3:30—The Movement Among the Nations. An inspirational review of the deeper spiritual movements in Canada, by Rev. Peter Wiseman, President of Annesley College, Ottawa, Canada.

6:30—Young People's Gospel League.
7:30—Song and Praise.
8:00—Sermon. Rev. William Kirby, Pastor, Friends Church, Huntington Park, California.

THURSDAY, SEPT. 14.

(Rev. William Kirby will preside. Special music by representatives of institutions and churches.)

A. M.
6:30—Prayer and Intercession.

8:30—School of Prophets. Rev. Joseph H. Smith.

10:30—Song and Praise.
Sermon. Rev. Peter Wiseman, Canada.

P. M.
1:30—Denominational and Sectional Group Conferences, to be announced.

3:30—The Movement Among the Nations. An inspirational review of the deeper spiritual movements in China, by Rev. Cecil Troxel, of the National Association work in China.

6:00—Young People's Gospel League.
7:30—Song and Praise.
8:00—Rev. Clarence True Wilson, Washington, D. C.

FRIDAY, SEPT. 15.

(Rev. H. E. Jessup will preside. Special music by representatives of institutions and churches.)

A. M.
6:30—Prayer and Intercession.
8:30—The Ministry of Holiness. A lecture by Commissioner S. L. Brengle of The Salvation Army.
10:30—Song and Praise.

P. M.
1:30—Denominational and Sectional Group Conferences, to be announced.

Sermon. Rev. D. Willia Caffray.
3:30—Problems of promoting holiness in the church that ministers to the non-Christian world. Rev. E. A. Seamands, M. E. District Superintendent, India.

6:00—Young People's Gospel League.
7:30—Song and Praise.
8:00—Sermon. Rev. John F. Owen.

SATURDAY, SEPT. 16.

(Rev. John F. Owen will preside.)

A. M.
6:30—Prayer and Intermission.
8:30—A Lecture by Commissioner S. L. Brengle.
10:30—Song and Praise.
Sermon.

P. M.
1:30—Denominational and Sectional Group Conferences, to be announced.

3:30—Ways to Win. A symposium of ten minute messages by speakers to be appointed.

6:00—Young People's Gospel League.
7:30—Song and Praise.

8:00—Sermon. Rev. Andrew Johnson.

SUNDAY, SEPT. 17.

(Rev. C. W. Butler, President of the National Association for the Promotion of Holiness, will preside.)

A. M.
6:30—Prayer and Intercession.
8:30—Lecture by Commissioner S. L. Brengle.

10:30—Song and Praise.
Sermon. Commissioner W. A. McIntyre.

P. M.
2:30—Thirty Minutes of Witnessing in charge of Rev. C. W. Butler.

Sermon.
6:00—Young People's Gospel League.
7:30—Song and Praise.
Sermon. Rev. John Paul, Chairman, Program Committee.

NOTE:—Deliberations of a business character will receive attention before the forenoon and evening preaching hour.

A host of talented men and women who will be present are not mentioned in the program, but most of these will be heard in the Convention.

Leaders of music in the institutions represented, including the Institute entertaining the Conference, will direct the singing. Visiting song evangelists are invited to report and share in this.

Now is the time for every lover of gospel truth to help broadcast the message THE PENTECOSTAL HERALD carries. We send it from now until January, 1934, for only 25c.

CHRISTIAN PERFECTION. (Continued from page 3)

ter. The Biblical teaching is that the regenerated disciple of Christ is to leave the principles of the early Christian life and "go on unto perfection." He is to press forward in the race till he reaches the goal of heart purity. And this after-conversion experience of holiness or whole-ness is not restricted to the end of the journey of life, as held by some denominations. Natural death has no purifying efficacy over the sins of the soul. It is obtained by an act of faith in the promises of Jesus Christ through the power of the Holy Ghost. We do not grow *into* the experience of a perfect heart. But the converted Christian is commanded—in the aorist, not the future tense—to immediately "complete, finish, consummate and terminate" his part in the attainment of Christian perfection. And God in the twinkling of an eye will send the refining pentecostal fire to perfect the work of holiness. May we all pray—O for

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

"O that I now the rest might know,
Believe and enter in;
Now, Savior, now the power bestow,
And let me cease from sin."

BUD ROBINSON'S LETTER.

Beloved Saints, Greetings from the Western Front.

IN my last chat I left you at the closing of the District Assembly, where we had some mighty fine preaching. Dr. Chapman was at his best and you know his best is at the top of great preaching. Brother A. F. Balsmeier from Kansas District brought us one great message. Then we had Brother Lunn, our general manager, to represent the Headquarters. He sold a number of fine books and he and I together rolled up a fine subscription list for *The Herald of Holiness*.

Can you imagine 59 preachers lined up at the Newport docks, chartering a large boat and going deep sea fishing? It was one great day! And think of 59 preachers in one crowd and not one of them using tobacco in any form, no beer, no cussing, no smutty tales; not a dirty word was heard during the day. But when one of the boys would land a big fish a dozen of us would shout, "Praise the Lord," and "Glory to God." Brother Frank Stephens would shout, "Stay with him!", while others would be trying to help him, and the boatman would bring his pole with a hook on the end and put it down in the water under the big fish and give him a yank and hook under his gills and then pull him into the boat, while we all rejoiced together.

There is nothing so restful and delightful to a band of holiness preachers as to get out on the old ocean and fish for big Yellow Tails and Barracuda. They are the game fish of the sea, but they are not in the class with the big Black Sea Bass that they catch out here weighing several hundred pounds. They also fish for the great Sword fish, which are among the big fighters of the ocean, and it takes six or eight hours to land one of them. We preachers did fine to get Barracudas three feet long, and a Yellow Tail that weighed from 8 to 20 pounds. They are plenty big for us preachers to handle. But think of this—I never caught a single one, but still I had mighty good luck, as Brother Balsmeier caught two and gave me one that lasted for three days.

At the close of the trip, as my family had gone to Long Beach for a few days rest,

Brother J. E. Williams, our fine pastor at Long Beach, drove us to Long Beach where we had four days rest on the beach. We were down several miles from the rush of the city, and had a lovely home donated to us to have a few days rest. It was a great pleasure and rest to get out on the banks of the ocean and have the blue breakers roll up and break on the sand-bars. My, my, but they whoop, and scream and yell like wild animals, but when they roll over on the white sand they are harmless and beautiful.

Well, there is no one but God can make an ocean and put it to work raising fish and whales, and man was not consulted when God pulled off these great oceans and mountains. These are some of the great things that God did all by himself. When it comes to making oceans and stocking it up with great sea monsters, man must stand back and look and let God work.

When it comes to making a man, none but God could even think of such a being. Some have said the crowning work of God was to make man, and when man sinned none but God could devise a way he could be pardoned and brought back in fellowship with himself, and become a fellow-worker with God in helping to save a lost world. While the sinner is helping the devil to damn the world, Christians are helping the Lord to save the world.

Here is a wonderful thought! I have seen a sinner one day as far from God as a man could be; before midnight he was saved and out the next day doing his best to lead some other sinner to Christ. I remember a young lady in the great Wichita camp meeting who was very wild and worldly, who was saved about the fourth day of the camp and before it closed she had led all of the other young ladies to Christ the last six days of the camp. She brought them to the altar, prayed them through and shouted when they struck rock bottom. She did not turn over a new leaf, but turned a sinner over to Christ and got a new heart. She went to the bottom, came up cleaned up, looking up and expecting to go up and doing her best to carry every one with her. That is what the new birth does for a sinner—makes him a new creature in Christ Jesus. Glory to God, there is no end to this thing!

In love,

UNCLE BUD.

UNBELIEF and DISOBEDIENCE

E. O. RICE.



THERE is such a thing as unbelief in the world. All men have not faith. It is fatal not to believe God. "Then came the disciples to Jesus apart and said, 'Why could not we cast him out?'"

and "Jesus said unto them because of your unbelief." If we do not believe even in a person, let alone in God, it will not be long until that fellowship is soon broken and a separation takes place. "He that comes to God must believe that he is and that he is a rewarder of those that diligently seek him." Unbelief is sin.

We find in God's Word a clear case of disobedience, 1 Kings 13:26: "And when the prophet that brought him back from the way heard thereof, he said, 'It is the man of God, who was disobedient unto the Word of the Lord. Therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him according to the word of the Lord, which he spake unto him.'" It is a terrible sin to disobey God. Disobedience was the first sin and unbelief a close second. "Amend your ways and your doings and obey the voice of Jehovah, your God," Jer. 26:13. We have many self-appointed commissions and agencies today trying to get Christianity divided

against itself. The truth is well able to take care for itself. Some think and say that Christ is on trial. Not so. Humanity is being weighed in the balance; we are the ones that are on trial. 2 Cor. 13:8. "For we can do nothing against the truth."

The Christian life can be proved successfully by showing that it has been lived. The Bible records lives of those that have lived and died triumphantly. Many people today could point to some that have lived or are now living a real Christian life. Spiritual things are spiritually discerned and only those who are Christians have a part in Christ's kingdom. Heirs only share in an estate. "If any man have not the spirit of Christ, he is none of his."

I have today been reading a book of findings compiled by a self-appointed commission and it reminds me of the other man recorded who persuaded the man of God to sin. 1 Kings 13:18: "He said unto him, 'I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water.' But he lied unto him."

The most dangerous sign of our modern day is the boldness of the enemies of the church and the indifference of our church leaders to a worldly intrusion and falling for carnal minded overtures. Sad the day when commercial leaders and the unsanctified priests have one and the same thing in common. Trouble comes apace when truth falls in the street and when men of the world put their hand out to steady the ark. It was fatal in Old Testament times when one reached out his hand to steady the ark. In Rev. 20:10, we read, "And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are and shall be tormented day and night for ever and ever. It is a fearful thing to fall into the hands of the living God."

In Daniel's time disaster was upon them just as soon as Belshazzar commanded to bring the golden and silver vessels taken out of the temple which was in Jerusalem. "Then they brought the golden vessels which were taken out of the temple which was at Jerusalem; and the king, and his princes, his wives and his concubines, drank in them. In the same hour came forth fingers of a man's hand and wrote over against the candle-stick upon the plaister of the wall, 'God hath numbered thy kingdom and finished it. Thou art weighed in the balance and found wanting. Thy kingdom is divided and given to the Medes and Persians.'"

"The effectual, fervent prayer of a righteous man availeth much." May God raise up a multitude of such that will be God-appointed to pray and intercede for our people in order that we may have a great revival, and that the church will be spiritual enough not to come into bondage to its enemies.

"Up the Hills"

IRENE WILLIAMS.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."—Psalm 121:1-2.

It is easy for us to keep our eyes on the earth, lost in the material things around us. The student in college is constantly besieged by many demands. Studies, athletics, a multitude of varied activities, insist that they be given attention. Church duties, perhaps considered important at the beginning of his college life, soon lose their power to hold his attention or interest. After all, the "other fellows" have dropped all that "bunk." His eyes, once on the hills, come down to the level of earth; he knows no more the "help" that "cometh from the Lord." Absorbed, engrossed in the things of earth, he listens to the voices of teachers who have become blind to the vision of the hills. He lifts not his

eyes. Believing in the sufficiency of the material, he seeks not the divine. Faith gives place to doubt, doubt to confirmed skepticism. For faith only remains as long as we lift up our eyes unto the Source of faith.

Nor is the college student alone in his earth-bound way. Around us everywhere we see blinded eyes, deafened ears, and deadened hearts. As a people we have taken our eyes from the glory of the hills. And we have grown weak. Our soul-strength has departed. Today we stand face to face with a depression that reaches not only the material but the spiritual forces as well. We have relied on party organization, on wealth, on human leadership, to bring relief. These have failed. Our eyes, blinded by materialism, our ears, deafened by the voice of disbelief, our hearts, deadened by the love of earth, are unable to catch the message, the help, from the Hills of God. We have lost the consciousness of the majesty of the Creator of heaven and earth. In our thinking God has been only a minor and powerless figure; we have been strong, able to direct our own affairs. We had no need of God. Earth had become our home—the soul recognized no other. Now we see that our human sufficiency has failed. We have no strength able to battle and conquer the present day forces of evil, sorrow, and misfortune. We stand unarmed. To whom shall we go? Again we shall have to turn to the Book our mothers read; we shall have to open our ears and hearts to the "still, small voice" that speaks not in the din of materialism; we shall have to lift, again, our eyes to the hills of faith and find there our help.

A farmer once captured a young eagle and took it away from its high mountain home to his farmyard. There the eagle was raised with the chickens, the ducks, the turkeys. He saw the corn, the wheat, the bugs of earth. He forgot he was an eagle. He forgot his mountain home. His eyes stayed on the earth level. One day the farmer sold his home, land, and property. No one wanted to buy the eagle. After the sale was over, the farmer took the eagle out to a high post resolved to send him back to the hills. When the farmer shoved the eagle off of his high perch, instead of flying he fell heavily to earth. He had not lifted his eyes to his mountain home nor spread his wings to fly. The man was perplexed; then a happy thought came to him. Ascending a ladder he climbed to the roof of the house carrying the eagle with him. Far in the distance rose the hills, the early home of the eagle. Holding the eagle in his arms, the man turned its eyes towards the heights. Then the eagle aroused, opened his eyes to the glory of the hills, spread his wings, and sailed straight home. He had caught the vision that eliminated earth. He had lifted his eyes "unto the hills." Even so we in our earth-bound way may be freed; we too may lift up our eyes "unto the hills," and the wings of our soul will take us back to the unfailing Help.

Authority

REV. L. W. MUNHALL.

Authority is an attribute of sovereignty, and demands submission. Where is the seat of authority with us, as Methodists? The believing Jew recognized the Old Testament as authority, the rule of his belief and life. The Lord recognized its authority and submitted himself and his claims to what the Old Testament said, "It is written" was with him, the end of controversy. "Moses and the prophets," "The Psalms," "The Scriptures," the established Jewish canon, the Old Testament in its solidarity, was authority. The teachings of Jesus, the promise of the Holy Spirit to guide the apostles into the full truth, in short, the New Testament Scriptures were added to the Old, and became co-ordinate authority. The whole Bible, the one supreme code of authority, an authoritative Book, absolute in its right of sovereignty

over the reason, conscience, will, heart and conduct of men. The Discipline of our church puts it in these words: "Which we are taught of God to observe, even in his written Word, which is the only rule and the sufficient rule, both of our faith and practice."

It is an authoritative Book by the authority of Jesus Christ himself. It is upon the authority of Jesus Christ, the authority of the Book, which an authoritative Christ rests. It is an authoritative Book because of an authoritative Christ, who is the sum and substance of it all. The authority of Moses, David, Isaiah, Peter, Paul, John, is there, but more than all, the authority of Christ covering all. By the authority of the Old Testament Christ's claims were supported. Supreme over all human councils or creeds, or systems of men, stands the authority of the sacred Scriptures, Christ and his Apostles.

The higher criticism denies, denounces, de-thrones and destroys all of this authority of the Old Testament, the authority of the New Testament, the authority of Christ, the authority of his Apostles. It spews the whole biblical authority out of its mouth. It knows no other authority than itself. It sits in the temple of God, showing itself that it is God. It refuses to submit to the Word of God. It has proved the Bible, Jesus, the Prophets and Apostles full of error. Its power rests on its method of study, its historical and literary canons, its exclusion of God. It is the weapon of Satan. The new Course of Study is full of this faith, wrecking, soul-destroying teaching, and if perpetuated, Methodism will be revolutionized and wrecked.

The Bible and Science

W. M. YOUNG, Sc.D.

DESPOTIC POWER OF GOVERNMENT

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17.

The Bible predicts that an autocratic power shall arise which shall control buying and selling and take away the liberties of the people. G. M. Price says: "The seriousness of the crisis confronting us is recognized by all, or at least by all who are not hiding their heads ostrich-like, in the delusion of an evolutionary optimism; but the character of the crisis is variously interpreted, and various remedies are suggested."

Two kinds of civil and political remedies for the cure of world conditions are offered. One proposes to strengthen the central government of the state or nation, and the other would lead us into a federation of the world, or the federation of all the governments into a World State. Such a scheme looks plausible to the unthinking, but a recent vigorous writer aptly says: "May heaven pity the poor individual atom in every one of these great soul-crushing machines, or the world machine, if he has any conscience at all, and this conscience happens to differ from that of the collective conscience expressed by law. How can men who have studied history look on without protest at the steady growth of this heaven-darkening despotism over the grave of liberty."

It was only yesterday that billions of money and millions of lives were sacrificed to make the "world safe for democracy," and the Czars and Kaisers were put down, but under the guise of Sovietism or Hitlerism or the regime of Mussolini, or some other name, despotisms have arisen in whose armies the Czar and the Kaiser would have appeared but pigmies. Even in the United States we see Congress voting powers to the President unthought of in the history of the United States. The prophet of Patmos saw it all in vision, and the end is not yet.

GOSPEL REVIVALS AND VICTORIES (Continued from page 2)

They've summoned me before them,
But there I may not come,—
My Lord says, "Come up hither,"
My Lord says, "Welcome Home!"
My kingly King, at his white throne,
My presence doth command,
Where glory, glory, dwelleth
In Immanuel's land.

In 1648 Rutherford wrote: "Oh how sweet is it that the company of the first-born should be divided into two great bodies of an army, and some in their country, and some in the way to their country! . . . It were a well-spent journey to creep hands and feet through seven depths and seven hells, to enjoy him up at the well-head. Only let us not weary: the miles to that land are fewer and shorter than when we first believed."

The King there in his beauty,
Without a veil, is seen:
It were a well-spent journey,
Though seven deaths lay between
The Lamb, with his fair army,
Doth on Mount Zion stand,
And glory, glory dwelleth
In Immanuel's land.

Let me close with these simple, yet touching lines:

"Some morning I shall rise from sleep,
When all the house is still and dark.
I shall steal down and find my ship
By the dim quay-side, and embark.
To no strange country shall I come,
But to mine own delightful land,
With Love to bid me welcome home
And Love to lead me by the hand.
We shall not hear the ticking clock,
Nor the swift rustle of Time's wings,
Nor dread the sharp dividing stroke,
Being come now to immortal things.
With all these wonders to admire
And the heart's hunger satisfied,
Given at the last the heart's desire,
We shall forget we ever died."

(Katharine Tynan.)

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(Continued from page 1)

The bitter feeling continues and increases between France and Italy. Both nations are armed to the teeth, glaring and growling at each other. Just now while they talk peace they think and prepare for war. War between these two powerful nations is not at all impossible. It is to be hoped that it will not occur, but the powder barrel is handy and the spark is by no means impossible. Mussolini is belted, boastful, and threatening. France and Italy have gone through the centuries without a Bible, without a saving Gospel. They have been burdened with religion, but they have learned little of spiritual life. They have had their great cathedrals and temples with plaster of Paris images, but have known little of the living Christ and his power to bring in a new life and cast out the old.

Volumes could be written about the jealousy among the various nations of the earth and the very strong likelihood that if any two nations went to war, almost the whole of Europe would probably be drawn into a slaughter unparalleled in the history of modern civilization. There is one hopeful future of the situation and that is that modern war is so destructive, and so expensive, and entails such a burden of taxes upon those who are not slain in battle that, however selfish and angry men may become, they hesitate to assume the responsibility of firing the first shot which turns the earth into a field of slaughter.

The discouraging feature of this situation is the fact that the world is exceeding sinful. The old faith and reverence represented by the great picture, "The Angelus," has largely passed away. A faith somewhat mingled with superstition, that carries with it a deep reverence for God and a holy fear, with its restraining influence of things pertaining to the life to come, is far better than no faith, no reverence, and no godly fear with reference to the future. A world at war with God cannot have peace with itself.

(Continued)

I Desire An Address

I very much desire the address of Mr. F. M. Iler, who originally lived at 907 N. Ave., 63, Los Angeles, Cal. I think this brother has moved to San Diego, Cal. I shall be grateful for any one to send me his address.

H. C. MORRISON.

Conservative in Legislation

Aggressive in Evangelism.



WE are hearing considerable talk about what should be done at the next General Conference of the M. E. Church, South, which is to meet in Jackson, Miss., the first of next May, some nine months away.

First of all, it is well known, and should not be forgotten, that this quadrennial meeting of the church is a very expensive gathering; every day of the session of this body means expenses of more than \$1,000. In view of present financial conditions in the country, and shortage of money to carry forward the important enterprises of the church, the time of the session of the conference ought to be as short as possible, in order to give proper attention to needed adjustments and legislation.

At a time like this we can but believe that this body should be conservative in legislation. People are a bit nervous and are inclined to hunt for somebody to bear the blame for present conditions in the church. Many of the larger churches have overbuilt and are

THE TWENTY-FIVE CENT OFFER.

The offer to send *The Herald* from now until January 1, for 25 cents, is the most liberal offer ever made by this paper, and has met with remarkable response. There are, however, some thousands of people who have taken *The Herald* for years who, as yet, made no response. We do not undertake to dictate, nor would we annoy our friends, but it is not worth while to divide a good piece of bread with one's neighbors?

Finding a fountain in the desert at which one may drink, why not call the thirsty to drink with you? In fact, one might fill a vessel with water and take it to the thirsty, give them a drink and tell them where the fountain may be found.

There is a host of pastors who read *The Herald*, and claim to receive help from it. Why not mention this 25-cent offer at the prayer meeting and send in a list? One of our evangelists sent us a list of 100 subscribers, with \$25.00 cash for same. If those who believe in and love the doctrine of full salvation, and would like to see it promoted will, for the next twenty days give a little time and help to this proposition, it will mean *The Herald* going into thousands of homes who are now without any religious paper at all, or any sort of literature that has an evangelistic message or spiritual help.

We are living in perilous times; modernistic skepticism on one hand and dangerous brands of fanaticism on the other hand. Why not give the people the weekly visit of a paper that will instruct and hold them to the Word of God, and establish them in a saving faith in the Lord Jesus Christ? Get a few samples and help us spread evangelical religious literature.

Faithfully your brother,
H. C. MORRISON.

burdened with debt. The collections of the regular budgets are falling far behind. There is much embarrassment in meeting the urgent demands of the mission field. There is a class of brethren who are likely to feel like the whole matter can be met, and all the problems solved by some sort of radical legislation which, in the end, might create new, instead of solving, present problems.

I could but wish the coming General Conference would possess a spirit of good humor, in brotherliness, in prayer, in drawing nearer to God, and seeking a divine blessing, in fact, a baptism with the Holy Spirit, which would make the body conservative in legislation and aggressive in evangelism; a turning of the mind and thought of the church to the great work of winning lost souls to Christ, and seeking to perfect her membership in love.

It may be that the curtailment of expenses is possible in the uniting of some of the smaller conferences, in the enlargement of presid-

ing elders' districts, and thus reducing much expense. It is likely that some agencies could be merged with a reduction of expenses at Nashville. These matters should be investigated in the spirit of prayer, and everything done that can be done, for the promotion of wide economy and the development of the spiritual life of the present membership, and a zealous evangelism for the salvation of lost multitudes everywhere.

In our travels we find brethren who are eager to practically discontinue the presiding eldership and limit the term of the bishops. Some of the brethren would recommend and contend for some very radical legislation which, we believe, would be dangerous and have a decided tendency to break up Methodist connectionalism. If the presiding eldership should be eliminated and the bishops elected for only a short term of years, the whole drift would be toward congregational Methodism, and the connectional chain and spirit would soon disappear. Certain pastors would settle down for life, or at least, a long term of years in the larger and more important charges, and each charge would become a law unto itself, both with reference to teaching and government.

I can but believe it would be wise for the various conferences to elect and send to the General Conference in Jackson next May, the class of representatives whose spirit and purpose would be *conservative in legislation and aggressive in evangelism*.

We Extend the Glad Hand to Our New Subscribers

We hail with pleasure many thousands of people into whose homes *THE HERALD* has been going. We trust it will be a message of encouragement, help and spiritual uplift.

This paper stands for the inspiration of the Holy Scriptures, for the Deity and saving power of our Lord Jesus Christ, for the presence and gracious work of the Holy Spirit.

This paper stands for the sacredness of the Sabbath, the purity of the home, for high thinking and clean living among young people; for the chastity of womanhood and the integrity of manhood.

This paper is opposed to the liquor traffic, in any and every form. It is an evil for which there is no apology or justification. It destroys the home, it blights manhood, it clothes women and children in rags, it reduces human beings to most degraded and pitiful conditions possible in human life. It blights the soul for the world to come.

This paper stands for the broadest and most charitable spirit among Protestant churches, for co-operation and fellowship among all people who believe in and worship the Lord Jesus Christ.

This paper is opposed to modern liberalism, which destroys faith in the Bible, reverence for God and saving trust in Jesus Christ for salvation.

This paper stands for revivalism. We believe and insist that the great work of the ministry and church is to bring the lost to Jesus, and we believe that at a set time the membership of the church, should as far as possible, separate itself from the ordinary avocations and gather for prayer, songs of Zion, the preaching of the Gospel, and that the Lord's people should go out in visitation, exhortation to the lost to come to the sanctuary and seek the Lord.

This paper stands for the rebirth of the individual which can only be wrought by the Holy Spirit. It teaches that the Lord Jesus Christ is able to save to the uttermost, and that for every child of God there is a baptism with the Holy Spirit cleansing from all sin and abiding to keep, to guide and to empower the child of God for witnessing and service.

It is our humble prayer and earnest desire to bring spiritual help into every home into which this paper enters. H. C. MORRISON.

The Campaign Goes Steadily and Constantly On

What campaign do I refer to? The campaign to so Romanize the people of these United States that ignorant Protestants will run over each other to elect a Roman Catholic president. If you don't know this campaign is on you are blind to signs and deaf to sounds. Frequently Arthur Brisbane tells us more in a few paragraphs, if we have ears to hear, than you will get out of the reading of a book. Take, for instance, the following:

John D. Rockefeller, Jr., built the hall. Cardinal Hayes, chief of the Catholic hierarchy in New York, occupied a seat of honor. Protestant and Jewish clergymen spoke. The gathering of different faiths was brought about by a decree of Pope Pius XI, declaring this a holy year.

Former Gov. Alfred E. Smith asked the nation to implore special divine guidance for President Roosevelt, and to pray for "an uprooting of bigotry and oppression." The Rev. S. Parkes Cadman interpreted the gathering as American recognition of President Roosevelt's call for a better national life, as well as of the exhortation of the pope.

President Roosevelt was represented by Postmaster General Farley. Former Gov. Smith in his address predicted: "The position of the pope in respect to universal peace must eventually be assumed by all nations and by all peoples as the fundamental principles of right thinking."

There are frequent indications that Catholics and Jews are in a way united against evangelical Protestantism in this country. Alfred E. Smith is constantly crying out against *bigotry*. Is he opposing the bigotry of Roman Catholicism which claims to be the *one and only* church in the world, which must have its own separate schools, which objects to the reading of the Bible in schools where Catholic children attend? Has he forgotten that the Pope refused to see Ex-President Teddy Roosevelt when he was visiting in Rome, because he called to see his fellow countrymen at a Methodist Mission in that city? There are no two words in our language that so fully describe the history, character and spirit of Roman Catholicism as the two words *bigotry* and *oppression*. At this moment Spain and Mexico are in open rebellion against the bigotry and oppression of Romanism.

H. C. MORRISON.

Most Encouraging

We greatly appreciate the fine list of subscribers coming to THE HERALD office from our very liberal offer of 25 cents for the paper until January 1. This morning we received a letter from the far-away northwest with a fine list of names, a paragraph of which we give our readers:

"Dr. H. C. Morrison,
"Pentecostal Herald,
"Louisville, Kentucky.

"Dear Brother Morrison:

"It is with great pleasure that I am able to forward these subscriptions to THE HERALD for the remainder of the year, on the twenty-five cent basis. I feel that one of the finest ways for me to help in spreading scriptural Holiness is in placing this great paper in the homes about us.

"Two men who are prominent in the Holiness Movement, one especially who I believe you would know, have unhesitatingly told me within the last few days that in their estimation THE PENTECOSTAL HERALD is the greatest holiness paper in America, or in the world, for that matter."

Not a day passes without letters from all parts of the nation expressing appreciation of the message which THE HERALD carries to the people. There are numbers of full salvation preachers who take THE HERALD but do not take time to plant them among their people. We could but wish that within the next few weeks men who believe in, and love the Bible truths, moral and Christian principles for which this paper stands, would give the people an opportunity to have the paper go

to their homes until January 1, for the very small sum of 25 cents.

We are living in perilous times. All sorts of false and dangerous teachings are being promulgated. The Protestants of this nation need a tremendous awakening, a reconsecration to God, and a gracious outpouring of the Holy Spirit. Let no one be idle; let every one who is a disciple of our Lord get busy.

H. C. MORRISON.

A TIMELY ARTICLE.

MRS. H. C. MORRISON.



THE Associated Press has a most opportune article by Editor R. S. Rives, of the *Green River Republican*, of Morgantown, Ky., which portrays what may be expected should the people of our nation vote to legalize the sale of intoxicants. Those of us who remember something of the old days when saloons were on almost every corner, know that Mr. Rives does not overdraw the picture, and gives us something to ponder while this momentous issue is before the American people. It is the purpose of the wet advocates to deceive the present generation by making them believe that things are worse now than when we had saloons, but that is their job, and we should counteract their propaganda by giving the people the real facts in the case. Read what Editor Rives has to say:

BARTENDERS' UNION REVIVED.

Prohibition turned Bartenders' Union No. 3, into the Beverage Dispensers' Union, but the organization now is returning to its old name, Fred Kohn, financial secretary, disclosed yesterday.

"We never could get used to that new name," he declared. "Not us old timers, anyway."

In the old days there were 7,000 union bartenders in metropolitan New York and now fewer than 700 are paying dues, but Kohn said there already is a rush to get back on the union's beer wagon.

"The union bartender's wage is thirty dollars with meals, thirty-five dollars without," Kohn said, and whispered that speakeasy bartenders, who are not recognized by the union, draw as much as seventy-five dollars a week.

The union prescribes no specific standards for bartenders, but Kohn gave his idea of what the qualifications should be:

"He must be a good entertainer and a good salesman and cleanliness comes first of all. He's got to be a reader of human nature. You learn it behind the stick. Yep, you've got to be a good listener. You got to have tin ears.

"It's easy to learn how to mix drinks. What counts is to learn how to handle the trade and hold it. You've got to read the papers so you can speak on any subject. Fellows come in and ask your opinion; they think you're some criterion. They say, 'Well, Fred, isn't it so?' and you got to know how to answer them."

The Democratic platform adopted at Chicago said the saloon would not return, but the Bartenders' Union of New York does not seem to put much confidence in that declaration. So the Union is recruiting its old members and getting new ones ready for the eventual day when the old-fashioned saloon with brass rails, mahogany furniture with gambling dens and bawdy houses on the second, third and upper floors, where the gang will sing and play "Happy Days Are Here Again."

The Associated Press article undertakes to tell the qualifications of a bartender. He, among other things, must be a good salesman and know how to handle the trade and hold it. He must read the papers and be posted on current events. He must be ready to answer all questions about business and financial matters. We imagine that a business man with money, thinking of investing it in a sound business, would call on the bartender in the saloon on the corner of "Holdup Street and Rogues Alley" to get information as to how to invest his holdings. We can see him as he enters the saloon, with the floor covered with sawdust mixed with puke from the effects of stale beer and rotgut whiskey, with the white-aproned devil standing there behind the counter ready to give him without money and without price the desired information, but of course the polite bartender expects the man to whom he is to impart the desired information to buy a toddy, a high ball, a gin fizz, or a foaming mug of beer, so that they may become better acquainted and have more confidence in each other. While the drinks are being served the rattle of poker chips and the cry, "Come Seven, Come Eleven," and the curses of drunk women, are to be heard on the floors above. While

this seeker of information is taking in the advice imparted to him by this genial member of the Bartender's Union, we would think that he would be using both eyes—one he would keep on the bartender, while the other one would be to find a way of escape before being robbed of his possessions, so that he would not have anything to invest.

While enjoying the drinks and blowing the foam off the mug of beer, the buzzer sounds, the polite bartender goes to the speaking tube, when the drinks are ordered to the upper floors. A dumb waiter or a black slick Negro is used to deliver the order. While the two are enjoying the drinks at the bar they need not be surprised if they should hear the crack of an automatic from some floor above them, when a dead man or woman comes rolling down the steps amid the clatter of feet scampering from the floors above as the jolly makers leave the building over roofs and sheds, making their escape to some place where an alibi can be arranged.

Every one of these hell holes is political headquarters, where mayors, councilmen, legislators, judges, and commonwealth attorneys are nominated and the gang is given orders to get out and elect them. Side and back doors are always convenient, with a constant stream of poorly dressed—sometimes half-naked women—with stringy unkempt hair, enter with a bucket or a pitcher. No questions are asked, as the bartender knows them, as they have been there before. A nickel or a dime is placed on the counter. The container is filled with three-fourths foam and one-fourth beer, and the poor little unkempt woman returns to her cabin where the family and oftentimes little children, partake of the treat, creating an appetite in those children so that when they grow up they will be customers of that or some other hell hole of a similar disreputable character.

We have not overdrawn the picture—we have not overstated the case. Decent people going to the shopping district avoid the streets where these hell holes are located for fear of being insulted by some drunk man that is making use of his inalienable rights to drink when and where he wishes to get drunk, when and where he wishes regardless of the wishes or rights of other people. Irresponsible drunken chauffers running into your car destroying it, maybe killing you or some member of your family. You can prosecute him, but that will not rebuild your car or restore to life the dead he left in his wake. His inalienable rights have been restored to him and he is making use of them, unmindful of the fact that his rights stop where mine begin.

This orgy is to take the place of the Eighteenth Amendment to the Constitution of the United States. They say this will do away with bootleggers, moonshiners, and speakeasies. These things have been in existence ever since a tax was placed on intoxicating liquors, and will continue as long as the traffic exists. The saloon and the bawdy houses thrived together. They went hand in hand. You could buy drinks in both. They were known as places where young men and women were debauched and ruined, until a law-abiding people, a god-loving people, a home-building people struck them down. They went out at the same time. Now it is proposed to bring them back.

This is no time to pussyfoot. This is no time to sleep on your ears. The house is on fire. What are fathers and mothers going to do about it? What are brothers and sisters going to do about it? What are the preachers going to do about it? Do not sit back and ease your conscience on that old stale lie that things could not be worse. You know that is not true. The people that make the statement know that it is not true. Remember that bootleggers, moonshiners, and speakeasies could not live without customers and they could not live thirty days in any State in the Union if public officials would live up to the oath they took when they went into office.

Who are the ones that are making enforcement impossible? Who are the ones that are trying to repeal the Eighteenth Amendment? Who are the ones that are trying to flood the country with beer? Get out your memory book and write down the names of those who are leading this fight against law and order, for the repeal of the Eighteenth Amendment, for flooding the country with beer. The list should begin at the top, with the Chief Executive, and run all the way down the line to constable, including Congressmen and Senators and if you are going to write in your memory book, keep that book and refer to it often, and strike out those who are trying to bring back beer and repeal the Eighteenth Amendment, as you would strike at a deadly adder, or a mad dog. We do not care what the platform contains on moral questions, we refuse to be bound by party platforms on moral questions. The party that fails to take the moral side of all questions will die and ought to die, and the preacher who refuses to come out and take sides on these questions, his name should be written down in your memory book. The preacher that fails to align himself on the moral side of all questions is worth but little to the community. We have but little confidence in the preacher that is frightened into silence by the threat of some non-Christian church-goers who threaten to cut his subscription. The preacher can live without that class, but he cannot live without the other class.

Now is the time to raise the battle cry, not next week, nor next month, but now,—for God, Home, and Country.

OUR BOYS AND GIRLS

HE MADE THE COUPLING.

A remarkable reminiscence, as related by Hay Wire Davis, the Lumber Jack Sky-pilot.

"About four o'clock one afternoon while sitting in the bunk-house of a logging camp at Swan River Logging Co., Santago, Minn., reading my Bible I glanced up as a tall, splendidly built man entered, and as he strolled toward me, I noticed that he was slightly under the influence of liquor. He proved to be a brakeman on one of the logging trains. After roughly demanding to know if I were a preacher, he began to curse and swear, and belittle God, the Bible, and all Christians.

I answered him kindly, with a few words, and resumed reading my Bible. He took a few hasty turns about the room, then standing before me he spat a great quantity of tobacco juice on my open book, which ran down on my waist-coat and shirt.

Friends that know of my former life, of my natural quick temper, and fighting propensities, will have an opportunity of seeing what the power of the Prince of Peace did for me on that trying occasion.

I got up and carefully wiped the spittle from my Bible and shirt, placing my knife underneath the leaf that it might dry out. My calmness and forbearance seemed to further enrage the man; and he walked up, thrusting his big fist against my nose; pushing my head back against the side of the building. I remarked: "Have a good time Jack, while you are at it—it may not last long, and remember, I stand for the lowly Nazarene, the one that died for you and me." He turned and left me with an oath upon his lips.

"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matt. 5:44, 45.

That evening I held a service in the camp, with an attendance of 175 men, and 27 of them held up their hands for prayer.

At one o'clock the next morning, a hasty summons came to me, to get up and come quickly to the office. There had been an accident. A brakeman, while coupling the engine to the logging train, slipped and fell under the car wheels, and his right leg was severed from his body.

As I entered I saw that splendid form of manhood, that had so insulted my God, and abused me, his servant, lying crushed and bleeding; pale with pain and anguish; hopeless and undone.

"As for man, his days are as grass: as a flower of the field, so he flourisheth.

"For the wind passeth over it, and it is gone; and the place thereof shall know it no more."—Psa. 103:15, 16.

As I approached him, he extended his hand to me and humbly asked me to forgive him. I quickly assured him that I would; and that through the grace of God, I had already forgiven him before he asked it. Praying at the time to the Father as Jesus prayed for his persecutors: "Father, forgive them: for they know not what they do." Luke 23:34. He made the reply: "I knew you would, you are a good man."

Anxiously I put the question to him: "How is it with your soul Jack?"

"I am lost," he said unhesitatingly. With my heart lifted to God for guidance, I related to him the story of the thief on the cross. The heart-cry of the poor sin-cursed, suffering thief with only a few moments perhaps between him and the plunge into that blackness of darkness of the unpardoned and lost soul. Hear the unadorned cry from the parched and fevered lips: "Remember me when thou comest into thy kingdom."

Only a sentence. Just a request;

but it meant a recognition of the Christ, and his resurrection; and the resurrection life beyond the tomb. It meant to him life eternal. Life of light and happiness, instead of darkness and despair. Then Christ's answer: "Today thou shalt be with me in Paradise." This shows that it was given for the asking. "Whosoever shall call upon the name of the Lord shall be saved." What a blessed message to a dying soul.

With closed eyes, he repeated the prayer: "God be merciful unto me a sinner." Then a smile spread over his pale face as he said: "I see, I see."

The train that was hastily made up to take him to the hospital sixty miles away, now being ready, he was placed aboard the car, the journey being made with all haste, his brother engineering the train. As I sat by his side, one of his fellow workmen approached and extended to him a flask of whisky with the remark: "Take a little of this Jack, when you feel faint, to brace you up." He waved it aside, with a request for water, saying as he did so: "Boys, that's what brought me to where I am. It was liquor that separated me from my wife and little ones; it was whisky that caused me to curse my God, and abuse his messenger; it was whisky that has brought me to my death tonight. Come here Jack! promise me that you will never touch another drop of liquor!" And each, (being four of them) in turn, as they took the hand of the dying man, and looked upon that death stricken face, said: "I promise you Jack." And they each kept their word. Then he said: "Take Jesus Christ as your personal Savior." After this he sank into a sleep. After a period of silence which seemed like an hour, he suddenly reached for my hand, and grasping it, with face all aglow, said: "I see! I see!—I see! Tell the boys I—made—the—coupling." And with a smile upon his face he passed into glory.

As a missionary to the lumber Jacks, I could relate many more instances of the wonderful saving power of Christ, of many others that were snatched from the very gates of hell, and are now living upright, honorable and successful lives, as men among men. As this incident will no doubt be read by many R. R., and lumber camp boys,—God bless them, I take this opportunity of giving you a last word of advice: "Boys, be sure and make the coupling."

Dear Aunt Bettie: I have written to The Herald before and I promised to answer all letters received. I received two letters and answered them but they returned. Will the person who wrote to me please write again and write your name and address plainer? I have been light housekeeping and going to school at Houston, Ark., but I am at home now. I was fourteen years old the fifth of this month. I hope to see this letter in print. Christine Holman. Etowah, Ark.

Dear Aunt Bettie: Will you let a little West Virginia girl into your happy circle? I am six years old and am in the second grade. I go to Sunday school about every Sunday. I have for my pets two little chickens. I would like to see my letter in print. Mary Chapman.

Dear Aunt Bettie: Hello! Herald family and cousins. I am still happy in God's service and hope to be always found doing his holy will. I always enjoy the letters on page ten, especially from those who have given their hearts to the Lord. Am glad we do not have to always stay in this world of wickedness and sin, but we can look up and get encouragement from the heavenly Father. There is no reward in sowing the idols of pleasure and worldly temptations. I am still teacher in the Sunday school, but only glad that I can do some of

the little things for the kingdom of God. Praise his name! Hope to be out in better service and do more for his cause in the future. Have given him over seven years of my life and am not one bit sorry, or discouraged. I was born July 13, 1910; am five feet, four inches high, weigh 127 pounds. I have blue eyes, medium brown (long) hair, and fair complexion. Will be glad to hear from any of the cousins who care to write. God bless all The Herald friends. Clara E. Sturm. Rt. 2, Elizabeth, Ind.

Dear Aunt Bettie: Here comes a letter from this North Dakota girl again. When I last wrote I was at my home in Corinth, N. D. You will wonder what I'm doing down here in Oklahoma. About three years ago when I last wrote to page ten, requested you all to pray for me to go to Bible School. The Lord opened the way and brought me here to Southwestern Bible School in Enid, Okla. I do praise the Lord for it and he has been helping me in many wonderful ways. I praise him for this opportunity of studying the precious Word and preparing to go out in his harvest field. I have one more year of school before I graduate. I want you, Aunt Bettie, and all the cousins to pray with me that I will get work this vacation so I can pay up the little debt at the Bible School and that the Lord will supply my needs for school this fall. Being so far from home I stay in Oklahoma during vacation, although I would like to be with my folks. Truly the Lord has been blessing me in a wonderful way. I get letters from home telling how the Lord is blessing there, which is very encouraging. I am glad we have a friend like Jesus, a friend we can depend on at all times, one who never fails. I have been saved a little over three years and these three years have been the happiest of my life. I know you cousins who have accepted Jesus as your Savior will agree with me. I want to thank Aunt Bettie for printing my other letters as it was through The Herald that I found a very dear friend who, through the grace of God, was able to explain to me that I must be born again. It was then I accepted Jesus as my Savior and really got saved. The determination of my heart is to go all the way with Jesus. I am a girl of twenty-four years. Dear cousins, I would be glad to hear from any who would care to write to me. Here is a little verse which has been a blessing to me, so I will pass it on to you.

"Go to the deeps of God's promise, And claim whatsoever ye will; The blessing of God will not fail thee, His word he will surely fulfill." May God bless you, dear Aunt Bettie, and all the cousins.

Albertha M. Smalley. Care Geo. Stevens, University Station, Enid, Okla.

Dear Aunt Bettie: I'm still thanking the Lord for his goodness to me. Its been over a year since I started to serve Jesus and I'm not tired of the way. Young people in sin won't have anything to do with a Christ, at least, that's the way they do me. Christ says what we do to the least of his disciples we are doing it to him. I think of that quite often. I want my life to shine for him. When I was saved there were several other young folks saved, but now they are nearly all backslid. That certainly is a shame. It will be wonderful for those who stay true when Christ comes, but how terrible it will be for the sinner. I'm a girl sixteen years old with long, wavy hair and about five feet, three inches tall. I would like to hear from all the cousins. I would enjoy mostly letters from young Christians.

Yours in Christ, Lois Thompson. Rt. 4, Sullivan, Ind.

Dear Aunt Bettie: I am writing you this letter to inform you of the death of my grandpa, W. E. Steely. When at the date of Jan. 22, 1933 his spirit went to the home not made by hands. He belonged to the M. E. Church, and lived a faithful Christian until his death. W. E. Steely was ninety-two years of age, and had for

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many years been a subscriber of The Pentecostal Herald. Being deaf, he found great pleasure in reading his dear paper, and he encouraged other people to read and subscribe for it. As my grandmother, Mrs. W. E. Steely, cannot read and I am going to high school, so I do not have much time for outside reading, we are giving the paper to an invalid lady who enjoys reading it very much. I think this is the best thing we can do. We should be glad to hear from you at any time.

Ruth Steely.
Hazel, Ky.

Dear Aunt Bettie: This is my third letter to The Herald. I look forward each week to the coming of this great paper. I wish it could be in every home. It was my privilege to be at Asbury College Commencement one day this year. How I did enjoy it! Brother Morrison's sermon was splendid. Boys and girls, if you are not Christians, why not let Jesus have control in your life today? "Behold now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2). The life wholly surrendered to Christ is the only life worthwhile. He is everything to me. Enclosed is one of my poems which I would like to dedicate to Mrs. B. M. Wells, whose son recently passed to the "great beyond!"

"Heaven."

"There's a beautiful city called Heaven
That God has prepared for his own,
Where his children all through the ages
Bask in sunshine around his throne;
My loved ones have gone to that city,
My friends, too, are gathering there,
And I soon shall meet them all yonder
In a land so holy and fair.

"They know of no tears in that city,
Up there we shall never grow old;
No parting from loved ones up yonder,
And no sorrow there we are told;
No accidents cause death in heaven,
None there but God's chosen and blest,
And when our life's work here is ended,
We shall go to Heaven to rest."
Your friend in Christ,
Mary Willie Cheser.
Bloomfield, Ky.

Dear Aunt Bettie: This is my first letter to The Herald, but mother has been taking it for ten years. I enjoy reading page ten. I want to be saved. I want my Daddy and sister and two brothers to be saved. I am thirteen years old. I am hoping that my letter will be printed. Let the letters fly to
Virginia Reese.
Lincoln, Ark.

Dear Aunt Bettie: Will you please let a little Kansas girl join your happy band of girls and boys? I like to read page ten. I am eleven years old. My birthday is Feb. 14. Have I a twin? I go to the M. E. Church. Our pastor is Rev. R. F. Lyons. My Sunday school teacher is Miss Opel Berneet. As this is my first letter to The Herald I would like to have some letters from this band.

Loretta Hoyt.
Attica, Kansas.

REQUEST FOR PRAYER.

Mrs. A. L.: "Please pray for me that I may be sanctified and that I may win the victory and peace for which I so earnestly pray."

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Richardsville Ct., Richardsville, A. M. August 5.
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Canmer Ct., Canmer, A. M. Aug. 19.
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Hiseville Ct., Cosby, A. M. August 26.
Glasgow Sta., Glasgow, A. M. Aug. 27.

Smith's Grove Ct., Flat Rock, A. M. September 3.
Horse Cave Ct., Rowletts, A. M. September 10.
Rocky Hill Ct., Old Zion, A. M. September 17.
Bowling Green, Broadway, A. M. September 24.
Adairville, Auburn, Epley, Russellville Ct., and Russellville Sta., adjourned sessions, 2:30 P. M., Sept. 20, at Russellville.
Scottsville Station, Scottsville Circuit, and Chapel Hill adjourned sessions 2:30 P. M., Sept. 23 at Scottsville.
J. W. Weldon, P. E.

The Lord is good unto them that wait for Him. Lamentations 3:25.

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Albany, Cedar Hill, Aug. 15, A. M.
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The eternal God is thy refuge, and underneath are the everlasting arms. Deut. 33:27.

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SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF.

Lesson VII.—August 13, 1933

Subject.—Hannah. 1 Samuel 1:9-11; 1:24-28; 2:1, 2.

Golden Text.—A woman that feareth the LORD, she shall be praised. Prov. 31:30.

Time.—About 1100 B. C.
Place.—Shiloh and Ramah.

Introduction.—No one knows who wrote the two books of Samuel. Samuel may have written a part of them, but could not have completed the work. Several authors have been suggested; but it is all guesswork.

The two books cover a period of Jewish history from the birth of Samuel to the accession of Solomon. But Samuel died long prior to the beginning of Solomon's reign, making it certain that some one other than Samuel must have done much of the writing.

That much may be said of Samuel as a sort of background for our lesson, the subject before us being Hannah. They were both great characters—so closely related that separation is well nigh impossible. Some one has said that when God wishes to make a great man he first makes a great woman to be his mother. History shows that there is truth in that statement. Some noble men have had worthless fathers, but few of them worthless mothers. That may, in some measure, be due to the fact that the impress of a parent's character upon the child during the early years of life will usually determine its future; and in that regard the mother, as a rule, has the advantage of the father.

In order to understand Hannah's grief one must not forget that childlessness was counted a great reproach to a Jewish woman. It is said that every Jewish woman hoped that the expected Messiah would be among her offspring. Rachel's distress may be remembered here as having been of this nature. Leah used this to torture her sister. Peninnah goaded Hannah with this affliction.

If there is anything this side of heaven that is nobler than pure, holy motherhood, I am sure I have never seen it. The distance between a true mother with her darling baby in her arms and the woman who hugs and pets a poodle dog (or any other sort) is too far to calculate. The one reaches Godward; the other, feastward. They are as far apart as the earth and the star Betelgeuse. Every true man bows to Hannah; and every pure woman loves her.

Comments on the Lesson.

9. Hannah rose up after they had eaten in Shiloh.—Read the preceding eight verses in order to understand the nature of this feast. Their meat was of the flesh of an animal offered as a peace offering. Elkanah as head of the household was serving his family during their meal. Peninnah was boasting about her own children and twitting Hannah concerning her barrenness. The husband endeavored to comfort the childless wife by making love to her; but failed. If I mistake not, this is a good place to say that polygamy has been a failure and a cause of family fusses in all ages. One wife at a time is enough for any

decent man; and one husband at a time is enough for any decent woman. I believe in the eternal fitness of things. I fear Hannah did not enjoy her fine dinner that day. Soul burden ruined physical appetite. The temple of the LORD.—Not the temple, but the tabernacle.

10. Bitterness of soul.....prayed.....wept sore.—Her grief piled up—too heavy to be borne. She was pouring out her heart to God for help.

11. She vowed a vow.—Made a sacred promise to Jehovah. If God would give her a son, she would dedicate him to his service as long as he might live. By birth her son would be a Levite; but she would dedicate him to Jehovah as a Nazarite upon whose head no razor should ever pass.

What lessons here concerning our children. They must be our first care as parents. God will hold us responsible for their souls at the Judgment Bar. The influence of many a preacher has been ruined by a set of wicked children.

The intervening verses here must be read to keep up the connection.

24. When she had weaned him.—At what age I am not able to say; but the critics tell us that Jewish mothers weaned their children at three to five years of age. Some say as late as twelve years. Samuel seems to have been old enough to begin the temple service. The offering that Hannah brought to the tabernacle when she presented her little son to Jehovah for his service was large and full—no stinginess on her part. No doubt this wonderful, God-given boy had been carefully instructed with regard to his duties about the temple service. It amazes one to think what splendid teaching some of those old-time parents did. It was no small job to prepare Joseph and Daniel to stand as lads in heathen captivity.

25. They slew a bullock, and brought the child to Eli.—The bullock seems to have been a special offering to Jehovah typical of the offering of Samuel himself.

26. As thy soul liveth.—A solemn asseveration—as sure as you are alive. She identifies herself as the very same woman whom Eli had reproved some years before that time for what he thought was drunkenness.

27. For this child I prayed.—I have a conviction that many children would be better as men and women if parents consulted God about their coming into the world. I have often thought of the father who said he had one child and five accidents.

28. I have lent him to the LORD.—Dedicated him definitely to the service of Jehovah.

2:1, 2.—My heart rejoiceth in the LORD.—If this was impromptu, it is a marvel. But I think this good mother with the help of the Divine Spirit had composed and memorized her rich song of praise for the occasion. It requires no far stretch of the imagination to reach this conclusion; for she knew what was coming, and did perfectly right in preparing for her time of rejoicing. That was a great day for both mother and son.

ANNOUNCEMENT.

Rev. J. H. Moore, Station D, Columbus, Ohio, has a farm of 28 acres at Portsmouth, Ohio, that he wishes to sell and invest the proceeds in tents for evangelistic work. He will sell for \$500, and payments can be made to suit the purchaser. The farm has a small house on it. Any one interested may address Rev. Moore as above.

The Carmichaels, Pa., Camp Meeting will be held August 10-20, with Rev. Gene Phillips as preacher and Rev. Byron Crouse and wife in charge of music and children's and young people's worker. Brother Crouse will also conduct missionary services during the camp. With this fine team the camp promises to be a great success.

ROSSBURG, OHIO.

We wish to report victory for our Lord in a five-weeks' revival seige, at Zion Tabernacle, west of Rossburg, Ohio, closing July 16. Souls were delivered from the thralldom of sin and reconciled to God; believers were sanctified, and others reached new heights in Canaan.

A special feature of the revival was the daily gathering of young people for Bible drill, song and prayer, under the leadership of the evangelist. Our evangelist, Rev. Millie M. Lawhead, labored faithfully, preaching the old-time gospel of the Savior who saves to the uttermost. The music was in charge of Rev. and Mrs. Emerson Smith, assisted week-ends by Rev. and Mrs. Otto Rutledge. The meetings were favored by the attendance and efficient help of pastors and people of other churches.

Rev. E. O. Rice, from Los Angeles, and Rev. Cecil Troxel from China, each gave a soul-stirring message adapted to the times in which we live. Also, Rev. Paul Ford and family, from Jamaica, were present one day, having part in the services.

Emerson Smith.

REPEAL, REPEAL, REPEAL!

Someone has said it took America one hundred and fifty years to get prohibition, and to write the Eighteenth Amendment into our Constitution, and now we are trying to get it out, and do away with the whole thing, after only a few years of testing it out. What a mistake! Never did America make such progress educationally and financially, and along material lines as she has since we voted liquor out. It will be a sad day when we repeal the Eighteenth Amendment and bring legalized liquor back. It will mean a ruined nation. Absolutely. Why can't thinking men and women see it? They can. The trouble is with those who do not think, or who think in terms of gratifying their depraved appetites, having a big time of carousal or who think in terms of dollars and cents. Lots of people do not care how much good they destroy, how much anguish, heartache and woe they bring upon their fellowmen, nor how they tear down their Government and destroy their nation just so they are making money out of it. Thousands of people had rather the World War had continued, even at the sacrifice of thousands of our beloved boys and men,



just so it meant money in their pockets. That is placing money above life, which shows a selfish, contemptible, mean, sinful, wicked spirit. So it is with those who would repeal the Eighteenth Amendment and turn liquor loose upon us again to curse, blight, damn, wreck, ruin, and destroy the lives, souls and homes of our people.

Liquor is an enemy to mankind. Every honest, sincere, conscientious man and woman knows this is so. The Bible is tremendously against it; God is against it. And whatever the Holy Bible and Almighty God is against is dangerous. I'm afraid of it, and you had better fear it too. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." (Proverbs 20:1). "At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23:32). "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, is it not of the Lord of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: . . . the cup of the Lord's right hand shall be turned unto thee, and shameful spewing (spewing in drunkenness) shall be on thy glory." (Hab. 2:12-16). "Who hath woe? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." (Prov. 23:29-31).

Why blame our prohibition law for men who defy it, break it, scandalize it, ignore it, drink and commit crime? Prohibition is not to blame. Just as well say that the commandment which says, "Thou shalt not kill," is to blame because men violate it and continue to commit murder. There is just as much reason in taking this commandment out of God's Word because men kill each other as to repeal the Eighteenth Amendment because men continue to make liquor, sell it, drink it, get drunk, act the fool, commit crime, cursed our land and shed innocent blood, even to the extent of manslaughter and murder. Liquor is to blame, not the prohibition law. What we need to do as a nation, instead of even thinking of repealing the Eighteenth Amendment, is to arrest the violators, punish them until they want to quit, tighten down and make it ten times harder to make whiskey, sell it, buy it, drink it and thereby do much harm in thus serving the devil. Now, beloved, you know this is so.

It is not the law that makes drunk-

ards. Never. It is the depraved mind, appetite, heart and nature that causes it. The law is to hold such in check and to protect the innocent. We owe it to ourselves and our children, and to the whole world, to save our prohibition law and retain the Eighteenth Amendment in the Constitution of the United States. What will the world think of America for such a backward step as to repeal this great Amendment, for which we labored and toiled, prayed and struggled for decades to obtain, and then let drunkards and drunkards, liquor soaks and manufacturers, ungodly and unholy men tear down and relegate it to the junk pile? Shall we not justly deserve their frowns and disapproval? Shall we not lower ourselves in their estimation? Indeed. And what shall our children think of us for bringing, and allowing to be brought, upon them such a curse? Instead of rising up and calling us blessed, shall they not rise and call us cursed? Ah, for their sake, for our own soul's sake, and for the sake of a lost and dying world that is rapidly going hellward, let's rise and show our colors as sober, law-abiding, liberty-loving, God-serving American men and women! Instead of saying, "Repeal, Repeal, Repeal," let's say and pray, "Retain, Retain, Retain!" Amen, and AMEN.

Yours for a dry, sober America

Rev. Walter E. Isenhour.

Cherryville, N. C.

Dear Reader, please pass this Message on. Don't let it die. Send it to other papers for publication. Let's get busy to save the Eighteenth Amendment before it is too late.—W. E. I.

ILLINOIS MEETINGS.

It has been some time since I reported through *The Herald*. During that time I have held two meetings. The first one was at Elizabethtown, Ill., in an Interdenominational Mission. There was little here to build on. Ranting extremists had done much harm. But our God is greater than all who are against us. Conviction settled deep on the large audiences and souls wept their way through to definite victory in the Lord.

I have just closed another meeting near Centralia, Ill., with Rev. A. E. Thomas, pastor of the M. E. Church, South, at Dix, Ill. It was hot weather and the people were working hard on the farms, but we found them ready to sacrifice. Services were held every night for three weeks. God graciously owned his word. Sinners were converted, backsliders reclaimed and believers sanctified in the good old-fashioned way. God helped us in the Word to lead doubters whose minds had been poisoned by modernism back to faith into the light of holiness. The last night was one of real victory. Several were at the altar, among whom was a young lady who had long been deceived. She was definitely and gloriously saved. A well-educated and widely known lady, an ex-County Superintendent of schools, came trembling to the altar and soon found peace and pardon. She was won by her son, a young man who had been saved a few nights before, the first Christian of the family. A father and daughter remain yet unsaved. We are earnestly praying that God will give us these other two souls and thus seal a whole family for himself.

Daughter was with me and presided at the piano and did personal work. I found Bro. Thomas a splendid pastor. He said "Amen" to the closest preaching I could do. Then he took all responsibility and kept things moving nicely, so that I had no serving at tables to do but was free to preach the Word. Bro. Earl Campbell, a consecrated evangelistic singer of ability, who was engaged for night services alone in Centralia, was with us two Sundays and helped much with his splendid messages in song and his soulful Amens. Bro. Campbell lives in Mt. Vernon, Ill., and can be reached there. If you need an evangelistic singer give him a call.

I go, today, to start a meeting in a grove near Elizabethtown, Ill. This meeting is to be in an inadequately church community where there are many hungry for the full gospel. It is being held without any financial backing whatever. Pray for us that the Lord may be our support. Daughter goes to Centralia for a tent meeting. I have one other meeting beginning July 30. After that I have some open dates. If any pastor or any group of Christians desire my services write me at 500 South 17th St., Mt. Vernon, Ill.

Sincerely yours in him,

Loren E. Page.

BOOK REVIEWS

"The New Chain Reference Bible," Edited by Frank C. Thompson, D. D., Ph.D. Published and distributed by the B. B. Kirkbride Bible Co.

For some days now the Bible has been on my desk and I find myself truly embarrassed as I come to say a word by the way of review. One of the half dozen Bibles with fine helps that I have is the Scofield, and between it and The New Chain Reference there is no rivalry as they are so different in purpose and scope. As for the others they are all good; but in many ways and points of interest and helpfulness come short of "The New Chain Reference Bible."

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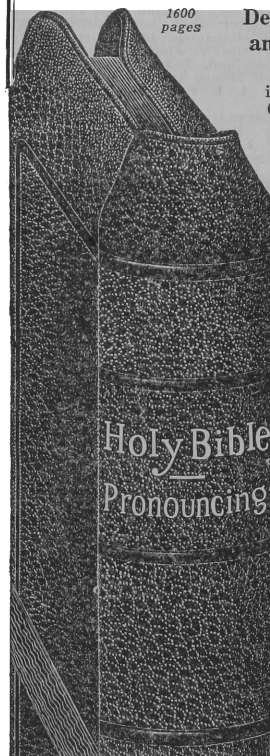
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B. C. 570.

ch. 3, 4; 6, 25.

2 Chald. 77 was seemingly before me. b. ch. 3, 26.

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ARTHUR, E. J.
(Kenton, Ohio)
Springfield, Conn., August 4-14

AYCOCK, JARRETTE AND DEL
(Evangelists, 2923 Troost Ave., Kansas City, Mo.)
Louisville, Tenn., August 28-Sept. 10.

BUDMAN, ALMA L.
(Song Evangelist, Muncy, Pa.)
Conyngham, Pa., August 2-13.
Louisville, Tenn., August 28-Sept. 10.

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

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

CAROTHERS, J. L. AND WIFE.
(Colorado Springs, Colo.)
Rice, Kan., August 17-27.
Burchard, Neb., Sept. 3-17.

CRAMMOND, PROF. C. C. AND MARGARET
(726 1/2 W. Washtenaw St., Lansing, Mich.)
Vicksburg, Mich., July 20-August 6.
Plymouth, Mich., Aug. 30-Sept. 17.

CROUSE, J. BYRON
Carmichaels, Pa., August 10-20.
Salem, Va., Aug. 25-Sept. 3.

FLEXON, R. G.
(Shackelfords, Va.)
Clinton, Pa., August 4-13.
Glassboro, N. J., August 17-27.

GADDIS-MOSER EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, O.)
Middletown, Ill., August 4-13.

GLASCOCK, J. L.
(1350 Grace Ave., Hyde Park, Cincinnati, Ohio)

GREGORY, LOIS V.
(Waterford, Pa.)

HAMES, J. M.
(Greer, S. C.)
Fairmont, Ind., August 19-27.
Oklahoma City, Okla., Sept. 1-17.
Findlay, Ohio, Sept. 19-Oct. 1.

HARVEY, M. R.
(Cherryville, N. C.)
Colfax, N. C., August 1-6.

HOLLENBACK, ROY L.
(48 Humphrey St., Lowell, Mass.)
Cambridge City, Ind., August 22-27.
Saskatoon, Sask., Can., Sept. 19-Oct. 2.
International Falls, Minn., August 29-September 10.

HOOVER, L. E.
(Pioneston, Pa.)
Hancock, N. Y., August 4-13.

IRICK, ALLIE AND EMMA
(Bethany, Okla.)
Independence, Kan., Aug. 2-14.
Bonnie, Ill., Aug. 17-27.

JOHNSON, ANDREW
(Wilmore, Ky.)
Jackson, Miss., August 6-20.
Alexandria, Ind., August 25-Sept. 5.

LINCUM, F.
(Gary, Ind.)
Hollow Rock, Ohio, August 3-13.
Mt. Vernon, Ohio, Aug. 14-20.
Houghton, N. Y., Aug. 21-27.

MCBRIDE, J. B.
(1224 N. Mentor Ave., Pasadena, Calif.)
Peniel, Tex., August 3-13.
Sweetwater, Texas, August 17-Sept. 3.
Stanford, Texas, Sept. 10-24.

MACKAY SISTERS.
Toronto, Ohio, August 3-13.

MAXWELL, SAM
(Wilmore, Ky.)
Clyde, N. C., August 9-26.
Peachland, N. C., August 20-28.

MINGLEDORFF, O. G.
(Blackshear, Ga.)

NORBERY, JOHN
(111-42 202nd St., L. I., N. Y.)
Roosevelt, N. Y., July 24-Aug. 7.

OWEN, JOHN F.
(124 W. 8th Ave., Columbus, Ohio)
Moers, N. Y., July 30-August 13.
Elkhart, Ind., August 17-29.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Letts, Ind., August 3-13.
Clarksburg, Md., August 17-27.
Wilmore, Ky., Aug. 31-Sept. 3.
Clarksburg, Ont., Can., Sept. 7-17.

PUGH, C. B.
(Box 363, Scio, Ohio.)

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)
Bonnie, Ill., August 17-27.
Greenville, S. C., Aug. 30-Sept. 10.

REED, LAWRENCE.
(Salem, Ohio)
Lincoln, Neb., August 4-13.
Hopkins, Mich., August 17-27.

REES, PAUL S.
(1311 E. 78th St., Kansas City, Mo.)
Conneautville, Pa., August 4-13.
Brown City, Mich., August 18-27.
Gaines, Mich., August 28-September 3.

ST. CLAIR, FRED
(Winter Haven, Fla., 731 E. St., S. W.)

SHANK, MR. AND MRS. R. A.
(Lindsey, Ohio)
Richmond, Ind., August 3-13.
Lynn, Ind., August 20-Sept. 3.

SHELHAMER, E. E. AND WIFE.
Birkenhead, England, July to Aug. 10.
Capetown, So. Africa, September and October.
Umtzumbi, Natal, S. A., November.
Durban, S. A., December.
Johannesburg, S. A., January.
Orlando, S. A., February.

TILLMAN, CHARLIE.
(Tillman's Crossing, Atlanta, Ga.)
Newington, Ga., August 6-20.

VAYHINGER, M.
(Upland, Ind.)
Indianapolis, Ind., July 20-30.

WILEY, A. M.
(222 E. Wisconsin St., Jamestown, N. D.)
Hixley, S. D., July 25-Aug. 12.
Faith, S. D., August 13-Sept. 3.
Steele, N. D., Sept. 6-24.

WILLIAMS, L. E.
(Wilmore, Ky.)

WOODWARD, GEORGE P.
(Artist Evangelist)
(120 W. Barnard St., West Chester, Pa.)
Sunbury, Pa., August 18-27.

Camp Meeting Calendar.

COLORADO.
Denver, Colo., August 17-27. Workers: Bona Fleming, Dist. Supt. C. W. Davis, and the pastors and evangelists of the District. Write Rev. Meiza H. Brown, 503 Delaware, Denver, Colo.

GEORGIA.
Indian Springs, Fla., August 10-20. Workers: Bishop Arthur J. Moore, Doctors, H. C. Morrison and J. L. Brasher. Young people's work under leadership of Rev. Henry Bennett and J. M. Glenn. Children's work under suitable leadership. Miss Mary Culler White in charge of the Life Service Band in the young people's work. J. M. Glenn, Sec., Columbus, Ga.

INDIANA.
Oakland City, Ind., August 13-27. Workers: Rev. Holland London, Rev. Amos Luttrell, Rev. D. A. Weida, song leader, and Mrs. Frank Richeson, pianist. Maud Steele, Sec., Oakland City, Ind.

RAMSEY, IND., August 17-27. Workers:
C. F. Bohannan Evangelistic Party. Address Geo. F. Pinaire, Sec., Ramsey, Ind.

CLEVELAND, IND., August 25-Sept. 3.
H. Robb French and wife, evangelists. Write Mrs. A. L. Coffin, Sec., Rt. 1, Greenfield, Ind.

ALEXANDRIA, IND., Aug. 25-Sept. 3. Workers:
Rev. Andrew Johnson, evangelist; Rev. Rinebarger, song leader. Rev. DeWitt Johnston, Rev. M. G. Standley. C. N. Morris, President.

ECKERTY, IND., August 3-13. Workers:
Evangelist A. B. Kerst; song leader, Burt Sparks; Miss Mary Woolums, pianist. Lizzie McBurney, Sec.

FRANKFORT, IND., August 4-13. Workers:
Albert Wilson, P. F. Elliott, J. C. Brillhart, in charge of song and music. Frank Edwards, Sec., 1225 E. Kirby Ave., Muncie, Ind.

SILVER HEIGHTS CAMP, New Albany, Ind., August 3-13. Workers:
Rev. C. M. Dunaway, Rev. E. R. Overly, Rev. E. C. Milby, Miss Pearl Richey.

MADISON, IND., August 17-27, inclusive.
Evangelists, Supt. Rev. Area Montgomery and Misses Katie Locke and Esther White. Earl Weekley, pianist. Write Charles Clegg, Sec., Rt. 1, Madison, Ind.

FAIRMOUNT, IND., August 14-27. Workers:
Rev. B. W. Bickel, Rev. J. M. Hames, Rev. H. T. Hawkins, Rev. G. A. Appleman. For rooms address Miss Helen Pitts, N. Purdum St., Kokomo, Ind. Other information, address E. L. Glover, Sheridan, Ind., Route 2.

ILLINOIS.
Springerton, Ill., August 31-Sept. 10. Workers: Rev. Charles Stalker, Rev. J. A. McNatt, evangelist; W. B. Sparks, song leader. Write Jacob Fleck, Pres., Endfield, Ill.

MIDDLETOWN, Ill., August 4-13. Workers:
Dr. John Paul and Gaddis-Moser Party. Write J. E. Lamb, Raverton, Ill.

NORMAL, Ill., August 17-27. Workers:
Rev. Minnie Ludwig and Rev. J. F. Powell, evangelists; Jack Pierce, song leader; Mrs. Mary Vennard Waite, children's worker; Rev. Della B. Stretch, Pres. Mrs. C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

SHERMAN, Ill., August 3-13. Workers:
C. B. Pugett, Della B. Stretch, Paul and Ruth Johnson. Grover Williams, Pres.

MURPHYSBORO, Ill., August 3-13. Rev. F. L. Catavere, evangelist. Write Rev. G. N. Mitchell, 12 N. 7th St., Murphysboro, Ill.

BONNIE, Ill., August 17-27. Evangelists
Allie and Emma Irick; song leader, Prof. John E. Moore. Write W. T. Lawson, No. Maple St., Benton, Ill.

IOWA.
Keokuk, Iowa, July 30-August 13. Workers: Rev. Paul Coleman, evangelist; Mrs. Paul Coleman and Mrs. J. V. Coleman, music and song leaders. Address Mrs. F. A. Oilar, Sec., 1027 Times St., Keokuk, Ia.

KANSAS.
Palco, Kan., August 3-13. Workers: R. R. and Dorothy Sharp, evangelists; A. L. Crane, song leader, Sister Elizabeth Hodges, children's worker. Write Leo Veatch, Sec., Palco, Kan.

WICHITA, Kan., August 17-27. Workers:
Rev. David E. Wilson, Rev. Jas. M. Dunaway, evangelists; Rev. B. D. Sutton and wife, song leaders; Mrs. S. P. Nash, children's worker. Address Rev. Jesse Uhler, Sec., Clearwater, Kan., or Rev. J. O. Orndorff, Wichita, Kan., Rt. 1.

Independence, Kan., August 2-12. Write Rev. W. A. Terry, Independence, Kan.

STAFFORD, Kan., July 16-31. Workers:
Rev. Hubert C. Mardock, evangelist; Mrs. Andrew Mardock, pianist; Rev. and Mrs. Everett Craven, music directors; Miss Delphine West, pianist. Write Blanche McFadden, Stafford, Kan.

KENTUCKY.
Horse Cave, Ky., August 20-Sept. 3. Workers: W. B. Dunkum and D. W. Post. Address Jack Perkins, Hardyville, Ky., Route 2.

MT. CARMEL, Ky., August 18-28. Evangelists:
Rev. Lloyd M. Blakely, Rev. L. O. Florence, Rev. M. L. Archer. Music in charge of Mt. Carmel workers. Miss Lela G. McConnell, Pres., Lawton, Ky.

GLASGOW, Ky., August 24-Sept. 3. Workers:
Rev. J. H. Reeves, H. C. Morrison. Prof. Bowman in charge of music. Address Josh Barber, Glasgow, Ky., Rt. 4.

CALIFORNIA, Ky., August 18-27. Rev. Bud Robinson, J. E. and Ada Redmon, evangelists; Prof. L. C. Messer in charge of music. J. H. Moore, Sec., California, Ky.

ACTON, Ky., July 28-August 13. Workers:
Rev. W. S. Queen and Party. Address E. B. Eades, Sec., Campbellsville, Ky.

CALLIS GROVE CAMP, August 4-13. Workers:
Rev. F. T. Howard, preacher; Rev. L. R. Wade and wife, in charge of music. I. H. Driskell, Sec., Milton, Ky., Rt. 3, Ky.

LOUISIANA.
Fort Jessup, Many, La., July 28-Aug. 6. Workers: James V. Reid, evangelist; music and young people's vesper services, Latham Sisters. S. H. Porter, Sec., Box 86, Many, La.

MICHIGAN.
Romeo, Mich., August 3-13. Workers: Rev. John Thomas, Rev. S. H. Turbeville, evangelists; Mr. and Mrs. Ira Wood, song leaders; Mr. and Mrs. Leland S. Miller, young people and children's worker. Address Rev. J. H. James, Sec., Decker, Mich.

HOPKINS, Mich., August 17-27. Workers:
Rev. T. M. Anderson, Rev. Lawrence Reed, evangelists; Miss Grace Bonnie, young people; Miss Irene Wingard, children; N. B. Vandal, in charge of music; Francis Buege, pianist; Rev. T. Clemons, ring meetings. Dr. L. E. Heasley, Sec., 2640 Plainfield Ave., Grand Rapids, Mich.

VANDALIA CAMP, Mich., August 11-20. Rev. Cleo Myers, preacher; Alabama Male Quartet, Rev. Chas. Jacobs; Mrs. W. I. Francis, pianist. Rev. Leonard Norton, Sec., Three Rivers, Mich., Rt. 3.

MISSISSIPPI.
Waynesboro, Miss., August 18-27. Workers: Rev. O. G. Mingledorff; Rev. H. C. Norsworthy, song leader; Miss Ruth James, pianist; Mrs. S. A. Long, Secretary, Moselle, Miss.

MISSOURI.
Columbia, Mo., August 17-27. Workers: Bros. A. C. Watkins, R. L. Kimbrough, H. C. McKinley, J. A. Sneed, F. B. Whisler, and others. Write C. E. Cowen, 717 Tandy St., Columbia, Mo.

MINNAPOLIS, Mo., July 21-August 30. Workers:
Dr. C. J. Wimberly, Rev. P. L. Spindler and Rev. E. P. Phillips. Address Mrs. F. L. Spindler, Sec., 2117 Market St., Hannibal, Mo.

NEBRASKA.
Imperial, Neb., August 11-20. Workers: Rev. E. A. Lacour and wife, and son, Lawrence, song leader. Jno. J. Kitt, Secretary, Wauwata, Nebraska.

LINCOLN, Neb., August 4-14. Evangelist
Rev. Lawrence Reed; Kirby S. Fields and wife, song leaders. Rev. A. V. Wilson, Sec., 2608 N. 60th St., Lincoln, Neb.

KEARNEY, Nebraska, August 17-27. Workers:
Gaddis-Moser Evangelistic Party. Write Mr. M. J. Patterson, Sec., Kearney, Neb., Rt. 4.

NEW JERSEY.
Aura, N. J., Aug. 4-13. Workers: Rev. W. C. McIntire, Deaconess, Richardson and Hazard. Music Director, Rev. O. C. Severs.

GLASSBORO, N. J., August 17-27. Workers:
R. G. Flexon, C. C. Mourer, S. Lewis Adams. Write Mrs. Wm. Gallagher, Sec., 40 Myrtle Ave., Pittman, N. J.

DELANCO, N. J., Aug. 25-Sept. 4. Evangelist
Rev. Gene Phillips, Rev. Gertrude Roberts. The Alliance Gospel Quintette in charge of music.

NEW YORK.
Lisbon, N. Y., July 30-Aug. 13. Rev. David Wilson, evangelist; Mrs. Wilson, song leader; Rev. J. E. Wagner, pianist.

LYLE H. ROY, Pres.

SARATOGA, N. Y., August 6-20. Workers:
Rev. L. O. Tillotson, Rev. Sumner Brainard, Rev. Earl E. Curtis, Rev. John Weightman; missionaries, Brother and Sister Samuel Burns, from Virgin Islands. Address Seymour Lawton, Saratoga, N. Y.

RICHLAND, N. Y., (Beulah Park), August 13-27. Workers:
Rev. F. W. Suffield, Rev. F. E. Arthur and Rev. Howard Sweeten, evangelists; E. Clay Milby, song leader; Charles Scroggison, pianist; Miss Ida Eiss, children's worker. Address Miss Luella C. Hunt, Sec., Richland, N. Y.

MOERS, N. Y., July 29-Aug. 13. Workers:
Revs. John and Bona Fleming, Rev. John Owen, Rev. John Scobie, Mrs. Tillie Albright and others. Address Kenneth F. Frost, Sec., Moers, N. Y.

HOUGHTON, N. Y., August 17-27. Workers:
Rev. Forman Lincicome, Rev. and Mrs. C. P. Hogle, Rev. W. D. Correll, Miss Mary Greene, Rev. E. L. Kilbourne, Mrs. Tillie Albright, Jas. Fitch and others; assisted by Mrs. C. I. Armstrong, song leader, young people, Rev. and Mrs. C. I. Norman. Address Glean Burgess, Sec., Fillmore, N. Y.

OHIO.
Findlay, Ohio, August 3-13. Workers: Rev. C. E. Zike, and Robb French, Toledo, Kan., evangelists; Mrs. Robb French, song leader; Miss Avera Zike, pianist; Mrs. Lily Smith will have charge of young people and children's meetings. Address Edgar C. Thomas, Sec., Alvada, Ohio.

MT. VERNON, Ohio, August 10-20. Workers:
Rev. Joseph Owen, Rev. Forman Lincicome, Rev. Raymond Browning, evangelists; Rev. W. L. Mullet, song leader for

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the main tabernacle; Miss Janie Bradford, young people's worker; Mrs. E. H. Oberholtzer, boys and girls and children's worker; Rev. H. A. Guiler and wife, in charge of ring meetings. Address Rev. E. B. Shultz, Sec., 89 S. Broadway, Geneva, O.

TORONTO, Ohio, August 3-13. Workers:
Rev. C. H. Babcock, Rev. F. Lincicome, evangelists; Prof. L. J. Phillips and wife, song leaders; Miss Janie Bradford, young people; Mrs. Edith Mackey Smith, children's worker. Address R. L. Householder, 515 Trenton St., Toronto, Ohio.

WARSAW, Ohio, July 27-August 6. Workers:
Rev. William Rely, evangelist; Prof. L. J. Phillips and wife, song leaders; Mrs. Foster Ensley, Sec., Warsaw, Ohio.

CIRCLEVILLE, Ohio, August 18-27. Workers:
Rev. Joseph H. Smith and wife, Rev. W. L. Subbrook and wife, Rev. Charles L. Slater, Rev. Edna Leonard, Rev. Mary Johnson. Rev. E. A. Keaton, Sec., 481 North High Street, Chillicothe, Ohio.

PENNSYLVANIA.
Carmichaels, Pa., August 10-20. Workers: Rev. Gene Phillips, evangelist; Mr. and Mrs. J. Byron Crouse, music and children's workers.

CLINTON, Pa., August 3-13. Workers:
Howard Sweeten, R. G. Flexon, Jesse Whitecotten; song leader, George Cole; young people's workers, Barnes Sisters; children's workers, Millie Rodenbaugh. Rev. L. W. King, Pres., 3020 Sacramento St., Pittsburgh, Pa.

KITTANNING, Pa., August 3-13. Evangelists:
T. M. Anderson and Lewis Rice. For information write the Secretary, Miss Nancy Byron, 6th Ave., Ford City, Pa.

BENTLEY, Pa., August 13-27. Workers:
Rev. C. H. Babcock, Rev. W. C. McIntire, and son; Rev. M. E. Henry, song leader. Address Raymond Chester, Sec., 315 Second St., Charleroi, Pa.

BRANDYWINE SUMMIT, Pa., August 6-21. Workers:
Rev. Charles Weigle, evangelist; Rev. John R. Bickel, children's worker; Rev. Edward H. Collins, young people's worker; Charles A. Burkett, director of music; Miss Edith Bender, pianist. Address Harry E. Biehn, Sec., West Chester, Pa.

CONNEAUTVILLE, Pa., August 4-13. Workers:
Rev. C. W. Guiler and Rev. Paul Rees, evangelists; Prof. W. E. Halman, song evangelist; Kenyon Trio, young people's work and orchestra leaders. Write Kenneth M. Blakeslee, Cor. Sec., 3800 Draper Place, Lawrence Park, Erie, Pa.

ROGERSVILLE, Pa., August 17-20. Workers:
Dr. C. W. Butler, Rev. and Mrs. Ralph Lawrence; Mrs. Millie Rodenbaugh, children's meetings.

SUNBURY, Pa., August 17-26. Workers:
Evangelists Ralph Finch and George P. Woodward. Write Robert H. Heckart, Trevorton, Pa.

TEXAS.
Peniel, Texas, August 3-13. Workers: Rev. J. B. McBride and wife, Miles Simmons and wife. Address Vera DeJernett, Sec., Peniel, Texas.

HALLSVILLE, Texas, August 9-19. Workers:
Rev. W. E. Ellis, Rev. W. C. Mann, Prof. Lewis Richardson. R. P. Dickard, Sec. Higgins, Tex., August 30-Sept. 11. Evangelists Allie and Emma Irick. Write Rev. C. C. Monandon, Higgins, Texas.

ATLANTA, Texas, August 10-20. Workers:
Rev. June Wade, Ruth Lanier Camp. Mary E. Perdue, Sec., Atlanta, Tex.

TENNESSEE.
Louisville, Tenn., August 28-Sept. 10. Dr. C. E. Hardy, evangelist; Miss Alma Budman, song leader. Mrs. Walter Fouche, Sec., Maryville, Tenn.

VERMONT.
Johnson, Vt., August 13-27. Workers: Rev. Howard, Rev. Lawrence Hill, Rev. James R. Bishop, Dr. and Mrs. H. C. Wesche and Rev. Clyde R. Sumner, evangelists. The Ambassador Male Quartet will have charge of the music and song services. Miss Ruth M. Belmont, pianist. Address Mrs. Grover C. Oliver, Sec., 97 Boynton Ave., Plattsburgh, N. Y.

VIRGINIA.
Salem, Va., August 25-September 3. Dr. R. A. Young, evangelist; Rev. J. Byron Crouse, song leader. The Oriental Missionary Society will be represented by Rev. E. O. Rice, Miss Jean Pound, Rev. and Mrs. Grant and others. Mazie Wood, Sec.

SALEM, Va., Aug. 25-Sept. 3. Workers:
Rev. R. A. Young, Mr. and Mrs. J. Byron Crouse and Gene Phillips.

LOCUST GROVE, Va., August 31-Sept. 10. Evangelist
Rev. Wilbur C. Diggs; song leader, Miss Frances Massey, and Miss Lena Wilson, assisted by local help. Write Rev. Lillie R. Bowles, Sec., Locust Grove, Virginia.

WAKEFIELD, Va., Aug. 4-13. Workers:
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Orchards, Wash., July 27-August 6. Workers: G. Arnold Hodgins, Prof. Weidman, song leader; Miss Ardel Ernst, children's worker; Elise Price Fendall, pianist. Write Mrs. J. Howard Porter, Orchard, Wash., Sec.

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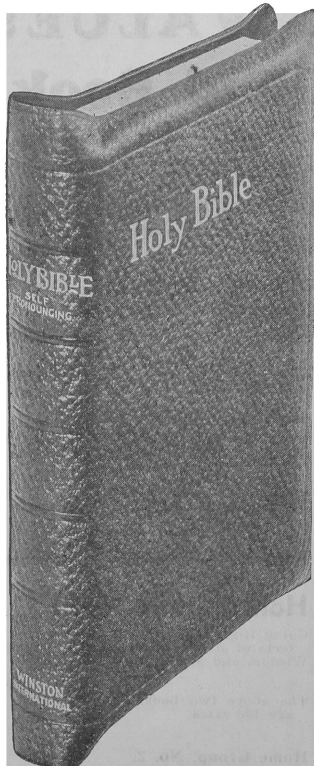
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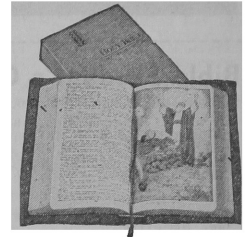
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PAUL'S GOSPEL MESSAGE--CHRIST.

By The Editor

THE Apostle Paul never meant to suggest that to preach Christ was to preach foolishness, but he meant to suggest that the world in its wisdom would believe the preaching of Christ to be foolishness. And what was true in his day is true today. We have hundreds, yea, thousands, of men in our pulpits who do not believe that the preaching of Christ will solve the world problem, redeem and uplift the race.

Over against this unbelief the Lord Jesus says: "And I, if I be lifted up, will draw all men unto me." Jesus had infinite wisdom. He knew the needs of men, he knew his own power, and he knew that in the creation of man God had put something into his constitution to which the preaching of Christ would appeal. Jesus knew that there was something in our nature, however fallen and depraved, that would awaken a hunger and thirst after the divine power he had within himself to save from sin, and to satisfy the longing of their discontented hearts.

The Apostle Paul was a learned man. He was acquainted with the profoundest philosophy, the law and literature of his times. He could argue any question with the best of them; but he determined in his ministry to know nothing but Christ and him crucified. This is the most urgent need of today—the preaching of Jesus—the great need of the atonement, the sinlessness of Christ, his power over men, the devil, and disease, and death, depravity, guilt—all, and everything, that separates men from God and makes them wicked and miserable.

The people of this generation need to be brought back to Christ; they need to hear the gospel of redemption from sin through his life and sorrow, and suffering; his groans and tears, his blood and agony. This generation needs to listen to ministers of the gospel who will put the Christ on the cross before them until they see Jesus nailed there, with the blood in his hair, on his hands, on his feet, his body lean with sorrow and fasting and prayer, his frame white in the agony of the cross and silent in death. The people need to look at Jesus hanging there, and to be reminded that he hung there and died for their sins; that he paid their debt; that he made pardon and cleansing a possibility for them.

They need to be taught that Jesus arose from the grave, walked among men, ascended into heaven, and is at the right hand of the Father making atonement for their sins; that he is coming again, and that he will sit upon the throne of judgment; that they must appear before him; that to accept his gospel is to appear before him with joy; that to reject the atonement is to be banished from his presence into a deep and endless night of woe. The greatest need of our

FACING THE WRONG WAY AND GOING FAST!

Men, or the nation, facing the wrong way and moving rapidly will soon come to the jumping-off place. Robert Quillen tells us in his paragraphs that Germany's Minister of Justice, a very high officer, speaking of the nation's leader, says, "Hitler is the Holy Ghost."

It was forty years after the crucifixion of Christ that the Romans utterly destroyed Jerusalem. The feet of destruction may move slowly, but they keep moving and will always arrive. This harvest of destructive German criticism is moving to a ripening. The World War was bad enough, but the worst is yet to come.

Such blasphemy against the Holy Ghost will not go unpunished. But wait a minute! You may go into a Protestant Church right now in our homeland and preach a sermon on the Holy Ghost, show that he has come into the world, that he is here to baptize, cleanse, keep, comfort, guide and empower, and call members of the church to yield themselves for his infilling and they will sit and look at you, get up and go out, go to bridge parties, the men to Sunday golf, and the younger ones to moving pictures. What grieving of the Holy Ghost!

When Germany is smitten for her sins, what will happen to this nation? Directly, it will be too late to repent. We have multitudes in our nation facing the wrong way—and moving rapidly.

H. C. Morrison.

times is the preaching of Jesus, from the announcement angel to the cross; from the cross to the resurrection; from the resurrection to the ascension, and from the ascension to his second coming in power and great glory.

How foolish such preaching appears to our "moderns," your smart destructive critics; your devotees to Tolstoy; your advocates of social service, who would exalt the mere draining of cities, playgrounds, soup kitchens, and rummage sales above the atonement of Christ. Let it not be supposed for a moment that we do not believe in good sewerage, playgrounds, soup, soap, comfortable houses, careful schooling, and all phases of social service which better the conditions of men in the world; but none of these, nor all of them, can take the place of the blood atonement of Jesus, of the new birth, of the baptism with the Holy Ghost in his sanctifying power.

Out of the faithful preaching of Jesus comes every good thing. The cross is the fountain from which the stream of all blessedness flows; along its banks civilization prospers, education flourishes, and social uplift makes headway. What the world needs is Jesus Christ in his divine power to regenerate, to sanctify, to illuminate, to inspire with new ideals, holy desires, and unselfish and sympathetic helpfulness. Shall we not have a great revival of the preaching of Christ? May we not suggest to the thousands of preachers who read *THE PENTECOSTAL HERALD* that they devote a few Sabbaths almost entirely to preaching Christ and him crucified! To the exaltation of the Son of God as the Redeemer of men, mighty

to save to the uttermost! Try preaching Jesus and see if the Holy Ghost does not apply the word, interest the people, increase the congregations, warm up the hearts, build up the kingdom, change the temperature of the church, and bless the community.

What Is The Matter With The World!

NUMBER TWO.

IN the diagnosis of a sick world, we notice some ugly symptoms in South America. They had war in only about seven of those republics down there in the past twenty months; killed quite a number of poor, ignorant people; driven out of office some five or six presidents; one or two have resigned; and the tide of strife rolls on. The patient is really no better. The fever is high, with great restlessness. Bloodshed is certain; possibly some short delay, but bayonets and bullets will begin their deadly work soon. And so it goes with South America.

Those starving, ragged, diseased, mis-ruling people have practically all been baptized, but they have been for centuries without the Bible, without a saving Gospel, without the clean, healthy, virtuous home. If some of our prominent Americans, who are spending their thousands and tens of thousands to bring back the liquor traffic to this nation, would send to those South American people the Holy Scriptures, with earnest evangelists, pastors and teachers, their investment would be much wiser and would bring better results; possibly some of them would be turned out of their mother church if they should indulge in such practical Christianity, but do not recall that Jesus Christ said anything about our being questioned with reference to what church we were members of in that Great Day, but rather our attitude and sympathy and helpfulness toward our fellow creatures. South America needs the Bible, a Spirit-filled ministry, and the saving power of Christ.

Mexico seems not to have had a war for several weeks. Some shameful assassinations have been committed or undertaken down there against some brave, true men, who have endeavored to lead their people out of ignorance into intelligence, out of slavery into freedom, but they have met with violent opposition. Nothing quite so sad as a people who are so stupid and ignorant that they will not listen to the voice or follow the leadership of those who would bring them into better conditions.

There are hopes for Mexico. She is making progress. A bit less of plaster of Paris images, quite an increase of school-teachers.

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GOSPEL PLAN OF REDEMPTION.

Rev. G. W. Ridout, Corresponding Editor



I.

The Gospel of the Second Coming is coming to the front again as we face one of the critical periods in the world's history. People are asking, What do these things portend? Is the age of the Gentiles coming to a close? Is another chapter in the history of Redemption about to be written? Is the Second Advent pending? To all these questions we can answer: We do not know! "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." Matt. 24:36.

The Second Coming is one of the doctrines and facts of our New Testament. A writer across the seas, discussing this subject of Christ's return, said:

"There are some beliefs," says Lecky, "which perish by indifference, not by controversy. They are relegated to the dim twilight which surrounds every living faith; the land not of death, but of the shadow of death; the land of the unrealized and the inoperative." The doctrine of the Second Advent is going that way. It has faded out of the practical creed of most Christians. Our hymns and confessions on the subject are the sad reiteration of a perished hope. There are thousands of Methodists who have never heard a pulpit reference to the subject. We have given up, or are giving up, belief in the Return of Christ. Why?

"In reality, the return of Christ has a larger place in the New Testament than any other point of doctrine. This fact alone may show how much importance was attached to the promise of his appearing by those who best knew their Master's mind. The life and work of the whole Church had the coming of the Lord in view. It qualified all their activities and energies. Their hope was based upon the very words of Jesus interpreted by the Spirit who was given to show them 'things to come.' It was integral to the Gospel, and it never wavered, even at the time when the Fourth Gospel was written."

II.

As we view the world situation—America included—we have the most terrific, tangible witness that man minus God is a failure in running governments, business, education and the Church. A decade or two ago our philosophers and modern leaders of thought were cocksure they had the solution for all our problems and if the world would follow them the millennium would be ushered in, but they have been deceived by their own philosophy and see everything going to the dumpheap as worthless. One of the foremost modern thinkers and a pronounced modernist, who, for years, occupied an evangelical(?) pulpit, has been Reinhold Niebuhr, now of Union Seminary, New York.

In an article, entitled "Let the Liberal Churches Stop Fooling Themselves," Niebuhr said: "The dogma is that the world is gradually growing better and that the inevitability of human progress guarantees our salvation. We have held this dogma ever since the doctrine of evolution was made acceptable to the religious mind and heart. The moral obfuscation which has resulted from this ethical interpretation of the doctrine is difficult to measure. The real fact about our civilization is that it is flirting with disaster."

Commenting upon this a writer says:

Then he pleads for an evangelical realism. Our easy evolutionary optimism has overlooked the diabolical aspects of human life. Liberal theology has

obscured the truth that our hope of salvation is not a human prospect at all; it lies in the interventions, and ultimately in The Intervention, of grace.

The doctrine of the Second Advent is alien to modern thought only because of its transcendental aspect. We confidently expect earth to grow into heaven. We persuade ourselves that "the Spirit of Christ is slowly but surely capturing the policies of nations and enthroning itself in their instruments of government." On the modern scheme of redemption, therefore, the Second Advent is redundant. Our modern gospel is too glib and cheerful. It is out of touch with the actual moral case of the world. It has no sense of the deep damnation of the race. It is not true to the mind of Christ; when it squares with him it will need to reinstate the doctrine of the Second Advent.

III.

The reason the doctrine of Eschatology has almost dropped out of the average Protestant pulpit is because, having adopted modern thought for the Bible, Eschatology became an embarrassment. Modernism despises Eschatology. It has no Hell and says very little of Heaven; it has obscured totally, the Judgment Day. Barth, that great man of Germany who has been creating a sensation by calling the church back to evangelism, (of a certain kind not entirely Pauline) said that there was a day when for the study and proclamation of Biblical Revelation, we substituted Sociology, Psychology, Pedagogy and such sciences as seem to bring immediate results. We are reaping the results today in a harvest of nothing but leaves. We have gone crazy over Evolution and applied it to our Theology with the most disastrous result to the Church. The Social Order instead of improving, has grown worse, and the Church has been stripped of everything like the Supernatural.

The good writer, already quoted, says again:

Any conception of the Kingdom of Heaven must include the idea of development, but to say that "evolution is the invariable method of God" begs the whole question. The facts upon which the Kingdom is founded—the Incarnation, the work of the Cross, the Resurrection, Pentecost—were crises in the method of redemption; and the New Testament assurance of the ultimate triumph of the Kingdom is based not upon the inevitability of human progress but upon the certainty of the Second Advent. Development within certain limits and along certain lines there may be; but the complete and final separation of wheat and tares will await the Harvest.

The method of redemption as Christ conceived it included the idea of the catastrophic; and there is no evidence that he felt "a clash of concepts." The promise of his coming did not invalidate the pledge of his active presence. He did not despair of the Gospel, but—in Chalmers' words to Bickersteth—"He gave us no grounds for expecting the universal prevalence of Christianity as the result of a pacific missionary process under the guidance of human wisdom and principle." It is not promised that the Church will save all nations, but that she will, she must, witness to all. The conclusive establishment of the Kingdom of Heaven awaits the day of his coming; and the Advent is, therefore, an integral part of the Gospel.

IV.

It is a common practice of preachers of the modern mind to sneer at the people who hold the Second Coming view, and to class them as sky-gazers and dreamers. If they would be true to Church history they would find that the men who have been God's great leaders in kingdom work have been consistent believers in this truth.

The same writer already quoted says:

Modern neglect of the doctrine is not only disloyalty to the mind of Christ; it is also a serious practical loss to the people of Christ. The Advent-hope, intelligently held, has not lost its ancient power as a constraint upon spiritual life and service. "It would be an incalculable gain," says Denney, "if we could recover the primitive hope in something like its primitive strength. It would not make us false to our duties in the world, but it would give us the victory over the world."

Earl Shaftesbury, reviewing his most fruitful

days of service, said: "I think that for the last twenty years I have not lived a conscious hour influenced by the hope of the Lord's return." One is tempted to add the witness of Spurgeon, Muller, Moody, and Hudson Taylor, but it is the same story of a separating, strengthening, sanctifying constraint.

This aspect has never been more beautifully put than in the simple negro song, which ought always to be quoted against those who complain that the doctrine is so easily separated from obvious Christian duty.—

"There's a King and Captain high, who'll be comin' by-and-by,

And He'll find me hoein' cotton when He comes;
You will hear His legions chargin' in the thunders of the sky,

And He'll find me hoein' cotton when He comes!

When He comes, when He comes,
All the dead will rise in answer to His drums,
While the fires of His encampment star the firmament on high,

And the heavens are rolled asunder, when He comes!

"There's a Man they thrust aside, who was tortured till He died,

And He'll find me hoein' cotton when He comes;
He was hated and rejected, He was scourged and crucified,

But He'll find me hoein' cotton when He comes!

When He comes, when He comes,
He'll be ringed with saints and angels when He comes;

They'll be shoutin' out hosannas to the Man that men denied,

And I'll kneel among my cotton, when He comes!"

V.

Dwell Deep. Jeremiah 49:8. Deeper yet! Story is told of an Irishman in the gold digging days who, after digging down on his claim ten feet down, became discouraged, lost heart and gave it up. Another digger came along and at eleven feet found gold. When the news reached Pat he exclaimed, "Faith, Oi'll nivver lave another claim until Oi've gone a foot further." There is a lesson in this for us all. Often if we had persevered a little longer in faith and prayer we would have struck victory. We give up too soon. We do not hold on long enough. Many people fail to go deep enough to get the blessing. Too many live on surface things. No depth to their spiritual life, nor to their prayer life. Many there are who do not know what it is to die out; they have not tarried long enough. They go off with symptoms of the blessing, only. They get touched but not baptized, moved but not sanctified.

VI.

I always have been grateful that it was my lot to hear Moody and Sankey. What wonderful men they were, so simple and transparent. They moved two continents for God. Neither of them college men, yet they stirred the Universities of England and Scotland as they had never been moved before by any evangelists. Their gospel was one of utmost sincerity and simplicity. They never made merchandise of the Gospel. An English writer, speaking of this aspect of their work, relates the following:

Much has been said in our day in criticism of popular evangelism, and in particular of its commercialism and obscurantism. But at least so far as Moody is concerned, it can be said with perfect confidence that neither of these ugly vices can be laid at his door. Facts are the best answer to the suspicion of any mercenary taint. At the time of his first mission in London, it was stated in some of the papers that he and Sankey were financially interested in the cheap photographs which, in immense numbers, were being sold in the streets; whereupon, a photographer in one of the largest provincial towns wrote a letter to The Times stating that he had offered the evangelists \$1,000 if they would sit for a photograph and allow him to copyright it, but that the offer was refused. Still more convincing are the facts relating to their well-known hymn-book. When their missions in this country began,

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THE KIND OF REVIVAL NEEDED TODAY.

Rev. John A. Duryea.



EVERY one who has studied world conditions knows that we are steadily approaching a crisis, a crisis for which no human wisdom will be sufficient. It will mean either the Christ of all ages coming in transforming and reviving power, or a confusion and chaos such as we have never known, leading up to the reign of the Anti-Christ. Talk with men of present-day conditions and they turn back with weary hearts from their boasted and man-made efforts which have proved unworkable.

Sin with its sickening, blighting power is on every hand but God is the same yesterday, today and forever and if we truly repent of our self-sufficiency, we will see the power of God manifested in our midst. There is a warning before every crisis and it is time for the Church to awaken and seize the opportunity to conquer in the name of our God, Emmanuel!

The kind of revival needed is one that will stir the home, church, school and country. "Faith cometh by hearing and hearing by the word of God." Unless such a revival comes, there is no hope of defeating the crime wave. If the fear of God is not put into the hearts of the people, homes, business houses, churches and our very government is in jeopardy. Only strong, rugged preaching can stem the tide. Shallow preaching will result in shallow experience. One month after the revival is over, converts are not to be found in prayer meeting, the testimony is gone from their lips and the joy from their hearts. The preaching has caused by a ripple and soon the surface is as placid as ever. That kind of a revival is not needed today. John the Baptist brought the message in such definite terms that the common people, government officers and synagogue adherents came crying, "What must we do?" There must be that doctrinal and ethical preaching today that will give the Holy Ghost an opportunity to convict and change lives. James says that this kind of a gospel will make men "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." Shall ten thousand ministers from the Atlantic to the Pacific lead their people back to the old faith? Shall they preach repentance, regeneration and sanctification?

If this is the case, then there must be a revival first in the ministry, for to preach a vital message, the messenger must himself be filled with the Holy Ghost. John Wesley longed to bring the message of life, and even crossed the ocean to preach to the Indians but little was accomplished because his own soul was not fired under the anointing of the Spirit. Compare his work among the Indians with the great awakening that swept all England with revival fires and which changed men and women by the power of the gospel. The latter was the result of the meeting in Aldersgate Street Church, when the heart of Wesley was so *strangely warmed* just three days after his brother Charles had been transformed by the power of God. He was so powerfully magnetized by the Spirit that he, a member of the Church of England, was willing to preach on street corners, yea, even on his father's tombstone! We read that Charles G. Finney, that great man of God, was able to sway the multitudes. Because he was a Spirit-filled man, just a look would bring such strong conviction on factory workers that they would drop to their knees in repentance. Even among holiness preachers today there is a tendency to superficial preaching. Any revival that does not greatly increase the spiritual vigor of the church falls far short of the kind of revival needed. We need the kind of preaching that Bishop

Francis Asbury gave as he itinerated over this country and raised up a band of loyal preachers who stood staunch and true in spite of hardship and suffering, such as we little experience today. They gave out the gospel with no uncertain sound. Now we have plenty of machinery in the church but little power to make that machinery run.

The kind of revival needed today comes as a result of prayer. Revivals of the present day seem to have much fuss but little faith; a belief in man but little in God; much work but little prayer. How many preachers today make their pastoral calls with no thought of prayer before they leave? An old saint of God was asked what she thought of the new minister who had just preached an eloquent sermon? "I can't tell until I have heard him pray," was her candid reply. The early church was a church of prayer. They continued steadfast in prayer. Today it is rush, rush, rush! Bishop Frederick Leete, when asked what would bring a revival said, that a pastor should surround himself with a group of leaders and laymen that would fellowship with him in prayer for an outpouring of God's Spirit upon the people. A fine, spiritual young preacher was called to take a Sunday evening service for a brother minister. The sermon was good but fell short of arousing the people to a realization of their condition. He was wise in the ways of the Lord and said, "I had no time to pray for the outpouring of the Spirit of God, so no wonder conviction did not fall on the people."

The kind of revival that is needed today is one that will reach the masses. Pipe-organs and stained-glass windows have failed to attract the crowds along our thoroughfares. Even the hand-raising, card-signing revival has failed to reach them. We need a revival that will reach the social life and take out the bridge parties, the dance and similar forms of recreation that make the world and the church as one. We are told that it is impossible to do this, but let us look back into history and review the conditions of the Roman age when Christianity first asserted its strength. The world then was much as it is today. It was faithless, cynical and hopeless. There were the exceedingly rich and the extremely poor, truly a medley of society. It was a sensual world; immorality abounded and divorce was prevalent. What a contrast was proud and imperial Rome to the humble followers of Jesus Christ! Yet Christianity proved invincible and brought a new social life to the empire. How did she do it? She denounced the wickedness of divorce, raised the state of womanhood, refused to countenance infanticide and history records the results. Many were brought to a new moral life and the masses were reached, although Rome itself rejected God's revival and crumpled.

Again, we see England, torn with the Atheism of France until the English clergy were spiritually paralyzed. Crime was allowed to go unchecked. Wesley said that ungodliness was the chief characteristic of the English nation. To such an age came John and Charles Wesley and George Whitefield with their electrifying messages of repentance as of a John the Baptist crying in the wilderness, "repent for the kingdom of heaven is at hand." The love of God winged their feet in carrying the gospel message to the lost. The result was that thousands of altars were raised in homes where godlessness had reigned. The Bible—a neglected book—began to be eagerly read by the masses. Even the historian Lecky believed that it saved England from a Civil War, and added, "The scene which took place in that humble meeting house in Aldersgate Street forms an epoch in English history."

If the masses could be reached in pagan Rome and in lawless England, by a sin-killing evangelism, is it not the kind of revival that is needed in America and in all the world today? "The price of materialism has been to lower vital Christianity and today we find ourselves in its aftermath. The only hope of this nation is a revival of Christianity as preached by our forefathers, laying bare the sins of this day. With the same courageous spirit, a definite note must be sounded on the divorce question, the lowered religious standards of church members, the necessity of the family altar, the need of a new political alignment in our national life, such as was outlined by the Editor in a front page article in THE PENTECOSTAL HERALD a few weeks ago, and the bringing back of Bible standards in our schools and colleges, now torn by atheism and infidelity."

The need of such a revival is imperative. In his book, "Can we still be Christians?" Eucken says, "Our answer is, not only that we can be, but that we must be, for without its leavening force the doom of moral bankruptcy and hopelessness awaits the human race." If, on the other hand, prophecy is nearing its fulfillment, this kind of a revival is needed that a last great call will ring in the ears of men and women everywhere calling them to repentance and a preparation to meet the Lord in the air. Let our prayer be, "Send a Holy Ghost revival, Lord, may the Spirit on us be outpoured; May the church on earth be quickened and new life receive, May lost sinners be awakened and in Christ believe; Send a great world-wide revival, may the people say That the mighty God of Pentecost still lives today." Send a sin-killing revival, Lord!

BUD ROBINSON'S LETTER.



BELOVED, suppose we stop long enough to say Glory to God, and see if we don't feel better. But some one says, what do you want to praise God for? We answer, everything! First, that we are alive, and second, that we are not dead. We are expecting to be on the banks of the River of Life for millions of years to come. Don't you think that is worth shouting over?

When you think of it, sinners can shout over a dog race or a prize fight, and here we are with heaven piled up all around us, yet some of the saints are afraid to shout for fear some worldly churchmember will get insulted. Well, if they don't want to hear us shout let them go to the dog show where shouting is in order, for when a pug-nose dog takes a prize they whoop and shout loud and long. A Christian has every advantage over a sinner, for a sinner only laughs when he hears something funny, but a Christian can laugh when there is nothing funny going on. A sinner can only cry when he feels sad, but a Christian can cry when he doesn't feel sad; but thank the Lord a Christian can beat that, for he can laugh and cry at the same time.

Since my last chat we had quite an interesting trip. Over June 18 my good pastor brought two great messages; after which we made a run to Richgrove ranch where my children live. On June 25 I had the pleasure of preaching at Richgrove, Cal.; at night I had the pleasure of preaching for the good

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THE HERALD PULPIT

PROMISES THAT ARE NEVER BROKEN.

Rev. C. H. Spurgeon.

Text: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."—2 Cor. 1:20.



AS the result of a very simple incident, a sublime truth may be proclaimed. It was so in the instance referred to in this chapter. These Corinthians had misrepresented the apostle Paul, and spoken ill of him. The fact was that Paul had intended to visit the Christians at Corinth again, but he felt compelled to alter his decision, and he did not go to them, because he could only have gone in order to chastise or rebuke them, they had behaved so ill. In their folly, and in their coolness towards the apostle, they misconstrued his action, and they said, "We cannot rely upon his word, and we do not know what he will do; he promised that he would come to us, but he has changed his mind." The apostle declares here that he did not use lightness, or fickleness, either in giving his conditional promise, or in retracting it. He was not accustomed to speak without thinking what he was going to say. He was prompted by a worthy motive when he made the proposition to go to them, and an equally good motive swayed him when he resolved not to go. He tells them that his mind was not of the "yea and nay" order; but when he said "yea," he meant it, his yea was yea; and if he said "nay," he meant it, and his nay was nay.

This remark led the apostle further to say that the Gospel which he preached was not of the "yea and nay" kind. It was something

CERTAIN, SETTLED, POSITIVE;

it was not a variable Gospel, nor a deceptive Gospel. It was not a chameleon Gospel, which changed its colour according to the light which fell upon it, but it was a clear and distinct Gospel, given in all sincerity by the truthful and truth-loving Saviour who never used words in a double sense, but who said what he meant, and meant what he said. It was by this process of reasoning that the apostle was led up to the statement contained in our text concerning Christ: "All the promises of God in him are yea, and in him Amen, unto the glory of God by us." That is now to be the theme of our meditation.

1. The first thing I notice in the text is the dignity of the promises. Notice the apostle's words: "All the promises of God in him are yea."

If you think of the promise of God, you will see how a sense of its dignity grows upon you while you are meditating upon it. Consider that the truth of God is irrevocably bound up with his promise. If a man says, "Such a thing shall be done," he ought to do it if it is in his power. We have no right to break promises that we have made; we feel that, if we do, men will learn to distrust us, and soon will care nothing at all for our promises. But, beloved,—and we speak with the utmost reverence concerning the Most High,—His character for truthfulness would be lost if his promises were not kept; and, while it would be an awful loss to us to miss what he has promised, it would be

A FAR GREATER LOSS TO HIM

to lose his truthfulness. We rejoice that, as a matter of fact, this is a thing which can never happen. All things except this are possible with God, but it is not possible for him to be God and yet to fail in the fulfilment

of his promises. The two ideas will not run together at all. If he is God, he must be true to his truth, and he will be; so, when I read a promise in his Word, I read something which is as certain as a fact already accomplished, since, if it were not to come to pass, God's glory would suffer an eclipse, and his veracity would be impugned, and that can never be,

Nor is the truth of God the only attribute which would suffer if he failed to fulfil his promise, for his immutability would also be put in jeopardy. If he makes a promise, and yet does not fulfil it in due time, then he must have changed; the motives which led to the making of the promise have now no influence over him, and he has become something different from what he was when he made the promise. But God must be immutable. It cannot be possible for him to change for the better, for he is infinitely good; and certainly then he would be something less than he might be, and so he would not be God at all. Change is impossible to him; he can never change his will, and his promise, as one of

THE MOST SOLEMN DECLARATIONS

of his will, must be fulfilled when he has once made it. Surely no one of us would wish or dare to deny either the truthfulness or the unchangeableness of God.

Further, his power is bound up with his promise. Shall it ever be said that God failed to keep his promise because he could not keep it, or because he miscalculated his resources, or his arm waxed short, or the great deeps of his eternal Godhead became dried up? No; that cannot be, for what he has promised he will always be able to perform. So, then, if we slight the promises of God, we slight also his truth, his immutability, and his power.

And we also seriously compromise his mercy and his love. It was love that moved him to give the promise. He might have bestowed the blessing without promising to do so, and that would have been a gracious proof of his love; but, because the promise has a sweet, consoling power in it, he has been pleased to give it to us as a further proof of his love; and if he does not grant the boon at once when he promises it, the delay is all for loving reasons; but, having given the promise, he must keep it because of his love. His love must be changed if it does not constrain him to fulfil what it caused him to promise; but that can never be, and we must not—we dare not—

CAST SUCH A SLIGHT UPON THE PROMISE

of God as to imagine for a moment that it can remain unfulfilled.

So much, then, concerning the dignity of the promises.

2. Still keeping closely to the text, I want you to notice, next, the range of the promises, for Paul here speaks of "all the promises of God."

God will fulfil all temporal promises. Bread shall be given you, and water shall be assured unto you, if you are the Lord's children. He will keep his promises about temporal affairs as well as those which concern everlasting joys and blessings. "No good thing will he withhold from them that walk uprightly."

"All the promises." Why, here is a grand granary! Who can sort them all out? Promises of pardon to the seeking sinner;

promises of justification to the believing child; promises of sanctification to him who is struggling against sin; promises of the supply of all kinds of spiritual food to the flock of Christ; promises of guidance; promises of holy education; promises of peace and joy; promises of hope; promises of the sustenance of our love; promises for death; promises for judgment; promises for glory; promises that reach to all eternity. "All the promises." What a range of vision this expression opens up! Go forth presently, and lift up thine eyes, and gaze upon the stars; see

WHETHER THOU CANST NUMBER THEM ALL

Do they not far exceed all thy powers of numeration? Yet, if thou couldst count the stars, and weigh them in scales, and tabulate the measure of their light, thou couldst not count the promises of God, or estimate their true value, or know how infinitely precious is the light Divine which streams from them into a believing soul.

3. Now I must turn to my third point, which is in the very heart of the text: "For all the promises of God in him are yea, and in him Amen." These words teach us the stability of the promises.

"All the promises of God in him are yea." That is, they are certain. "And in him Amen." That is, they are accomplished. We may say, after every promise of God, "Yea, so it is. Amen, so let it be." There is but a slight variation in the meaning of the words, but it is enough to let us see that there is no tautology here, not even if the words are translated, "All the promises of God are 'yea'—that is, true; and they are 'Amen'—that is, they shall be accomplished in Christ Jesus.

The stability of the promises in Christ is established beyond all hazard, first because Christ is God's Witness. If anyone asks, "Did God make this promise?" Christ comes forward and says, "Yes, I heard him say it." Christ is "the faithful and true Witness." He bears witness of God and for God to the sons of men; and he

SETS HIS SEAL TO EVERY DIVINE PROMISE, and certifies it with his "Yea and Amen."

And as long as Jesus Christ lives, they are also "Yea and Amen" in this sense,—that he is seeing to their being carried out. He is interceding before the throne for us that the promise of God may meet our distresses. O brethren, all the promises must be true in Christ, but God spared not his own Son, but freely delivered him up for us all; and, having given him, will he not, with him, also freely give us all things? If God had meant to run back from any promise, he would surely have run back from the promise to give his only-begotten Son; but, having fulfilled that, what promise is there that he will ever break? Moreover, in the gift of Christ he has virtually and really given us all things; for

IF CHRISIT IS YOURS, ALL THINGS ARE YOURS.

4. Now let us consider the last words of the text: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." This impression teaches us the result of the promises. So, then, the promises of God are his glory. It was greatly to God's glory to make those promises all sure, for they all depended at first upon the condition that Christ should obey the Father's will. But he has done it; and oh, what a glory it is

to God that "he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life"! The gift of the Redeemer, the life of the Redeemer, the death of the Redeemer, the intercession of the Redeemer, the making the promises sure,—all this is greatly to the glory of God.

And now it is to the glory of God to

KEEP EVERY PROMISE THAT HE HAS MADE

There is not one which, if it were broken, would redound to his praise or increase his honour. Nay, and there is not one but, when it is kept, reflects fresh honour upon him, and brings still further renown to his ever-blessed name.

I must end my discourse with a brief reference to the last words in our text: "unto the glory of God by us." God wants to have the glory of being merciful; yes, but he cannot have that glory unless there is a sinner somewhere to whom he can show mercy; a sinner is an essential part of the whole business. God wants to show his power in pardoning my sin, but he cannot do it if I have no sin to be pardoned; and if I do not come to him to be pardoned, and do not ask for his mercy, then it lies like dead capital never spent. The Lord delights to help the weak; it is his joy to do it; but suppose that there is

NO WEAK PERSON ANYWHERE,

what is to happen then? Ah! but I think I hear the weak souls crying out, "By us! By us! 'To the glory of God by us.' He delights to help the poor and needy, and he cannot do so if there are not some poor and needy for him to help; so, if we seek his aid, it is 'to the glory of God by us.'"

Come along, then, all you who need God's mercy; you have laid hold of one of his promises, and feel that you need and must have all that it includes. With utmost reverence would I say that God himself cannot be glorified by the promise without you. If he intends to feed the hungry, then the hungry are essential to the accomplishment of his purpose. If he would clothe the naked, there must be naked ones for him to clothe. Is there not a mine of comfort here for you who have been almost without hope? I trust that some of you poor lost ones will say in your hearts, if you do not utter it with your voices, "Are we really essential to God's glory? Does God need our poverty, and our sinfulness, and our nothingness, in order that he may, through them, display the greatness of his grace? Then we will certainly come to him just as we are." Do so, I pray you. Come! Come!! Come!!! May the Holy Spirit, by his omnipotent grace, draw you now. Amen.—*The Christian Herald.*

World Conference for the Promotion of Holiness

The World Conference for the Promotion of Holiness meets in Chicago, September 7th to 17th, in the Fitzgerald Auditorium of the Mary McLaughlin Building of Chicago Evangelistic Institute. Among the speakers will be: Rev. C. W. Butler, Rev. Joseph H. Smith, Rev. Joseph Owen, Rev. L. R. Akers, Rev. Paul S. Rees, Rev. Lloyd Nixon, Rev. William Kirby, Rev. D. Willia Caffray, Commissioner S. L. Brengle, Rev. H. C. Morrison, Rev. John Thomas, Rev. John F. Owen, Rev. J. A. Huffman, Rev. Peter Wiseman, Rev. S. H. Turbeville, Rev. Clarence True Wilson, Rev. E. A. Seamands, Commissioner W. A. McIntyre.

Meals may be secured at the Institute for 75c per day. Rooms at reasonable rates. File your requests in advance with Miss Julia B. Hibbard, Entertainment Secretary, Chicago Evangelistic Institute, 1754 Washington Boulevard. For further particulars or for program, which will be ready in August, address John Paul, Chairman of Program Committee, 1410 North LaSalle St., Chicago, Ill.

Seek ye the Lord while he may be found, call ye upon him while he is near. Isa. 55:6.

THE REAL BLESSING.

E. E. SHELHAMER.

"The blessing of the Lord it maketh rich, and he addeth no sorrow with it."—Prov. 10:2.



HE quality of an act is largely determined by the after effect. No difference how one, for the time being, may feel justified in saying or doing a thing, the question whether it was the best thing under the circumstances can be determined by an inner-consciousness afterward of God's approval or disapproval. St. Paul said, "Happy is the man that condemneth not himself in that thing which he alloweth." In other words, happy is the man who so behaves in public that afterwards while in secret meditation he will have no occasion to reprove himself for that thing which he did.

Here the wise man speaks of the blessing of the Lord that *maketh rich*. This blessing may imply more than simply the presence of the Lord, for many people have his *presence* with them but not his *smile or approval*. We read of the children of Israel, that "God gave them their request, but sent leanness into their souls." So you see it is possible for God to grant us certain pleasures, but the result is leanness of soul.

There has been a great deal of pious chit-chat about receiving the "Blessing" rather than the blessing. But why run off on a tangent? Of course, we receive the "Blessing" or Comforter; but when he comes he brings a *blessing*. Peter, while preaching on the day of Pentecost, said, "This is that." He was magnifying not only the *gift* of the Holy Ghost, but his *manifestation* as well. There is an *it* as well as a *him*. "The blessing of the Lord *it* maketh rich."

And what are some characteristics of riches? Here are a few:

CONFIDENCE

A rich man or a rich corporation carries an air of confidence. Others may be feverish and uncertain as to the outlook, but a rich man has such confidence in his holdings that he rests easy. In like manner the real blessing of the Lord brings a calm assurance that is beautiful. When one has much of the Lord's anointing, he carries with him a confidence and strength not to be despised. There is such a thing as a saintly dignity, a holy independence that gives poise and prestige that cannot be counterfeited.

PROTECTION

It is wonderful to be so hidden with Christ in God that nothing can alarm us. In this day when earthly riches take wings and fly away, it is a blessing to realize that we have something that makes us as secure as the eternal throne in the heavens. Perhaps right now I am speaking to those who feel you have no claim upon God for the protection of your household or property. You are all the time fearful that some awful thing will happen. O, brother, sister, get the peculiar blessing of the Lord, for then you will be able to sing with Isaac Watts:

"Should earth against my soul engage,
And fiery darts be hurled;
Then I can smile at Satan's rage,
And face a frowning world."

PLENTY

The blessing of the Lord enables one to feel that he has more than he needs for himself. He, like a philanthropist, takes delight in giving away some of his surplus. We read, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." Think of it! Instead of all the time praying and begging God, "Bless me, God; take care of me; Lord, protect me and my children and my property—me, me, me";

brother, you can get beyond this. You can reach a place where instead of praying two-thirds of the time for yourself and one-third for a half-damned world, you will reverse your prayer and spend more time on others than you do on yourself. A man cannot draw out his soul to the hungry when he is half starved himself; but, sad to say, this is the state of many professed Christians. Why not go in for a fiery baptism that will enable you to feel so rich in God that you have more joy, more faith, more victory than you need for yourself and you are anxious to distribute it to others. We read, "The joy of the Lord is your strength." Again, "There shall not be one weak one among you." Again, "We are more than conquerors." According to these and many other passages, we infer that it is blessedly possible, through grace, not only to conquer the world, the flesh, and the devil, but after so doing, to help some one else into the same blessed relationship.

Have you ever stood at Niagara Falls and looked down one hundred and sixty feet where that great volume of water is constantly plunging? There you get an idea of plenitude. There is a great power house down there, but it utilizes only a small per cent of the water. This power is generated and sent to various cities. Lake Ontario is one hundred and sixty-nine feet lower than Lake Erie. If it were on an equal level, there would be no light and power. There is such a thing as level-power, and also *power from on high*. O, brother, sister, when you go down, down before God, then you will receive this "power from on high" that will enable you to disseminate light and holy unction in every direction.

REST

The blessing of the Lord that maketh rich will produce great rest of soul. Oh, the multitudes of people who are restless! Men's hearts "are failing them for fear" as they look at those things that are coming upon the earth, but there is such a thing as *soul rest*; rest as secure in God as that of a babe reclining on the mother's bosom; rest from the strife of tongues regardless of what they may say; rest from fear of Christ's sudden appearing. Do you have it, dear friend?

A rich man can take a journey into a far country and feel safe, regardless of the depression. In like manner this peculiar blessing that "addeth no sorrow with it" will enable you to recline in God, as the submarines do in the depths, while all about and above are storm and trouble. God grant that you, dear friend, will not be content with a little blessing when he has promised to pour "floods upon the dry ground." Refuse to run a peanut stand when you ought to be in charge of a department store. Refuse to be content with one hundred and sixty acres of possibilities, with only ten acres under cultivation. Let us lay ourselves out for God and souls and see how he will do the "exceeding abundantly above all we think or ask."

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BUD ROBINSON'S LETTER. (Continued from page 3)

pastor at Portersville. Brother and Sister Dumas are the fine pastors at this place. They are on the job, and have only been there less than a month, but are doing a great work in Portersville.

On Monday, June 26, we left Richgrove, two car loads of us, fifteen in all, to make a trip to the Yosemite National Park. There is nothing I have ever seen that surpasses the Yosemite Valley for grandeur and beauty. At this season of the year the Falls are very large owing to the fact that in June the snows on the high Sierras are melting and the ice cold water flows down the mountainsides, and any of these mountains are from twelve to thirteen thousand feet high. The Water Falls are the most beautiful at this season of the year. The highest Fall is the Ribbon, which drops 1612 feet and scarcely touches the wall from top to bottom. The most beautiful Fall is the Bridal Veil Falls which drops 620 feet and makes more beautiful rainbows than any other Fall in the Valley. I judge the Yosemite Falls is in the lead as its first drop is 1430 feet and then strikes the side of the rock and cuts its way through that for several hundred feet, then drops several hundred feet more; from the time the Fall starts at the rim and reaches the bottom of the Valley it drops 2555 feet. Travelers tell us that on no other place on the face of the earth can such a Fall be seen. The great Nevada Fall drops 594 feet, while the Widow's Tears drop 1170 feet.

This is a wonderful Valley one mile wide and seven miles long. The deer are so tame as to eat out of your hand. The bears are fat and fine and very clever, and seem harmless. If you leave something to eat in your car, the top of your car is about wrecked if you lock the door. When Mr. Bear can't get in to get the ham that he smells he just climbs on top of the car and has his feed, climbs out and sits down to see what you are going to do when you return and find the top of your car torn off. In bear talk he will tell you to keep your car doors unlocked and open so he can go in and get what he wants without doing any harm.

There is also a fine herd of elk in the Park. In the Valley are the headwaters of the Merced and the Tuolumne rivers, said to be the most beautiful rivers in the state. Their ice cold water is clear as crystal, and rolling down from the tops of the mountains two miles high, using John Muir's words, "The most songful rivers in the world." There is no end to the beautiful sights in this Valley. You may stand by the great marble pillar called El Capitan that stands 7564 feet above sea level, with his great old white head leaning over and he seems to be looking down on you and saying, "I simply defy you, you little runt. You are nothing at all."

To stand under the half dome that towers 8852 feet above sea level and to see where, every night on top of that great granite they pile up logs and build big fires, then at 9 o'clock they are pushed off of the top, and then to stand at the bottom of the half dome and see fire falling out of the clouds, just like the Water Falls, only it falls at night, is one of the interesting things of the Valley.

But any man who can stroll up that Valley and see the river tumbling down over those great boulders, and then take the trail and walk for a mile and a half up the great Nevada Falls, is a trip never to be forgotten. Any man who will visit the Yosemite Valley and fail to see the handiwork of God is indeed blind, spiritually, for what you see there is all God made and God built and God operated. When man stands under a river that falls out of the clouds for over 1600 feet, he sees something that man is unable to perform. A sanctified Christian can see something every minute of time and it makes him feel like shouting and saying, "Glory to God,

and glory to Jesus Christ, for day unto day uttereth speech, and night unto night showeth knowledge."

I am stopping but am not half through. The next letter I will tell you of our trip to see the big trees.

In love,
UNCLE BUDDIE.

THE HOMELESS WORKER.

REV. A. H. M. ZAHNISER.



N St. Luke 9:58 we read, "And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." In John 9:4 we find these words, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work."

My mind has been directed to these two verses repeatedly of late. Not long since I was severely afflicted, and threatened with a complete physical breakdown. As I thought of facing the future without financial support, after having given more than thirty-five years to the public ministry, and being unfitted for anything else at this late date, the thought of what would become of me and mine if I were unable to continue in the itinerancy was a real temptation and test, this being attended with intense physical suffering; and besides, thinking of some of our godly members where I am pastor having lost their material possessions and their positions and jobs; some, as it were, sold out under the hammer, with dependent families looking to them for care and protection; others eking out an existence working for "The Welfare." I confess there was a tendency to discouragement. But one day the above two scripture verses seemed so strongly impressed upon my mind together. I thought how Jesus endured, and kept right on working in the face of his homeless situation, and when men and women did not appreciate him and his services. Yes, he went right on through Gethsemane, the Judgment Hall and all the cross of Calvary and the borrowed grave. And it was for us. It, however, proved to be the way to resurrection power and glory, and to heavenly exaltation.

Note the lesson of Hebrews 2:17, 18, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Then too, the last of the fourth chapter of the same book, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Read the last of the seventh and beginning of the eighth chapter of St. John and see how at the close of a busy day of laboring and teaching, it is said, "And every man went unto his own house. Jesus went unto the Mount of Olives, and early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them." While others had their friends and homes and beds to go to, the Master seems to have spent the night alone in the mountains; perhaps with the ground for his bed, and a stone for his pillow. Possibly he was sheltered by an olive branch and lighted by the stars, as in holy communion he spends the night with the Father.

Only a few times do we read of Jesus being popular during his earthly ministry. The crowds would, for a little while, acclaim him, then quickly turn against him and be ready at the behest of the religious leaders to condemn him to death. But still he says, *I must work*. His testimony was, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34).

"Birds have their quiet nests,

Foxes their holes, and man his peaceful bed;

All creatures have their rest,

But Jesus had not where to lay his head." The lesson for us is one of comfort and courage and perseverance amidst the testing times of these days of depression and oppression. Still, let us remember the exhortation, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58).

NOW AND THEN.

IRENE WILLIAMS.

"We shall do much in the years to come,

But what have we done today?

We shall give out the gold in a princely sum,

But what did we give today?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak with words of love and cheer

But what have we done today?"

Delayed plans! To many of us, that is life's tragedy. We build our dream castles and entrust the realization to the future. But to many of us the dream castles are wrecked by unfulfilled reality. Why? Is life, after all, destined to be only the storeroom of disappointments and abandoned dreams? Or is it true that we are captains of our fate and determine whether our feet shall travel the high road or the back alley? I think our success or failure lies largely in our ability to see the everyday tasks and opportunities. That sounds commonplace and prosaic, doesn't it? All of us who are young, and many of us who are no longer young, like to escape from reality at times into the land of imagination where dreams come true. There we can be what we want to be, nothing bars our onward climb, and the future is vivified with beauty. I believe in dreams, in the inspiring and dynamic power of an ideal. We are not fitted for the best service in the valley until we have seen the glory of the mountain top. Yet we cannot *stay* in our day dreams, in our mystic land of idealism, with our eyes on the distant hilltops, without losing sight of the valley of service. Jacob's ladder reached to the sky, but its base rested on the earth. So must our lives. Peter, James, and John saw Christ transfigured on the mountain top. For a moment they shared his glory; then with their Master they went down into the valley where suffering humanity needed their help. Let us look into the future, make it beautiful with dreams, but let us remember the valley around us.

"We shall do much in years to come,

But what have we done today?"

If we neglect the opportunities of every day living, will God entrust us with the dream opportunities of the future? Will he? "He that is faithful in little things," was it not to those servants that God committed the great things. Friends, I believe therein lies our failure. We shut our eyes to the "little things," the little things so eternally big. Failing to grasp their significance, lost in the greatness of the future, we lose the golden Now.

I knew a young girl, planning to go as a foreign missionary to Africa, who complained and fretted over trivial discomforts and

annoyances. She told me she felt called of God to go to Africa, was ready to endure hardships, to suffer for Christ's sake. Yet she wanted everything smooth and easy while she was in the United States. She was not interested in the people around her but vitally interested in those unsaved souls she would lead to God in the future. Listen, young people, if we can't be the means of saving souls here, we can't in Africa. I talked to a preacher friend of mine some time ago about entering social service work. As we talked on and I outlined what I wanted to do, he asked this piercing question, "What are you doing, now?" That question set me thinking, brought me home thinking, and caused me to look around in my valley to see if there was anything that could be done here. There is. What about your home town, your home community? Any hearts downcast, any eyes dimmed with tears, any old or unfortunate people who need the cheer of a friendly smile or helping hand? That friend who asked, "What are you doing now?" enlarged my horizon. Will you now ask yourself the same question and look around you?

A few Sundays ago a minister told this story in my hearing. While he was pastor in Kansas City, one of his members, a young girl who felt called of God to be a missionary, was constantly saying to him, "Oh, I can hardly wait until I go into my work as missionary." Over and over she told him of her intense longing. Finally she became a real bother, coming to his office to tell him, "Oh, I can hardly wait!" One day he stopped her saying, "Bessie, there is a family next door to you in which there are five children. Not one of them is in Sunday school. Why don't you do some missionary work at home?" After that the girl ceased to trouble him with her future missionary desires. Oh, we need those dreams, but we need even more to see the challenge of every day. Now is the time. Today is God's opportunity for service.

On one occasion Christ said unto his disciples: "Say not ye, There are yet four months, and then cometh harvest? Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (St. John 4:35). For us today he has the same message. Not "in four months," in four years or ten, but *already* the harvest is ripe. The harvest around us may be all we shall ever be permitted to reap. If we fail now, the future years will find us unprepared for the great harvest of our dreams. Let us make sure of the realization of our dreams of service by beginning NOW.

Three Young Men

JULIA A. SHELHAMER.

Young ladies, have you a brother who is unsaved? Would you be willing to shoulder the responsibility of his salvation? If so, his success lies in your hands. You may, through Divine grace, guide him into the right way.

I was sitting in the radio parlor this morning listening to the male chorus sing when I noticed two of our most promising boys who are training for the ministry. The circumstances connected with their coming to school passed through my mind. A short time ago one of them was unsaved. No amount of persuasion would deter him from his sinful course. No prayer seemed to be efficacious for him; but he had a sister who was an earnest Christian and who loved him dearly. Becoming desperate, she took him upon her heart. She prayed and wrestled with God in secret, until one night he went to a cottage prayer meeting with her and there gave himself to God. Wanting him to become a soul-winner, she helped him get to God's Bible School. Oh what spiritual strides he has taken since coming! He is a very promising young minister and besides has a wonderful voice for singing.

A young man standing near him in the chorus is especially handsome and a short time ago was very popular in society. His fine appearance and his wit made it hard for him to relinquish his hold upon the world, but he had a little sister about his own age who shouldered the responsibility of his salvation for she could not bear to see him lost. She decided she would do her little best; she prayed for him; she loved him; she worked in every imaginable way to save him, and thank God she won. Now the dear girl is working to pay his way through school. He is doing beautifully and is going deeper in God, thanks to his sister's prayers.

And now I speak of another young man—our own son—who probably would not be where he is today had it not been for his precious sister Evangeline. They went away to school together. He was young and needed protection. She shouldered the responsibility. They became pals. Oh, how her heart went out in prayer for him for it seemed at times that he would almost fail of the grace of God. She wept; she fasted; she prayed; and now she lies in a cemetery while he is in the forefront of the battle winning souls for Christ. A letter from him came today. He is holding a meeting in Colorado and writes: "Revival is going deeper and deeper here. God is working. Hallelujah! The pastor is digging and dying out. Chief members likewise. Pray for me please."

Young ladies, do not be discouraged about your loved ones. You have a work no other can do in winning your own to Christ. Do not look at the dark side, look up. Remember Noah's ark had no window except in the top. God did not want Noah and his frightened family to look out at the waves, but to look up. Your dear ones can be saved. I am confident they will be if you do your best. Ask God to show you just how to begin and what to do to bring them to Christ.

Set apart an hour a day to pray for them and hold yourself to it methodically. During this time of prayer God will show you just how to win your dear ones to him, for sometimes when a parent fails a little sister or a brother can win the other children to Christ. Will you not try it, and begin today?

GOSPEL PLAN OF REDEMPTION.

(Continued from page 2)

Moody offered it for nothing to a dozen different publishers, but none of them would look at it. Then he shouldered the responsibility himself. If the venture had failed the loss would have been his; equally he was entitled to the gains, if gains there were. As it turned out, its success was immense; the hymn-book proved a veritable gold-mine. But the evangelists saw their peril, and they took prompt steps to avert it. Lest any man should say that they were preaching the Gospel for gain, they made over the whole of the profits to a committee of business men, first in London and afterwards in New York, to be used by them for various religious and philanthropic purposes.

VII.

Story is told of a young lady who was practicing her singing lessons. One day the foreman of some building operations close by came across and asked to see her. "Excuse me," he said, "but are you the lady who sings?" "I was singing," said the young lady. "Well, Miss, excuse me asking, but might I ask you not to hang on to that top note so long; the men have knocked off twice already, mistaking it for the dinner whistle." Funny as this may seem, yet it describes the foolish results of a lot of present day preaching and teaching. The modernists have reached certain high notes and they hang on to them so long that the hungry people think they sound some like the gospel call, but after a while they find out it was voice only, words, words, pretty words, poetic words, alluring words! Paul in 1 Cor. 1:17, says, "For Christ sent me . . . to preach the gospel: not with wisdom of words lest the cross of Christ should be made of none effect."

Too many of our preachers, as one puts it, "Toy with terrors before which our fathers shrank aghast . . . they are busy filing and smoothing the sharp edges off the stern, bare, jagged words concerning sin." The world needs some more preachers akin to the old time preacher of whom it was said that he "threw hell into a state of astonishment and put the devil on the lookout, wondering what to expect next."

"Shall I to soothe the unholy throng,
Softened thy truths and smooth thy tongue,
To gain earth's gilded toys, or flee
The cross, endured, my God, by thee?"

"What then is he whose scorn I dread
Whose wrath or hate makes me afraid?
A man! an heir of death! a slave
To sin! A bubble on the wave!"

"I Will Not Leave Thee"

God is with us in our sorrows. There is no pang that rends the heart, I might almost say not one which disturbs the body, but what Jesus Christ has been with us in it all. Feel you the sorrows of poverty? He "had not where to lay his head." Do you endure the griefs of bereavement? Jesus "Wept" at the tomb of Lazarus. Have you been slandered for righteousness' sake, and has it vexed your spirit? He said, "Reproach hath broken mine heart." Have you been betrayed? Do not forget that he, too, had his familiar friend who sold him for the price of a slave. On what stormy seas have you been tossed which have not also roared about his boat? Never glen of adversity so dark, so deep, apparently so pathless, but what in stooping down you may discover the foot-prints of the Crucified One. In the fires and in the rivers, in the cold night and under the burning sun, he cries, "I am with thee: be not dismayed; for I am both thy Companion and thy God." —*Spurgeon*.

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(Continued from page 1)

not quite so much of Sister Anne's wristbone and a little more freedom of thought, an intellectual and spiritual awakening. What a wonderful people our Mexican neighbors could become under the gracious influence of the Gospel of Christ and Christian education. They are a courteous people. They have a wonderful charm about them. They are graceful in their movements, kindly in their spirit, appreciative in their attitude. They ought to receive from this nation every evidence of appreciation and the spirit of helpfulness. It would be well if, somehow, we could get them to forget that we took away from them by force of arms Texas, New Mexico, Arizona, and California. What a vast region of country; what resources of wealth; what an empire your Uncle Sam took away from Mexico. Our course, our excuse is that we are making far better use of the territory than they could, or would have done, but that leaves the question not yet answered to the satisfaction of all parties concerned. We may have a neighbor on an adjoining farm who believes he could take charge of our acreage and cultivate it better than we are doing, raise larger crops, and in many ways manage our farm better than we do. But will we agree for a moment, because he has those opinions, that he has a right by force to drive us off the land, claim it as his own, cultivate it for his own benefit, and leave it for an inheritance to his children; while the legal owners suffer for its products? Perhaps we had best not think or say too much on this subject. We might chance to have intelligence and fairness of mind enough to somewhat disturb our conscience.

We certainly owe to Mexico the most kindly attitude, a helpful spirit, that we do nothing to offend, but with all of our power to lift up and bless this attractive and interesting neighbor. What a remarkable rendezvous it could make for some foreign country—Japan, for instance—to move over there carefully, hide away in the mountains, build airships, and some fair day come roaring over this nation, and, in about twenty-four hours, annihilate our great cities and leave us even without the use of poison gas, a wrecked, ruined nation. It is to be hoped that no such fearful catastrophe will occur, but we are thinking of what *might* come to pass in a sick world with a high fever that might cause a

delirium of hate, that would break out in very destructive manifestations.

It is a real pity that many of our religious teachers have found out to their own satisfaction that the Bible is not inspired; that, for the sake of some young upstarts who, in their consideration of trial marriages and the rest, object to any reference to Christ's blood in the hymn book. It would have been fine if this nation had become so thoroughly evangelized, so cleansed from sin, so filled with the Holy Spirit, in fact, such salt and light, that she could and would have permeated our beautiful neighbor Mexico with a great spiritual power, something that would have given to her individuals a new birth, that would have made Mexico a great spiritual nation, filled with the love of Christ and humanity. But, alas, the holy fires have gone out upon our own altars. The spirit of revivals has been trampled under foot. The Bible has been discounted. Many of our religious teachers have sought to rob Christ of his deity, and the people of the blood atonement he made for them.

And there is such a beam in the American eye that she is not in good condition to take the mote out of the Mexican eye. And so it goes. The patient is sick. The fever rises, and there are frequent deliriums leading to strange delusions, resulting in blood and fire. The world is a big patient. It is sick. The doctors cannot agree with reference to their various diagnoses, and while they have written many prescriptions, the patient really seems to grow worse. But there is very general agreement among thoughtful people that the world must repent, accept Christ, and turn to God, or plunge into revolution, bloodshed, and a mystery of wreckage and ruin. Where is the Lord God of Elijah? Shall we not turn to *Him*?

(Continued)

HELLO! TEXAS!

Say, my Texas friends, with just a little effort those of you who read *The Pentecostal Herald* can put the paper on our 25-cent proposition into a thousand new homes in Texas, and by sowing this sort of seed help to grow and reap a harvest of full salvation among human souls. What do you say? Let's get busy and put *The Herald* into a thousand homes, in Texas.

H. C. Morrison.

A Tent Meeting in Houston, Texas.



was invited to Houston, Texas, by Brother Monroe Vivian, of Central Methodist Church, and Rev. E. H. Vance, of McAshan Methodist Church. These brethren secured a large circus tent from a showman who makes his winter quarters in Houston; had pitched it on a large lot making room for tent and considerable parking space. Prof. Charles C. Hard, director of Radio religious activities, had been engaged to lead the singing, had also arranged for us to speak over the Radio daily, at 5 P. M., which proved to be a good medium of advertising. We preached fifteen minute sermons which were supposed to go out over quite a large area of Texas and Louisiana. Brothers Vance and Vivian put themselves into the meeting with great earnestness, and looked after my comfort with a brotherly love that puts me under lasting obligation to them. I have never labored with ministers more courteous and considerate than were these brethren. They are much beloved by their people and highly respected by the good people all about them, regardless of church affiliation.

The papers of the city advertised our meetings well, giving us some reports almost, if not quite, every day and sometimes considerable space which helped to bring the tent

meeting before the public in a general way, and was a great help in bringing out the multitudes. The big tent was 120 feet each way, was well seated and accommodated a great audience. I have never seen people more quiet and attentive in a prayer meeting than the vast crowds who assembled under this tent. At only one service did I see any person leave the tent during the preaching. Throngs remained with us during the altar service. There was an attention and seriousness which was most encouraging.

Prof. Hard led the music. Had a vast platform, marshalled a large choir, two pianos and other instruments; having travelled with Billy Sunday for some time he was an expert in holding the attention of the people and getting them to sing. He made a large contribution to the success of the meeting.

The original engagement was for eight days, embracing two sabbaths, but the revival made such headway that the brethren insisted that I remain until Wednesday evening. We had great congregations and a deep interest. Many were at the altar and a number claimed to receive benefit. It appeared from several tests that most every one attending the meeting were members of some church; the unchurched population of our cities are thronging the moving picture shows, dance halls and other places of entertainment that certainly contribute nothing to the building of moral character and often thoroughly degrading. It will take a real revival among Christians to awaken and bring the sinful element back to religious services.

In order to have the kind of revival that will reach the unconverted we shall be compelled to protract, to go on week after week until Christians are blessed, until they come to have a holy enthusiasm, a real religious joy that will send them out after the lost, with an eagerness and warmth of heart that will compel them to come in. Many people believed if we could have spent the summer in Houston, moving from place to place, we could have had thousands within and out of the church blessed; with the attendance we had and the interest manifested it looked like a pity to close the meeting with only eleven days of effort.

Many of the ministers attended the meeting and gave us most brotherly sympathy. I do not mean by this that they were supposed to endorse everything said and done, but they appeared to be devout and earnest men and seemed to enjoy the meeting. Dr. Glenn Flinn presiding elder of the Houston District and was with us frequently, all the time except when compelled to be away looking after the interests of his districts. Dr. Robert Goodrich, one of the most cultured and devout pastors in Southern Methodism, was with us a number of times and prayed for the blessing of the Lord with an unction that was inspiring. I was delighted to meet Addison McElroy, a devout Presbyterian minister, with whom I attended school at Perryville, Ky., when we were boys, and whom I had not seen for fifty years. I recognized him instantly.

People came from many adjoining cities; I think we must have had over 100 ministers of the gospel. The last night of the meeting was one of great blessing. There were at least forty seekers at the altar, some being converted, reclaimed and sanctified, and it was a time of great blessing and freedom of spirit and holy joy. Many hundreds claimed to get new and larger conceptions of Christ and the atonement he had made for sin.

Bishop Frank Smith, who resides in Houston, was away holding revival meetings in St. Paul Church, Atlanta, Ga. He came home in time to attend one of our services. We had a delightful visit with him. Bishop Smith and Bishop Boaz live in Houston and are much beloved by their brethren and Texas Methodism.

Houston is a great city, with towering sky-

scrapers, beautiful parks, fine zoological gardens, and as handsome churches as I ever saw. It has become a great seaport, having cut a channel from Galveston to Houston, and is one of the principal shipping ports of Texas. The revival work was a bit hard with the intense heat, great throngs and three services daily, but the beautiful fellowship, sympathy and helpfulness that the two pastors, the many ministers and the throngs of people made it one of the delights of my long evangelistic labors. May God bless the seed that were sown. I hope to meet the fruits of this meeting in Paradise.

H. C. MORRISON.

Forty Thousand New Readers—If!

We are told that each religious weekly is supposed to have an average of about four readers. THE HERALD is passed among many neighbors; in some communities it is quite worn out as it goes from home to home and is read by various members of a family.

We are grateful to all of our subscribers who send THE HERALD to those who are not able, or for other reasons, do not subscribe for the paper. Our 25-cent subscription has given us ten thousand new subscribers; the list is growing rapidly; if our friends who love the doctrine of full salvation will work with zeal twenty days longer we shall reach the twenty thousand mark, and that will give us about eighty thousand new readers.

Since we made the 25-cent proposition new subscribers have come in on an average of a little more than 300 subscribers per day. We thank God and take courage. We are full of gratitude to the great HERALD family who have taken this opportunity to place THE HERALD into so many new homes. With the assistance and sympathy of all those who love the great Bible truths, religious experiences, and principles of truth and righteousness for which this paper stands, the circulation of THE PENTECOSTAL HERALD could be run up to one hundred thousand. How would it do in these perilous times to send this "voice crying in the wilderness" into many tens of thousands of new homes. The 25-cent proposition will be continued through the month of September. Let those who have not given a helping hand to this good work up to this time; let those who have helped so splendidly continue the good work, and may the blessing of the Lord rest on THE HERALD family and these new readers who have come into our circle of Christian fellowship.

Your brother,

H. C. MORRISON.

H. C. Morrison's Slate

- Indian Springs, Ga., August 10-20.
- Glasgow, Ky., Camp, Aug. 25-Sept. 3.
- Kentucky Conference, Wilmore, Ky., Aug. 31.
- Holiness Convention, Chicago, Ill., Sept. 10-12.
- Holiness Convention, with W. T. Mason, Lexington, Ky., Sept. 14-17.
- Evangelistic Services, Louisville Conf., Sept. 20-24.
- Binghamton, N. Y., Boulevard M. E. Church, Oct. 1-22.
- Brooklyn Holiness Convention, Oct. 27-Nov. 5.

Dr. Ridout in South America.

We are hearing reports of most gracious revivals under the ministry of Dr. G. W. Ridout in Brazil. These reports come not only from Dr. Ridout but from others on the field who see and enjoy the benefits of his labors in that vast field. Dr. Ridout goes into this work trusting God and the people to finance this mission of evangelism. Sometimes his support runs very low, in fact, becomes almost painfully meager. It is a great work and should have the support of the people. Anyone who is inclined to assist in carrying the gospel of full salvation to the neglected

multitudes in Brazil may forward any funds to Mrs. H. C. Morrison, Box 744, Louisville, Ky., and it will be faithfully forwarded.

H. C. MORRISON.

Wholesome Suggestions From A Bishop.

MRS. H. C. MORRISON.



ISHOP Thoburn was one of the saintliest men who ever served in the white harvest field of lost humanity. I heard him preach at a great convention, and as he stood to address the vast throng, he said, "As I stand here before you, I feel the presence of One by my side." We knew to whom he referred, and could feel the presence of him who stood beside him, as he gave out the thrilling message of a lost world waiting for the coming of the heralds of salvation, so long ago provided for them, but yet the good news had not been told to them.

Some years ago Bishop Thoburn delivered an address to ministers of Philadelphia on the best method of winning men to Christ and building up the Church, which were so suggestive, we pass them on:

"The teaching and learning of today are causing the ministers of the gospel to rely too much upon their preaching to build up the kingdom of Christ. Without detracting anything from the preaching of the word, the Bishop urged the preachers to set aside every afternoon to visiting, direct their visiting to the houses of those in and out of the church who do not attend church regularly or at all. Go with a heart full of love to the people, especially to the poor and neglected. Make your visits short, loving and earnest. Encourage the needy and the distressed; enter into sympathy with them in their troubles and never fail to pray in every home into which you go. Urge them to come to church; tell them how you will like to see them, and if they come tell them you were glad to see them there, and if they do not come tell them how you missed them.

"Even though they do not come and do not seem to care for your visits, continue to visit them every week and pray with them. Visits in love is the most effective way to win men. Soon even the wicked will like you and will want to hear you preach and when they come, their ears and hearts will be open to what you say and thus by patient, persistent visiting, you will fill your church with hearers and soon with truly converted men and women.

"In all your visits, pay special attention to the children; their hearts are easily won and having won them to yourself, you can win them to Christ and give you still more access to the hearts of the parents. There is not a godly, earnest preacher, though he may not be strong in the pulpit, who cannot in this way, win many souls to Christ and build up a strong, fully saved and working church.

"Too often the pastor confines his visits too much to the cultivated and makes his calls social rather than spiritual. The pastor need not often visit his spiritual members. Tell them what you are doing and get them to help you in visiting and seeking the lost and lukewarm and soon they too, will become interested in this great work.

"Let the pastors give his forenoons to study and other matters, but he should set aside scrupulously every afternoon to visiting, praying in homes and speaking to men a word on the streets or along the road, not very many words, but let them be earnest and loving and he will win their esteem, then the hearts and then the souls of men. At first the work herein urged, will require effort and self-denial, but after a while it will be a pleasure and what a rich harvest it will

yield. Let your sermons have but one purpose and that be to win men to God and Christians to holiness of heart and life."

E. Stanley Jones on the Pacific Coast

By R. A. YOUNG.

The recent visit of Dr. E. Stanley Jones to the Pacific Coast, greatly toned up Protestantism. Multitudes everywhere waited eagerly, sincerely and with open minds and hearts on his ministry. The people did not primarily receive him as a missionary, nor as an evangelist, or writer. He was all of these, but he was most of all an ambassador of Spiritual Reality to the ministers. Dr. Jones said: "The only way to kill a minister, is to kill his experience of God." The reading of his books, which have reached a circulation of 700,000, prepared the public mind for his message of spiritual authority. His first book, "The Christ of the Indian Road," so impressed the political leaders in England that members of Parliament were asked to read it so that they might have a better understanding of India. His second book, "Christ of the Round Table," gives clearly his method of arriving at a religious understanding of the Indian mind. His technique of the round-table method may have value in it for group evangelism here in America. His third book, "The Christ of Every Road," came when the church was having a study of historical Pentecost. This book lifted the experience of pentecost, purity and power into practical application to daily living. It started another renaissance in the religious world in the study of pentecost, historical and experimental. Following came "The Christ of the Mount." Religious circles the world over have accepted its philosophy as an adequate way to live.

His dynamic personality; his no uncertain note of spiritual authority; his emphasis upon the uniqueness of Jesus Christ and his intelligent interpretation of Christ, pointed our confused society to spiritual supremacy. Only as Christianity becomes creative with living spiritual values will it challenge this age.

Dr. Jones has included both Oxford and Aldersgate in his relation to experience and preaching. No one questions his philosophical and scientific approach to religious interpretation. The religious life which he has found and proclaims satisfies both the intellect and the heart. Ultimately, Christianity will be judged on its power to produce Christ-like men. Surely Dr. Jones is a good example.

This messenger of God does not know how to sound a retreat, or soft-pedal a New Testament experience. His positive position on Divine Revelation; his demand for conversion for the unsaved, and the baptism of the Holy Spirit for all believers, is the secret of his fruitful ministry. He is a master of spiritual strategy. He proclaims the emancipation proclamation of Christ; his redemption through the cross, for spiritual reinforcements and for world evangelism. To sit under his ministry, is to cultivate expectancy of heart to believe that anything can happen. Both ministers and discouraged laymen, after hearing Dr. E. Stanley Jones, having found new hope and confidence returned to their appointments to do the impossible.

This Prophet of Advance starts with Jesus as the simplification of God: "The Word became flesh and dwelt among us"—the Cross and vicarious suffering where God in love meets the deepest need in human nature and the Baptism of the Holy Spirit being not marginal and incidental, but central and emphatic. With clarity of thought, simplicity of statement and beauty of diction, he presented the claims of Christ and the meaning of his Kingdom for our modern world, and in the end, true guide that he was, we saw what he wanted us to see, not himself, but his Master, whose "scaffold sways the future" and whose love must save the world.

OUR BOYS AND GIRLS

THE RIGHT WAY TO WATCH.

"Let's go watch for daddy, Mother," begged Loren. It was about the thirteenth time he had mentioned it to his busy mother.

"Mother must get daddy's supper ready first. Take these peelings, please, Loren," replied his mother, "and put them in the garbage can."

Loren went, slowly enough though, for Loren was not what you'd call an industrious boy. In fact granddad said he was downright lazy and boasted that he could go to the post-office and back in half the time it took Loren, even though he "was seventy-five coming April."

Both Loren and Gracie always looked forward to the time when mother took them to the gate to wait for daddy to come in from work.

"Daddy'll be awfully disappointed if we aren't at the gate," persisted Loren, coming back to the kitchen and also to his subject.

"Go bring in the kindling and do your other chores, and don't mention the gate again, Loren," commanded his mother.

When at last supper was cooked and the chores done, mother waited at the gate with Gracie on one side and Loren on the other. Gracie spied a big white cloud floating around. "Jesus tumin' in a cloud tumtime," she informed Loren.

"Hugh, I knew it 'fore you did," boasted Loren. "Miss Mable talks about it lots; she says we must be watchin' for him all the time—every minute, if we want to see him, but you don't."

"S-sh! Does watching for Jesus mean that we should stand around and look at the cloud all the time, Loren?" asked his mother.

"W-ell, Miss Mable just said we oughta watch," replied Loren.

"I know that daddy is coming in the evening, and so I do the dishes and make the house and ourselves look nice and prepare his supper; he wouldn't care to have me sit out at the gate all afternoon looking for him, would he?"

"N-no," decided Loren.

"So it is with Jesus," said mother. "He wants us to be busy, keeping our hearts clean from evil thoughts, saying the kind words, doing the kind deeds to others—getting all the work done that he expects us to do. Then when the angel blows the trumpet we shall be all ready to go and meet Jesus."

"Would he smile, Mother, if we hadn't been busy?" asked Loren.

"Those who haven't been faithful won't want to see him," said mother. "They will cry for the rocks and mountains to hide them from his face, they will be so ashamed of having been naughty."—E. B. K., in *The King's Jewels*.

Dear Aunt Bettie: I praise the Lord for his goodness to me. All my help comes from him who saves and keeps day by day. He stands by me when in trouble, and sends the rain and sunshine on the just and unjust. I thank the Lord for *The Pentecostal Herald*. I read it with great pleasure. I desire the prayers of all Christians that I may be true to the end of the way.

Cicero Smith.
Rt. 1, Silver City, N. C.

Dear Aunt Bettie: I am writing to say to Miss Cora Curd, that I am glad to know the Lord is keeping her. Sorry her mother is so sorely afflicted and hope she may recover. I have always craved a mother's care. The look of mother's face would repay me. I can't remember her sweet look, kind words and gentle touch. I trust some time to meet her on the golden shore. When I read the rich testimonies in *The Herald* it helps me on to mother and Heaven. My older sisters have told me how she left us in the Lord's care and died happy in the Lord. Father went away in 1900. I cannot forget his happy life. As I

grow older the things of the past seem very real to me. I am 49 years old. Let's not get weary in working for Jesus. Pray for me, that I may live a happy life and meet the loved ones gone before. Dear Miss Ora, how happy you and your dear mother must live.

I. L. S.
Grider, Ky.

Dear Aunt Bettie: Praise the Lord for his continued blessing upon the work of Chapei Mission. The twelve men who now belong to the Men's Band work together in unity and are truly of one accord. Many of them are very poor and often do not have enough to eat but they go out rejoicing, and testifying for the Lord. Sometimes they go to other places to preach, paying their own fares and sometimes going without food that they might carry the Gospel to some who have not heard. Each Sunday morning the Band has a prayer meeting, at which time they bring their offerings to the Lord. They now have saved twenty dollars, given a few coppers at a time by poor men and women. In prayer they have asked the Lord to make it possible for them to go out to villages around Shanghai with the Gospel therefore he laid it upon their hearts to bring offerings for that purpose so that when they have enough they go to one village with the Gospel, then to another and another as their needs are met.

The Women's Evangelistic Band is also doing a blessed work. Every Sunday from one to three o'clock they hold street meetings and also on Thursday evenings. Before they go they meet in the church for prayer. The Lord has wonderfully used these faithful women in giving out tracts and preaching the Gospel to the people. Many precious souls have heard the message through their efforts.

This month the Lord answered prayer for the healing of two sisters. One had been sick for two months. She visited doctors and had taken much medicine but did not get any better. She had also prayed to her idols but there were no results. Because her money was gone she could not send for the doctor again. At that time one of the Christian women from Chapei Mission went to see her and gave her testimony, telling her that before she became a Christian she too had been sick, had suffered much and had also spent all her money on idol worship, but she heard the Gospel, and confessed, repented of her sins and the Lord saved her soul and healed her body. When the sick woman heard this testimony her heart was touched. She realized she was a sinner in the sight of God therefore repented as the other woman had done and found salvation through Christ Jesus. In answer to prayer he also healed her body. The next morning she got up, took down all her idol pictures that she had been worshipping for many years and gave them to me. She testified to the peace in her heart and that she was determined to worship and follow the true God.

Another interesting incident is about a woman who was demon possessed. She had been sick in bed for three years and had to be brought to the mission in a ricksha. We prayed for her in the name of Jesus Christ and the demon was cast out. Later they went with her to her home and took down her idol pictures. She did not need them now that she had put her trust in Christ and determined to follow him. The home was filled with joy and peace. This woman praised the Lord for salvation and healing.

About ten o'clock one morning recently the seven-old son of Mrs. Tung, one of the Christians, fell down the stairs. When he was picked up he looked as though he were dead. All in the home prayed for him until afternoon but without any results. They then sent for me but I could not be found. In the evening just as the

worker reached home the mother came bringing the child with her. I looked at him and saw immediately that his condition was very serious. However, the Lord gave him faith to believe that the child would live so he said to Mrs. Tung, "Do you have faith?" She answered, "I believe." They then knelt and prayed for thirty minutes. I rose from my knees and giving the child back to its mother said, "Take him home and wait for the Lord to work." After they had gone he ate his supper and there was great peace in his heart for he knew the Lord had heard prayer. Before he had finished eating a man came and told him that the child was conscious and crying. The messenger was sent back with this message, "The Lord has answered prayer, your child has been returned to you. Take good care of him, and thank the Lord." One hour later when the regular evangelistic meeting in the church was opened and while they were singing the second song the whole Tung family came in bringing the child with them. God had answered and the child was well. They all rejoiced and praised the Lord together. He is the living God and his power is unlimited. Hallelujah!

Report of Brother Chiao,
The Oriental Missionary Society,
Shanghai, China.

Dear Aunt Bettie: I wrote the following poem for Father's Day.

Today I'll wear a beautiful flower
In memory of my Father;
A pure white flower with heart of gold,

So true, so beautiful, so fair,
Yet he had sorrows and grief to bear;
No artist's brush could paint his soul,
'Twas the gift of God's love from above.

His gentle voice, his pleasant smile
Were indelibly stamped upon my heart;

I cherish his sweet memories,
Of my life they form a part.
Could he be present with me now,
I'd place a wreath upon his brow
Of lilies and roses and holly spray,
I'd crown him King of Father's Day.

Essie Hadden.
Stapleton, Ga.

Dear Aunt Bettie: This is my second letter to *The Herald*. I like to read page ten. We all enjoy reading it very much. I often hear Grandmother talk about the wonderful changes during the past fifty years when girls wore woolen dresses and boys wore pants of tow, shoes were made of calf skin and socks were made of homespun wool. Children did a half day's work before time to go to school. The girls took music lessons upon their spinning wheels; they practiced late and early on the spindle and reel. The boys rode bareback to mill so far that they had to hurry off before daylight. Well, those were happy days, no doubt, for people are busy when they are employed in some useful service.

Mary Ruby Hurst.
Rt. 6, Connelly Springs, N. C.

Dear Aunt Bettie: We have been taking *The Herald* for several years and I always enjoy reading page ten very much. In these days when so many boys and girls are going on in sin, it makes my heart rejoice when we see that so many of the cousins are children of God. I have been trying to serve God for several years. We have a nice little country Sunday school and church services in our community. We have Sunday school every Sunday and preaching on the second Sunday in each month. We have a fine young preacher and we all like him real well. I have been playing the organ for Sunday school and church services for one and a half or two years and enjoy doing what I can for my Lord and Master. My greatest desire is to do more for Jesus who has done so much for me. My middle name begins with A, and ends with E, and has five letters in it. What is my middle name? My birthday is Nov. 17. I was twenty my last birthday. Have I a twin? If so please write me. I hope that I may soon see my letter printed on page ten. Our subscription to *The Herald*

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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

is almost out, but we sure don't want to be without such a good paper in our home. With love to Aunt Bettie and all the cousins and Herald family.

Ruth Gomer.
Rt. 1, Doniphan, Mo.

Dear Aunt Bettie: Will you let a little girl who lives in Marrowbone Valley on the banks of the Cumberland visit your cozy corner for a while? I have been absent, but have been enjoying *The Herald*, especially page ten. I am glad to know so many of the boys and girls are Christians, and hope to be a better one myself. Remember me when you pray. I am twelve years old and will be in the seventh grade next year. My birthday is October 5. Have I a twin? If so, write to me. Deloris Mildred, those little calves are interesting to me. We have a colt but he is very small. He did not seem to be very welcome only by me, and I asked Daddy for him. Send me a name for him. I will close and give other boys and girls room.

Maggie Ruth Scott.
Grider, Ky.

Dear Aunt Bettie: Will you please let me enter your happy circle for a short chat? I am five feet, two inches tall, have brown wavy hair and brown eyes. I was eighteen years old October 13. If I have a twin I wish you would please write to me. I was saved when only eleven years old, and still find joy in serving my Savior. I am a member of the M. E. Church, South. I'm glad that so many of the cousins are Christians. That's the only peace we have in these days when sin is everywhere. I wish all the boys and girls would write to me. I will try to answer all letters I receive. I wonder if Mary Catharine Hallam still takes this paper? If she reads this I wish she would please write to me. Love to Aunt Bettie and all the cousins.

Loudene Gill.
Galatia, Ill.

LET'S "BALANCE THE BUDGET"

"Let's balance the Budget" with barrels of beer,
By imbibing some bumpers of "Liquid Good-Cheer."
But, Brother, pray tell me, nor am I just funny,
Where in the "Blue Blazes" can we borrow the money?
We might "Balance the Budget", with bumpers of beer,
Till we bust off belt buckles with "Liquid Good-Cheer."
Yes, that way might do it, in a twelve-month or so,
If some sage would just tell us, how to rustle the Dough.

We could "Balance the Budget" by buying more goods,
Either cotton or woolen, for pajamas or hoods,
Yes, the thing could be done, let us say, very nice,
If somebody'r tell how to dig up the price.
We could "Balance the Budget" by using more "Chaw,"
Made of wheat, corn, or barley, either sodden or raw,
But where "in the Heck" will some wise guy please say,
Can the Buddies that're "Busted," find the wherewith to pay?
"We could if. We could IF" Yes that's even so,

But those IFS, they grow bigger the farther we go.
We can tax, tax and TAX, beer, beef-steak, or brains,
But when "Pay Day" arrives, just where are the gains?
For, even taxes on brains, befuddled by beer,
Or, taxes on bellies, bulging out with "Good-Cheer,"
Or, taxes on babies, with scant clothing and food,
Can ne'er to our country bring ought that is good.
There's a "more excellent" way, than by guzzling beer,
To bring to all people, health, wealth and good cheer.

It is "Turn to the Lord, and repent of your sin,"
And health, peace, and plenty will God surely pour in.
But to "Balance the Budget" with liquid damnation,
Can never exalt any people or nation.
For down to eternal destruction and woe,
Will the fellow that Boozes, assuredly go.

Signed Grandad.

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SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF.

Lesson XIII.—August 20, 1933.

Subject.—Samuel. I Samuel 3:1, 10; I Samuel 12:1-4.

Golden Text.—Serve the Lord with all your heart. I Samuel 12:20.

Time.—Samuel lived about B. C. 1100 to B. C. 1020.

Places.—Shiloh, Rama and other places in Canaan.

Introduction.—The study of Samuel's parents, especially his mother, in last Sunday's lesson was a good introduction to the present lesson. In my college days a group of us boys set ourselves to study parenthood through our fellow students. We would select a young man at random from among the students of the institution and make a careful study of him, after which we would formulate our opinion of his parents without ever seeing or knowing them. The next step was to get the actual facts concerning them. We did not fail in a single instance. And now after more than fifty years of thought on the subject I am persuaded that, as a rule, the character of parents will be found definitely in the offspring. The trouble with Eli's sons can be found in the overweening, indulgent make-up of the father. Although Samuel witnessed Eli's failure, he repeated it for much the same reason that cursed the family of his great teacher. Maybe they were good in their sphere, but miserable failures as fathers. Samuel had the advantage of Eli in that he had splendid parentage. He was largely made what he was in after years by the godly training received from his parents before he was weaned. There is no question but that the yearly visits of Elkanah and Hannah had much to do with the development of his young manhood.

The place of Samuel's birth is not absolutely known. His parents were of Ramathaim-zophim, the peculiar name meaning the two hills or mountains. It is supposed that watch-towers were built on these from which pickets constantly overlooked the surrounding country to give notice of the approach of enemies. This place was in the land belonging to the tribe of Ephraim. In later days it seems to have gone by the shortened name of Rama. There was something about the old home place that appealed to Samuel as long as he lived. It might be termed his home-base.

Samuel's call to his life's work came early; but that is nothing strange. Many preachers have felt their call in early life. This writer remembers quite distinctly that it came to him at about ten years of age, and that he used to take a big pine log for his pulpit and preach with all his might to a clump of saplings that his boyish imagination converted into a congregation of human beings. If memory is correct the boy preacher gave those imaginary sinners some pretty straight talk. Samuel began to do such things as a child could do almost as soon as his parents left him in the tabernacle to the care of Eli. He wore a little ephod, and although but a little boy, he was the best man Jehovah had in the tabernacle. If parents would so train their children that God could get a chance at their young lives before the devil gets his grip on them many

homes would have less cause for grief in after years.

There was one trait in Samuel for which we must give his parents full credit; his absolute obedience to every command of Jehovah. That boy learned that from parental control in his infancy. I am persuaded that it is seldom learned elsewhere. We are amazed that after learning the lesson so well in his own childhood days he failed to inculcate obedience into his own sons. Maybe he was too busy attending to the needs of other people to care for the welfare of his own family; but that was a fatal mistake on his part. No man has a right to neglect his own children for the salvation of others.

It would be hard to duplicate the work of Samuel's life. He was, in some sense prophet, priest, judge and king during a long period. There is a blank space of maybe twenty years after the death of Hophni and Phinehas during which time we lose sight of Samuel; but soon he comes into view again, and fills his place with marked success till the day of his death. Even after Saul became king, the old prophet continued, in large measure, to rule Israel. Saul got into all his trouble because he refused to obey Samuel's orders.

Were I before a class in this lesson I would give a short epitome of the history of Samuel's life; but I would use the major part of the allotted time in an effort to stimulate the class to high endeavor. Mere facts may soon be forgotten; but high stimulant will abide indefinitely. The best work of any teacher is the impress of his own personality upon his pupils.

Comments on the Lesson.

1. **The child Samuel ministered unto the LORD before Eli.**—He gave whatever help about the tabernacle, that Eli called for. The word of the LORD was precious.—Jehovah was giving the people few special visitations at that particular time; so they were counted precious.

2. **When Eli was laid down in his place.**—Here we meet something that has no definite explanation. Some suppose that sleeping quarters had been erected adjacent to the tabernacle, and that Eli and Samuel were sleeping in these. That is probably true. It is not to be supposed, as some have done, that they were sleeping in the Holy of Holies. His eyes began to wax dim.—Darkness was coming on.

3. **Ere the lamp of God went out in the temple of the LORD.**—This verse is not easy. Temple stands for the two-room tabernacle. The lights spoken of were in the first room, or Holy Place. There were no lamps in the Most Holy Place, or second room. But their place of sleep must have been hard by the Holy of Holies "where the ark of God was."

4. **The LORD called Samuel.**—Spoke in an audible voice, most probably from the Holy of Holies. As the voice was not intended for Eli, I suppose he was not permitted to hear it. Here am I.—That was the ordinary answer to such a call, as found in the Scriptures.

5. **He ran to Eli.**—That was the natural thing for a little child to do; for Samuel thought the call came

from the old priest. In these verses we have a very simple, natural matter. Samuel as a little child was yet in gross ignorance as to how to deal with Jehovah. Eli himself did not suspect the truth until Samuel received the call for the third time, when he "perceived that the LORD had called the child." In spiritual affairs grown folk are sometimes as slow as little children.

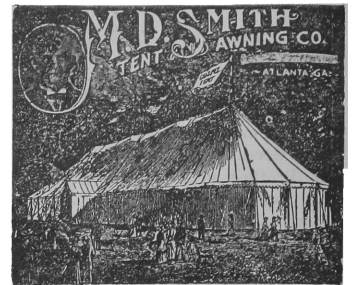
9. **Speak, LORD; for thy servant heareth.**—No doubt Samuel had been told by his parents much about the great Jehovah of Israel; so that Eli's instructions were reverent and to the point. Children should be taught to pray in simple, but reverent language. I have no sort of patience with much of the light, flippant so-called praying now in vogue in some quarters.

10. **The LORD came, and stood.**—It is hardly to be supposed that there was a visible appearance of Jehovah, as in bodily form; but there was human speech. God expresses himself in the Scriptures in human form and in human language, because that was possibly the only way in which he could make men understand Him. He comes to our level to lift us to His heights. **Speak; for thy servant heareth.**—God's answer was terrible. His curse would fall upon the house of Eli. His sons, Hophni and Phinehas, must be slain in battle. Eli had dishonored God in not controlling his family, and now God would dishonor him. There is in this a lesson for us parents that should be cried in thunder notes to the ends of the earth. **We must restrain our children.** Paul did not believe that a man was fit to be entrusted with the high office of a bishop in the Church unless he could control his own children; and I am persuaded that this will apply to any other office in the Church, or in civil life. Leaders of the people should be sample men in all such matters. A blight in the family of the chief ruler of any people blights the entire nation. A blight in the family of a church leader blights the entire Church of God among men.

These closing verses do not need to be discussed in order. Years have passed since Samuel entered the tabernacle in Shiloh. The nation has passed through some successes and many sore trials. Samuel has been a faithful adviser to his people. Now he has the chief men gathered about him, and calls upon them to testify against him if he has in any way wronged any one during his term of office. Perhaps few public men would be willing to face such an ordeal. But not a single charge is brought against him. They give him a clean sheet. He lives on for some years; but here we leave him.

TAYLOR UNIVERSITY.

God was with us in a very blessed way during this past year. We are looking forward to a splendid opening of a school on the 13th of September. Already new students are enrolled from Alaska to India. There seems to be an increased interest in a school like Taylor University, where splendid educational advantages are found, and where the whole program centers around a great Redemptive Christ. We have no thought of compromising these great reproducible religious experiences that have given Taylor University such an enviable reputation. At our altars this last year young people were mightily saved and bap-



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tized with God's Spirit. We are determined that this blessed work shall go on. It seems that the time is here when friends everywhere should be enthusiastically back of a school like Taylor University. I covet the prayers of the splendid group of leaders of The Pentecostal Herald.

Robert Lee Stewart.

The Gladwin County Holiness Association will hold its 23rd Annual Camp Meeting in the beautiful Flemings Grove three and one half miles North West of Gladwin, Mich., August 10th to 20th, Rev. B. F. Manker and family workers. A few cottages available, ample camping space. We covet the prayers of Christian people for the outpouring of the Holy Spirit throughout the Camp.

For information write Mr. Byron Vanest, President.

Mrs. Willis R. Davis, Secty.
Gladwin, Michigan.

PERSONALS.

Over in the Kentucky Southern Methodist Conference at Sulphur Rev. L. E. Williams did the preaching in a series of meetings July 9-23 inclusive. There were some good results and had it continued another week the outlook was for larger ingathering. The pastor, Rev. Robert L. Meyers, recommends this conference evangelist to any one desiring the preaching of the gospel in a plain, forceful manner. He is a fearless man of God and sin will show up under his ministry. Sinners will hear their door bell ring before he even calls on them.

M. M. Bussey: "I have just returned home to Wilmar, California, from an evangelistic trip of nine months, preaching in eight states and traveling in eleven. In some places God gave real Holy Ghost revivals, mighty conviction, wonderful praying through and great joy in the Holy Ghost. I never preached harder, nor hotter, nor worked harder for souls and God blessed by marking the trail with holy fire. In some places believers were mightily sanctified the first service. I have driven my old 1925 Dodge Sedan more than eighty eight thousand miles, and have slept in it more than twelve hundred nights, giving most of my time to small churches and neglected places. On this trip I preached where they did not have a pastor, no piano, organ, horns, fiddles, not a song book, no electric lights, nor an inch of carpet on the floor, no song leader, but God came down in mighty power and I have not seen souls pray through clearer in twenty three years.

Brethren, the time is short, clouds are gathering, trouble is coming, the end is near; the tribulation is just around the corner. I think I have never heard as much profanity on any trip as this last one. Saints trim your lamps, be ready, be true. I have driven the length and breadth of this nation so many times I have forgotten the count. I have worn out my old car hunting for souls for our Lord, now it is wearing me out. Please pray that some one will furnish me with a good car for this neglected and much needed work. My motto is no place too small, no church too poor, no place too hard. Pray for me right now. Thank you."

HOUGHTON'S 30th ANNUAL CAMP.

In just a few more days, August 17th, the people from several eastern states and Canadian provinces will be wending their way to the historic hill-top to attend the thirtieth annual feast of tabernacles at Houghton, New York. This year's camp will mark the completion of the third decade of services held in the beautiful 15 acre park, owned by the Association, overlooking Houghton College campus and the historic Genesee river valley, below.

This camp has been making rapid strides to the front as one of the leading holiness camps of eastern America. More than ten thousand people attend services here at last camp. The number of seekers at her altars ran into the hundreds.

A corps of fifteen of the best workers obtainable will minister to the spiritual needs of the people at the 1933 camp. Three evangelists of international reputation, members of different denominations will do the preaching daily. The music will be in the hands of sane, sanctified leaders who have sung in holiness camps and conventions all over the east and middle west. Some of the best sanctified talent obtainable will sing from this camp platform this season.

Miss Mary Greene of San Jan, India, will give a missionary message daily during the entire camp. This will be a new feature of the 1933 camp. She is one of the most interesting speakers and gives forth a mine of information and inspiration backed by her years of sacrifice for the lost millions of India. The Oriental Missionary Society will have speakers one or more days during the camp. This will all be in addition to the regular missionary day which always is held at camp.

The young people's service, with three competent and widely experienced workers, the praise and ring services, in the hands of Spirit-filled leaders, assures us that these phases of the camp will be ably handled. Friday, August 11th, will be observed as a day of fasting and prayer for this camp.

All lovers of Full Salvation will be given a most cordial welcome, irrespective of denominational affiliation. We oppose nothing but sin, exalt the Blood shed on Calvary, insist on the Spirit's leadership in all our services and work and pray to the one end, namely, the salvation and sanctification of never-dying souls. We shall be glad to greet you at Houghton Camp, August 17-27, 1933, Houghton, New York.

C. I. Armstrong, President.
Houghton Campmeeting August 17-27

FALLEN ASLEEP

JOHNSON.

In the afternoon of June 30, 1933, while sitting in the yard conversing with his wife, Rev. Robert Johnson passed suddenly away. He had passed the sixty-eighth milestone. A revival was in progress at the Methodist Church in Vine Grove and he had been attending every service and planning to be in the evening service. He had the preachers at his house the day before for dinner, and I never saw a child more delighted on having company than he was that day.

Often in relating his religious experience he would say: "At eight years of age at the bedside of my dying mother I gave my heart to God." He backslid but in a revival held near his childhood home in Livingston Co., Ky., conducted by Rev. S. G. Shelley (my first husband) he was reclaimed; not long afterwards was entirely sanctified. Soon after he was reclaimed he was licensed to exhort, then licensed to preach. He evangelized several years. Attended the Holiness School at Highway, Ky., for four or five years, Rev. John S. Keen being president. He would hold revivals during vacation. Rev. Keen said of him: "I never saw anyone who had a keener insight to the Scriptures than Robert Johnson. If he had an equal I do not know it." That was true, and he was thoroughly conversant with the Scriptures. He was a wonderful man of prayer and power under the sway of the Holy Spirit while in the pulpit.

He joined the Louisville Conference in 1896; located twice for a short time, which he always regretted. He filled among other charges: Sardis, Kuttawa, Tolu, Louisville Circuit, Vine Grove, Leitchfield, Hardinsburg, Eddyville, Buffalo Circuit, being his last pastoral charge. He became Conference Evangelist in 1923, until two years ago, when he was superannuated.

He was first married to Mrs. Mattie Johnson (nee Holloway) of Lyon Co., on Sept. 14, 1894. She died in 1922. They had four children, Keen Johnson, Editor of the Richmond Daily Register, prominent member of the Press Association, Henry Johnson, who died in infancy, Katura Frank, of Fort Worth, Tex., and Miss Christine Johnson an employee of the State Department of Education at Frankfort, Ky. He was as devoted, sacrificing father as ever lived; although a Methodist itinerant, and never having a strong charge financially, yet gave his children a thorough education.

His second marriage was in 1923 to the writer of this memoir, Mrs. S. G. Shelley. Ours was a happy life together. He would often say, "Every day of my life with you has been one of happiness." I always went with him and assisted in the revivals. I can almost say he was an unparalleled revivalist. Never held a meeting but souls were blessed; had hundreds converted under his ministry; many preachers of different denominations were converted under his ministry. A Catholic man of Vine Grove said of him, "He was the fairest, most generous man I ever knew."

The young people and children said of him when he had passed over to the Sunbright Clime: "How we miss him! In passing he had a pleasant, encouraging word for us."

His funeral was conducted in the Vine Grove Methodist Church Sunday afternoon at 2:30, July 2, by the Pastor, Rev. Bandy, assisted by Rev. Lyon of Elizabethtown, and Rev. Nicely, Baptist Pastor of Vine Grove. The concourse of people who attended was very large and from far and near and of all denominations. He was laid to rest under banks of floral designs by the side of his first wife to await the Resurrection Morn. A hero of earth has passed to Glory. Many will rise up, with his bereaved wife, and call him blessed.

His Wife,
Mrs. Georgia D. Johnson.

Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me. Psalm 50:15.

LOUISVILLE CONFERENCE, BOWLING GREEN DIST. FOURTH ROUND 1932-1933

Woodburn Ct., Whites Chapel, A. M. August 13.
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Hiseville Ct., Cosby, A. M. August 26.
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Smith's Grove Ct., Flat Rock, A. M. September 3.
Horse Cave Ct., Rowletts, A. M. September 10.
Rocky Hill Ct., Old Zion, A. M. September 17.
Bowling Green, Broadway, A. M. September 24.
Adairville, Auburn, Epley, Russellville Ct., and Russellville Sta., adjourned sessions, 2:30 P. M., Sept. 20, at Russellville.
Scottsville Station, Scottsville Circuit, and Chapel Hill adjourned sessions 2:30 P. M., Sept. 23 at Scottsville.
J. W. Weldon, P. E.

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West Monticello, Bethesda, August 16, A. M.
Clinton, Fairview, Aug. 17, A. M.
Glasgow Ct., Winfrey's Chapel, August 19, A. M.
Tompkinsville, Bethlehem, August 20, A. M.
Gradyville, Pollards, Aug. 22, A. M.
Mill Springs, Alexandra, August 25, A. M.
Monticello, Monticello, August 27, A. M.
Greensburg, Sept. 6, P. M.
Summersville, Poplar Grove, Sept. 7, A. M.
Mannsville, Union Ridge, September 10, A. M.
Campbellsville Ct., Soul's, September 12, A. M.
Elkhorn and Earley's, Elkhorn, September 17, A. M.
Campbellsville, Sept. 17, P. M.
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BOOK REVIEWS

"The Stirred Nest," by Rev. Teunis Gouwens, D. D., Pastor Second Presbyterian Church, Louisville, Ky. Cokesbury Press, Nashville, Tenn. 174 pages. \$1.

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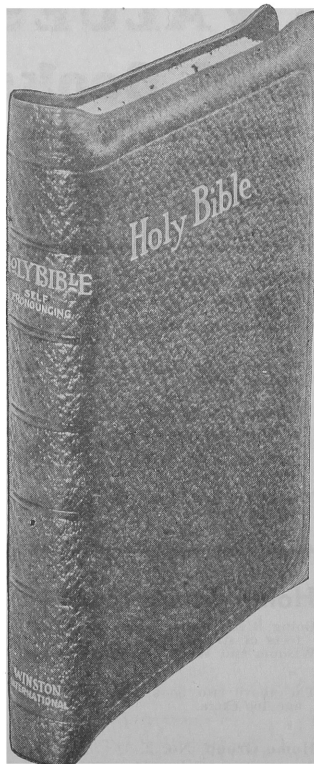
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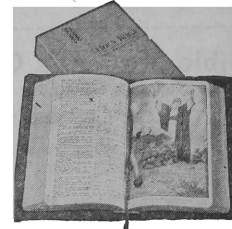
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Dr. H. C. Morrison, Editor
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A BLOODLESS REVOLUTION.

By The Editor

IT seems that the old order has passed away and a new order of things has been introduced into this country within the past few months. Perhaps no such radical changes have been made in the business world, as have taken place in these United States since the inauguration of the new administration in Washington, March 4. Up to this time, it has been a bloodless revolution, and let us hope that the serious problems which have confronted the administration, may be solved in peace, and for the general betterment of all the people.

It will be admitted by thoughtful and just people that, in the remarkable development of wealth in these United States in the past three or four decades, labor has not received its just part of this accumulation of untold millions. In many instances labor has been ground beneath the heels of an oppressive and selfish capitalism; on the other hand, it must be admitted that often labor leaders have been unreasonable and, at the same time, as selfish as the most greedy capitalist, and have enriched themselves at the expense of labor. No more difficult problem, perhaps, than the equitable adjustment of Labor and Capital, has offered itself for solution.

Capital carries its wealth in bonds and securities locked up in safety vaults from which it clips its coupons; labor carries its capital in its shirt sleeve and under its hat. Intelligence and strength, along with a willingness to use the same to the advantage of the employer, is the laboring man's capital, and is just as essential to prosperous business conditions and the ongoing of the country, as the bonds and securities of the capitalist. To get these two parties to understand each other, and to work in harmony, each understanding his dependence upon the other, has been a vexed problem.

It is impossible for the government of this country, or any socialistic regime, to bring about a state of things that will so equalize and adjust man to man that there will be equality between the industrial, economical man who makes safe and wise investments from the fruits of his toil, and the indolent, extravagant man who earns but little and wastes what he does earn. There are a good many people in the world who will always be a liability, rather than an asset to society. There is no possible way to place on an equal footing the comforts and happiness of life, the sober man and the drunkard, the honest man and the thief, the industrious man and the indolent, the trustworthy man and the man in whom no one can have confidence.

Perhaps no one will deny that we have been having a very radical administration the past few months, and it is the duty of every one to contribute what they can to the general welfare of all the people, the securing of labor, paying a living wage, and the carrying for-

THE CURSE OF EXTRAVAGANCE.

God himself cannot bring peace and prosperity to a people who waste hundreds of millions of money every twelve months for tobacco, more hundreds of millions for beer, more hundreds of millions for filthy shows, more hundreds of millions for paint to smear on faces, more hundreds of millions to teach falsehood to the rising generations, many millions for false prophets to teach the people that the Bible is not the inspired word of God.

Our nation has its back turned on God, and is marching from truth to falsehood, from sobriety to drunkenness, from gloom to darkness, and on to the abyss of eternal night. There is no real, abiding help or hope without an awakening—a widespread spiritual revival, a mighty repentance and confession of sin. The people will not awake if the preachers do not awake first. Will the preachers awake!

H. C. Morrison.

ward of the new program so as to yield the best possible results. There is no way, however, to so bind up the human mind that it cannot and will not think. People are thinking more than usual. They are wondering if the structure for bringing back what men call prosperity is founded upon the solid rock of obedience to God, reverence and unselfish love for mankind, and a genuine desire for the uplift, spiritual, moral and social betterment of society, or on the shifting sands of political expediency which, while it may make large promises, undertakes much where it is quite impossible to go forward to permanent and abiding advantage and help to the masses of the people.

This Editor is sort of an old-timer. He believes that any castle, however tall and beautiful it may be, which is built upon any system that promises or hopes for real prosperity upon the waste and drunkenness which the sale of intoxicating liquor always brings is, in the nature of things, founded upon sand and, sooner or later, must fall and prove disappointing to the builders, inhabitants and all concerned. In order to, what men are pleased to call progress, nothing is more important than peace and good will among men and a general willingness for all to combine and work together for the betterment of the entire mass of humanity. We need not expect that people who are receiving an increase of wages, and expend same in a way to damage health and morals, will be a happy, contented people. Wages that are carefully invested in building and furnishing homes increases employment and brings about a general betterment of conditions; but wages wasted in beer, tobacco, lewd moving pictures, dance halls, Sunday rioting in parks and resorts, with the indecent exposure of women, and a cultivation and development of all that is unclean and lewd, will not bring moral uplift, mental or spiritual rest. Money expended in this way flows into the coffers of the selfish and godless rich and leaves those who earned it in worse condition than if they had never possessed it. If there ever was a time when the ministry and

Church should exert itself to the utmost to bring the masses of the people to Christ, the proper use of their mental faculties, and the wise use of the fruits of their labor, that time is now.

What Is The Matter With The World!

NUMBER III.

IN any sort of an attempt at a diagnosis of the world's sickness, Russia must not be overlooked. But here is a patient so large and in such a state of hysteria, in fact, bordering upon insanity, that it is a bit difficult to get anything like an approximate understanding of the diseases of Russia.

Russia has 160,000,000 of people; strong, a bit stupid, and quite emotional. Get them started running and they are likely to move with increasing rapidity until they break up with quite a crash against an immovable object. This reminds me of a question asked when I was a boy, "What would happen if an irresistible force came into contact with an immovable object?" My answer to this would be present conditions in Russia. Russia has vast undeveloped resources. She has been under a double iron yoke of a cruel, monarchical government and, at the same time, that equally heavy of a stupid, soulless ecclesiasticism which ruled and exploited the people rather than breaking to them the Bread of Life. All of this prepared Russia to be unfit for the coming of what they imagined to be a new freedom while, in fact, they have gone out of the drudgery of civil and ecclesiastic slavery into an imaginary freedom which is a most unreasonable and merciless tyranny.

Russia has not only gone to war against capitalism but against God and the nations of the earth. She is not content to try out her new schemes of social government at home and prove them a success, but she is industriously and with unabated determination trying to thrust her notions of government upon all the nations of the world, and is doing this with a zeal and vigor worthy of a better cause. She wants her way with herself and the world regardless of limb and life. She is ready for the use of the bayonet and the torch in order to secure what she imagines is an ideal state of existence.

If Russia would give attention to her own affairs and establish some sort of potential government that gave practical proof of its efficiency and excellence in bringing prosperity, plenty, and happiness to all the people, she need not go to the trouble and expense of trying to force her views upon other people. Her success would be all that is necessary.

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SALVATION SCENES AND THEMES.

Rev. G. W. Ridout, Corresponding Editor



I.

I have just completed 100 days of continuous revival work in cities and towns in the interior of Brazil. I started out April first from Sao Paulo; it is now July 9. In this period I have preached over 250 times and held revivals in nearly 30 cities and towns; most of the meetings were in the Methodist churches and were planned by the missionaries of Southern Methodism and one series by a Brazilian District Superintendent. The missionaries did most of the interpreting. Wonderful things have we witnessed in these 100 days, souls converted, church members born again, preachers and people receiving the baptism of the Spirit and whole churches made over new, transformed by the power of the Spirit of God. Our last three meetings were in Presbyterian churches; all these have been transformed and their entire membership vivified and quickened by the Holy Spirit. Our last meeting has been most extraordinary. It was in a fine Presbyterian Church which was built in the days of prosperity and everything was just what a church building should be.

When I arrived I was surprised to find the young pastor to be one of the products of our 1931 revivals. I held a meeting in a city where he was then professor in the school; he and his wife received a rich endowment of the Holy Spirit in that meeting and he was finally called to this church when it was in a perishing condition; by faith, and prayer and hard work he brought the church up. He was ready for the revival and at once the Spirit began to work mightily in the meetings. The first night we had full altar. Saturday night was a most extraordinary meeting. "The power came down," as old Methodists used to say, and the whole church was a mourner's bench and people were weeping and praying in all directions. Victory broke upon us and Sunday was a day of power and sweeping salvation, something like one reads about in old-time Methodism. The meetings went on for hours and groups in prayer were in many parts of the church. That whole church has been made over new by the Spirit of God.

II.

The question of the Second Coming is a vital one.

"The fathers of the first three centuries whose works have come down to us have clearly avowed or implied that the early Christian faith was premillennial. It is certain that in the second century the opinion that Christ would reign 1000 years on the earth was diffused over a great part of Christendom." Tertullian speaks of it as the common doctrine of the Church. Chillingworth says, "The doctrine of the millennium was believed and taught by the most eminent fathers of the age next after the apostles, and by more of that age opposed or condemned, therefore it was the Catholic doctrine of those times." This doctrine says Saphir as well as others suffered from decline when the church departed from apostolic clearness andfulness.

Those who made up the Westminster Assembly of Divines 1643 who framed the Confession of Faith were mostly given to the doctrine of the Second Coming.

"There's a light upon the mountains, and the day is at the spring,
When our eyes shall see the beauty and the glory of the King;
Weary was our heart with waiting, and the night watch seemed so long,
But His triumph day is breaking, and we shall hail it with a song."

III.

John Huss, the Reformer and Martyr, gave Eight Reasons why people should pray:

1. Because God wants our prayers and praise, and we should do this for his sake.
2. Because we become more conscious of our blessings by returning thanks for them.
3. Our zeal and devotion are heightened.
4. Prayer occupies the worshipper and keeps him from evil.
5. Prayer incites the worshipper to good deeds.
6. Prayer preserves the virtues of the praying soul.
7. He who prays for worthy things obtains them.
8. He who prays sets others the example of prayer.

Phillips Brooks says, "Prayer is not a conquering of God's reluctance but a laying hold of God's willingness."

"When we disclose our wants in prayer,
May we our wills resign,
And not a thought our bosom share,
That is not wholly thine."

IV.

Sin is not a matter to be argued about—it is a frightful, terrible fact. A great deal of human history is written in blood and tears 'mid sobs and groans because of sin. Said one: "Sin in its moral aspect is rebellion against God, in its social aspect it is lawless temper that seeks its own at the expense of others." The Bible says, "Be sure your sin will find you out" Num 32:23

A burglar once carried off a quantity of valuables, and, not content with this, a bag of corn also. There was a minute hole in the bag, and a grain dropped out now and then; and by these he was tracked and arrested with the stolen goods in his possession. Though men don't see it, their sin always leaves a trail which will be sufficient evidence to convict them in judgment. Such a trail is often invisible to the eyes of man but is plain to the eyes of God.

George Herbert wrote 200 years ago:

"Lord, with what care hast Thou begirt us round!

Parents first season us; then schoolmasters

Deliver us to laws; they send us bound
To rules of reason, holy messengers.

"Pulpits and Sundays, sorrow dogging sin,
Afflictions sorted, anguish of all sizes,
Fine nets and stratagems to catch us in,
Bibles laid open, millions of surprises.

"Blessings beforehand, ties of gratefulness,
The sound of glory ringing in our ears;
Without, our shame; within our consciences;
Angels and grace, eternal hopes and fears.
Yet all these fences and their whole array
One cunning bosom-sin blows quite away."

V.

"Day of Wrath. O dreadful day!
When this world shall pass away,
And the heavens together roll,
Shrivelling like a parched scroll,
Long foretold by saint and sage,
Psalmist's harp and Prophet's page."

Judgment Day preaching has almost ceased in the average evangelical pulpit. The judgments of God for our sins are to be seen on every hand and yet preachers fail to preach the great Judgment Day truths of the Bible.

One cause of this neglect is the new theology which pervades the class-rooms of so many schools where preachers are trained. Dr. Clark, the Baptist, put out a very fascinating book on Theology—both the Baptists and Methodists fell for it. Dr. Sloan of the M. E. Church, North, put up a fight against it in the Course of Study. It is still used in Southern Methodist schools to some extent. Dr. Clark repudiates utterly and absolutely the idea of Judgment day, and says Judgment comes when a man dies and that's the end of it. Now put over against that the Judgment Day sermons of Bishop Wilson, and of Munsey, John Wesley, the revival preachers of Methodism and the Apostle Paul and the Bible, both Old Testament and New!

VI.

A minister across the seas writing on the Judgment Day, says:

"Insistence on the Judgment is inseparable from a faithful Christian ministry. Judgment is an integral part of the teaching of Jesus. The Father of our Lord Jesus Christ is not a weak sentimentalist, incapable of vindicating Justice. Christ had no scruples in dismissing obsolete parts of the Old Testament, but he never minimized the reality and the solemnity of the Judgment. He emphasized it. Justice and Judgment are the foundation of his throne. For the New Testament, Judgment is an inexorable fact. It is in the high foreground of the early Church. It was dominant in the Middle Ages. It was massive in relatively modern periods of Christian history. The stern injunction, "Prepare to meet thy God," reduced the scoffer to silence, disquieted the cynical, and awed the profane. Innumerable sidelights reveal the central place it held in men's minds. A judge would speak of the murderer's fell deed as the "untimely rushing of an unprepared soul into the presence of its Maker." No one thought this theatrical. It was received as a solemn statement of incontrovertible fact. The deep feeling of the death sentence was gravely accentuated by the conviction that it anticipated an unspeakably more awful Assize. Abuse, lampoon, and scurrilous conceit might venture far on holy ground, but here all japes stopped short. Society was pervaded by dread of the Day of Judgment.

"The contrast in our time is remarkable. For the intelligentsia a Day of Judgment has ceased to exist, and the remark could be spread to cover the people in general. What of definitely religious circles? Appropriate phraseology may occasionally be used, but what of the fact as an operative conception? Judging by the vast majority of the volumes of modern sermons, the conception has faded out. A group of ministers of different denominations recently discussed hymnology. Few of the men had ever announced a specifically Judgment hymn. The Judgment was not in their preaching orbit. Compare the sermons of an earlier generation. The difference is astonishing. There the Judgment looms up vast and fearful. Appeals to be prepared for the Judgment Seat of God are thrilling in their intensity. Luridly picturesque, almost Miltonic, details occur which

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"A New Day In Missions, The Laymen's Enquiry Report."

By Bishop Brenton Thoburn Badley, of Bombay, India.



UNDER this title, Dr. O. M. Buck, professor of Missions and Comparative Religion at Drew University, Madison, N. J., has written in "The Drew Gateway" of January a glowing statement on the report of the Appraisal Commission. As one who is interested in the missionary work of the Church in India, I feel that a reply from India should be written, giving the missionary's point of view.

In opposing "the well-known method of the frontal attack" of *ordinary missionaries*, Dr. Buck says that as a result of it "we have passed in the history of our missions in Asia through a long period of conflict of religions and conflict of cultures." He, therefore, welcomes the Report as an indirect way of achieving our ends. Is it possible, however, to avoid that "conflict of religions and conflict of cultures"? Do we really desire to avoid it? Provided the task is always carried on in a spirit of love, shown in an effort to bring and share our best, shall we not by such a conflict be truer to the principles and practice of Christ himself? Why fear a conflict? It is bound to come, for the teaching of our Lord cuts across so much that non-Christian religions hold to be of value, as to make the conflict inevitable and necessary, if we are to do more than talk friendly platitudes with those who oppose the Gospel, or those, more dangerous, who attempt to assimilate it and profess that it is already embedded in their own religious writings and concepts. Christ stood his ground openly and courageously against Pharisees, Sadducees, Lawyers and Doctors in many a memorable conflict, and are we to judge his course unwise and try to become even broader and more tolerant than our Lord? This cheap and easy-going way of a decadent discipleship will win for the Church neither respect nor a following. India needs love and asks sympathy, but stands in no need of assistance in any "sloppy thinking" that seeks to reconcile irreconcilable views of religion, life and spiritual destiny.

TOLERANCE IN CHRISTIANITY

The fear of "intolerance" seems to have possessed not only the Appraisal Commission but all who applaud their report. Dr. Buck, in opposing present-day missionary methods, says:—"We have come on with our exclusive religion belonging to the Semitic family of intolerant religions,—Judaism, Christianity, Islam—and with our superior 'Christian civilization.'" To which the true missionary replies, "Yes, we have come with something different and better. How should we come to any people who need the Gospel committed by Christ to his disciples which he commissioned them to proclaim in all the world?" Of course, it is *exclusive*, in some sense, or why should it, above all others, through the centuries have been provided and cared for by God, and then extended to "all people?" Exclusive? By all means, and that is the token of its true value. Its divine Founder declared himself to be "the way, the truth, and the life," and added, "No man cometh to the Father but by me." To all born of woman on earth, both before and since his advent, he declares, "Ye are from beneath; I am from above: ye are of this world. I am not of this world. If ye believe not that I am he, ye shall die in your sins." If we believe that the religions of India are man-made, and not God-revealed, we still can see much in them that is good and beautiful, yet we know that the Lord Jesus Christ spoke with both truth and authority when he said, "Every plant which my Heavenly Father hath not planted, shall be rooted up." This is rather "intolerant," but we have no right to reject it because of our assumed greater love for men and tolerance in dealing with them!

Dr. Buck, in his adopted role of true friendliness and consideration for those of religions other than Christian, says, "We come not to convert but to converse." How gentle and beautiful it sounds! But Christ *came to convert*, and stated definitely that unless men "repented," and were "born again," they could not even see his Kingdom, let alone enter it. He "conversed" with Nicodemus to some advantage because he told that earnest seeker and morally respectable man, that nothing counted for him until he had been re-generated by the Holy Spirit and through a conversion that was also transformation became fit to be a member of a Kingdom which is "life indeed," and the entrance to which is by a "strait gate." Yes, the gate is "strait," the way is "narrow," said our Lord, but the life is broad,—broad as the unending acres of God's universe, wide as the space in which he has set it, and reaching up into the "everlasting life" of which he told and which he alone can give. This is the kind of "intolerance" that the Master brought with him from "above," and we who are from "beneath," should not attempt to set it aside.

IS CHRIST "UNIQUE?"

Professor Buck says that there is "no surrender of the uniqueness of Jesus." This idea he takes from the Appraisers themselves, who claim this, and yet say, "It would be difficult to point out (in Christianity) any one general principle which could surely be found 'nowhere else.'" (Page 49). To our minds the "uniqueness" of Christ is precisely in that which can be found "nowhere else." The Standard Dictionary of America gives as the first definition of "unique," "Being the only one of its kind." That, exactly, is what we claim for Christ, that he was the only one of his kind that ever appeared in our universe, that he alone "came to save," that he alone is "the way," and that his is the only "name given among men whereby we must be saved." He was so distinctly unique that "the general principles" of his teachings are "found nowhere else." Try to parallel, in Hinduism, Islam, Buddhism, or any other of Asia's religions, the Atonement, as seen in the cross of Christ, the Resurrection, as seen in his empty tomb; his Spirit descending with the "power from on high," as seen at Pentecost.

These are all *unique*, but they do not exhaust his uniqueness. Hear him say, "Thy sins be forgiven thee," and when men said he blasphemed, he reproved them, reasoned with them, and said "The Son of man hath power on earth to forgive sins." Let anyone else even attempt to forgive sins! See him on the road stop the bier of the dead, in the garden command the grave-stone to be rolled away, and in the home of a ruler order the disbelieving group out of the room, while he called back, by the power of his word, life to the dead. Stand by him, and hear him exclaim, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death to life." How can we follow the reasoning of men, self-constituted "appraisers" who claim that there is *nothing unique* in Christianity, that all its truth and life and power are found in the other religions of the world? And if Christ be, indeed, unique, shall we merely "Converse" with men about him, or shall we not, with the command of the Lord himself ringing in our ears, call men, "in season and out of season" to repent, be *converted*, forsake all others, *follow him*, who alone "hath brought life and immortality to light?"

"GREAT" MISSIONARIES

One might have expected from the son of a missionary, as Dr. Buck is, a more just appreciation of the type of men and women, called of God, who have enriched India's life

by their loving labors and in death made sacred her soil by their dust. The Appraisers have referred to missionaries as persons of "limited outlook and capacity." Dr. Buck's statement, in approval of the unkind, undeserved and deeply disappointing remarks of the Appraisers, is, "This matter of growing great missionaries has been our most conspicuous failure in recent years." From 1909 to 1913 Dr. Buck himself served as a missionary in India, and since 1915 has been giving his entire time to the teaching and training of those whose purpose it was to give their lives to the Christian ministry and to the work of foreign missions. One might, therefore, feel that he has a right to speak, and also that he must bear his full share of responsibility for the type of missionaries that our Church has been "growing" in "recent years." In the old days God called men and women to the holy tasks he had for them in distant lands, and they went forth, knowing who had called them, and trusting him to give the strength and wisdom needed.

The plan of the Appraisers is that a Super-Board shall call men and women, a wise and progressive Board, who will have first controlled the education of possible candidates, then selected those who were best fitted, of course, from the human point of view, and then would privilege them to go to whatever country the Board might decide upon, with a warning that unless they "measured up" and behaved themselves and reacted to the situation in a way approved by the Board, they would be subject to immediate recall. These truly up-to-the-minute "missionaries" would be instructed "to give largely without any preaching," "in all their educational and other philanthropic aspects of missionary work," which are the exact words of the Appraisal Commission as found on page 70 of their report. This is similar to what Ghandi says:—"If instead of confining themselves purely to humanitarian work,—they (missionaries) would use these activities of theirs for proselyting, (by which he means *converting*) I would certainly like them to withdraw . . . Let them try to rejoice in seeing Hindus become better Hindus and Mussalmans better Mussalmans." He adds, "India stands in no need of conversion from one faith to another." The Appraisal report has been warmly welcomed in the Hindu camp. The Hindu editor of the Indian Social Reformer, "Bombay, says: "The attitude which Dr. Hocking and his colleagues are anxious for Christian missionaries to adopt is, in our opinion, the central teaching which Christian missionaries have drawn from Hinduism." Staunch Hindus would vote, and we cannot wonder at it, for another *Appraisal Commission* to visit India!

This is not to have ambassadors of Christ, men of God, with the prophetic note, "thus saith the Lord," conscious of a divine panoply for a superhuman task, but creatures of a "Board," shaped for "humanitarian" works, geared to tasks that dwindle in comparison with the "impossible things," to which our divine Lord calls us. Christ puts no restraint on evangelism, but boldly says, "Follow me, and I will make you fishers of men; come with me, and I will build the Church; abide in me and you shall inherit the earth and see the Kingdom of God come with power."

By what, and whose standard are missionaries judged to be "great?" Will a Harvard degree insure greatness? Will experience in cultured circles bestow greatness? Will the approval of trained experts as to a man's or woman's worth guarantee greatness? Will successful service, judged from the world's point of view, mean greatness? Will a great

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THE HERALD PULPIT

"FOUR ANCHORS."

Rev. Aaron Douglas Houghlin.

Text: "And fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day."—Acts 27:29.

THE above text is a part of the narrative of St. Paul's stormy and dangerous voyage to Rome to appear before Cæsar. Neither sun or stars had appeared for days and almost all hope was gone, when fearing that they might be cast upon a rocky shore, they cast out "our anchors" and waited for the day. In a certain sense we are all sailing "the sea of life." At the present, the sea is very stormy. Everyone is aware that these are dangerous days through which we are passing. Some are wondering if the ship of Zion will be wrecked on the rocky shores of modern skepticism, secularism and Russian communism. It is claimed that we must either have a revival or a bloody revolution.

I would not want to sail on a ship that had no compass, no pilot, no anchor. I would not feel safe. In these days when men's hearts are failing them for looking after those things that are going on in the world, in the midst of the storm and stress, there are *four anchors* which will hold the Christian fast and secure.

The first is the anchor of Prayer. Through prayer we may draw near to a throne of grace and obtain mercy and find grace to help in every time of need. Prayer surmounts difficulties and makes the impossible to give way. Prayer kindles love, hope and faith. "Prayer is the source, the mother, the fountain of a thousand blessings."

"Ah, whither could we flee for aid;
When tempted, desolate, dismayed.
Or how the hosts of hell defeat;
Had suffering saints no mercy seat."

How sweet the lines of that immortal hymn whose meaning we sometimes overlook, "What a friend we have in Jesus, all our sins and griefs to bear! What a privilege to carry, everything to God in prayer. Have we trials and temptations? Is there trouble anywhere? We should never be discouraged, but take it to the Lord in prayer."

"There, there on eagle wings we soar,
While sin and sense molest no more;
And heaven comes down, the soul to greet,
While glory crowns the mercy seat."

If in trouble, go to prayer and you will soon become conscious of the eternal God, thy dwelling place, and underneath will be felt the strength of "the everlasting arms." Prayer will hold you steady when all around your soul gives way. Prayer will drive away the clouds. Prayer will give courage and strength to the weakest. It will prove an anchor to the soul, a present help in times of trouble.

"Be not afraid to pray; to pray is right;
Pray if thou canst with hope, but ever pray,
Though hope be weak or sick with long delay;
Pray in the darkness if there be no light;
And if for any wish thou dare not pray
Then pray to God to cast that wish away."

The second anchor is Faith. This is where we are lacking today. It is a faithless age. But if we ever make the landing safely, we must have faith. We are saved by faith, "By grace are ye saved through faith." We are kept by faith. 1 Peter 1:5, "Kept by the power of God, through faith." "We walk

by faith, not by sight." "The just shall live by faith." He that cometh to God must believe that he is. Jesus said, "According to your faith, be it unto you." "Through faith Abel offered unto God a more excellent sacrifice than Cain." Through faith Noah prepared the ark to save his house. "By faith Abraham sojourned in the land of promise." By faith Moses refused the pleasures of sin, and became God's servant to lead the children of Israel across the Red Sea, dry shod. "By faith the walls of Jericho fell down and Rahab perished not with them that believed not." "And the time would fail me to tell of Gideon and Barak, and of Samson and of Jephthæ; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong." It was faith that held Daniel steady in the lion's den. Faith kept Paul and Silas from becoming discouraged. Faith lays hold of the promises of God in the midst of the storm and shouts, "none of these things move me." Faith is an anchor sure and steady. It knows no surrender or defeat.

A third anchor is Hope. In Zech. 9:12, we read of "prisoners of hope." We are all prisoners of hope as long as we live. When hope is gone, all is gone! The apostle Paul said, "hope maketh not ashamed." The apostle Peter wrote of a lively (living) hope. John of a "purifying hope." And St. Paul of "the hope of eternal life." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." It is this hope of a physical resurrection that inspired David to say, "My flesh also shall rest in hope." Job hoped when he said, "I know that my Redeemer liveth, whom I shall see for myself." Hope is an anchor. Hope is a rest. Hope will sustain us in our darkest hours.

"Hope is like a murmur in the soul
That tells of worlds to be;
As travellers hear the billows roar
As they near the sea."

On the walls of our parlor, there is a picture of a beautiful maiden standing on a rocky shore, beside a great anchor which lays at her feet. While holding a flower in her outstretched hand, she gazes away into the blue above—on past the evening star that has just replaced the sun's shining whose sunset reflection is fast fading as the night draws nearer and nearer—into an illuminating vision of heaven opened wide. Peace and calm flood the picture with a heavenly radiance, illuminating the maiden's countenance against a dark, rocky and storm-swept coast line. In that picture the artist has more clearly illustrated what another artist has tried to do in picturing hope as sitting on top of a sunless world with harp of one string: "Hope, an anchor to the soul both sure and steadfast, and which entereth into that within the veil." Tennyson was inspired by the same spirit when he wrote:

"For though from out the bourne of time and place,
The flood may bear me far;
I hope to see my Pilot face to face
When I have crossed the bar."

The Christian's fourth anchor is Love. On the walls of a certain home there hangs a

motto with these words: "He loves me." Yes, he loves with an everlasting, never dying love. O shipwrecked, storm-tossed soul, let us not forget that God loves us. That while we were yet sinners Christ died for us. He will never leave us nor forsake us. He is a safe Pilot. He is the same yesterday, today and forever. Men change. Times change. Conditions change, but the love of God, never! How comforting and inspiring the thought that God loves us too much to forsake us. This thought is illustrated in the story of two lovers who were to be married. Before the wedding day, the young man was stricken with blindness. The love of the young lady waned. She renounced him and took another rather than marry one who was blind. Out of the first young man's blindness, loneliness and suffering were penned these words:

"O love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe;
That in thine ocean depths, its flow
May richer, fuller be."

"This is the love that sought us,
This is the love that bought us,
This is the love that brought us,
From deepest depths to highest heights,
From darkest night to glory bright."

This is the love of One who will never fail, of One who sticketh closer than a brother. It is a love that should constantly hold us true to our purpose. Try to picture to yourself an ocean view with ships sailing, seagulls flying low, waves rolling high and the far-off shore line dimly outlined against the gray sky. Then heed the poet's inspiration in the following lines:

"Canst see where on the farther shore
The wave shall beat in foam,
As now in gathering strength it swells,
The ocean wide its home?
From shore to shore, its surging life
Shall sweep in ceaseless roll;
So on God's love, a boundless deep,
Sail on, O shining soul."

O soul, sailing over life's solemn main, take these four anchors: *Prayer, Faith, Hope and Love* and thou shalt cross safely from Jordan's stormy banks and arrive triumphant in Canaan's fair and happy land!

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Seek ye the Lord while he may be found,
call ye upon him while he is near. Isa. 55:6.

Asbury College, Her Children, A Program of Mutual Helpfulness.

W. R. REYNOLDS, PH.D.

Professor of History and Philosophy
in Asbury College.



HERE are four good and sufficient reasons why Asbury College is securely enshrined in the affections of her children.

I. AN OPEN DOOR TO CULTURE.

Asbury College has made available to multitudes of those in humble circumstances the advantages of a higher education to which only about one per cent of the people of the nation are able to attain. She offers to her children the enrichment of life and enlargement of vision provided for in a carefully selected curriculum which is designed to result in an effectual adjustment of their lives to the world in which they live. Most significant of all is that she is prepared to equip them with a basic philosophy that is fundamentally sound and thoroughly usable in all the exigencies of human experience.

Asbury College, because of her generous and benevolent services, has never been self-supporting. She is not an exception to the rule, however, for a survey made by the Commissioner of Education a few years ago revealed the fact that students in private institutions pay but 54.2 per cent of the cost of their education. Asburians, with the exceedingly low rates and generous provisions for self-help offered them have without doubt enjoyed the splendid privileges provided at a rate much lower than 54.2 per cent of the cost of their training. A student in 1933-34 will pay to the institution the sum of \$397.00 for room, board, tuition, and all other fees necessary for the pursuance of a liberal arts course. This amounts to \$11.03 per week, or \$1.58 per day. In contrast with this, an article in the Review of Reviews for April 24, 1933, "Who Finances the College Student?" states that it costs one typical university \$10.52 per day to educate a student.

Asburians are fully aware of the fact that they are deeply in debt to their alma mater. They are willing, during the productive years of their lives, to repay in some degree this debt and by so doing to make these same services available to those who come after them.

II. THE SECOND CHANCE

Asbury has always offered to those who have missed the golden opportunity of their youth the sacred privilege of a second chance. Many men with families to support have sought her friendly and sympathetic halls in their endeavor to overcome their educational limitations which handicapped them in the work they felt called of God to do. Numbers of these, whose struggles appeared to be almost hopeless and futile to on-lookers, are now rendering distinguished service in the Kingdom. All of these, and those whose lives they have blessed, are ready to help make possible to others the second chance.

III. OPEN DOORS OF OPPORTUNITY

The training which Asbury College has afforded has opened doors of opportunity to wide service and preferment to hundreds of her sons and daughters. Conclusive surveys and studies that have been made show that marked financial advantages are enjoyed by those who have achieved a college education. Asburians have not failed to participate in those advantages.

But Asbury College has never put the dollar mark on her product. Owing to the fact that more than 40 per cent of her graduates have elected to work in the service of the Church, the purely monetary rewards resulting from that training certainly would not be conspicuous. The doctrinal dissertation of Dean W. B. Hughes shows that of 1192 grad-

uates of Asbury, 387 are ministers, 77 are missionaries, and 19 are engaged in other types of religious work. Figures are not available, touching the great number out of the many other hundreds comprising the associate alumni group who have entered Christian work, but the per centage is undoubtedly large.

Thus it is that the Asbury family cannot be rated as a wealthy one. But as a result of the preparation which they were privileged to receive, Asburians have found opening to them doors of most gratifying service which would otherwise have been permanently closed. Those who have entered more gainful occupations have found that the "Asbury Spirit," of which they were privileged to partake, has been a decided asset in all of their life and work.

This great company, which is making such a notable contribution to the moral and religious life of the world, acknowledges its debt to the institution which in large measure inspired their vision and gave to their lives a point of departure and a significant direction. They will not allow the saving influence of so worthy an institution to be hindered or destroyed for lack of financial support which they are in a position to give.

IV. DYNAMIC IDEALS

Asbury College affords her children a rare privilege of standing upon a veritable Pisgah of inspiration from which to view their promised land of fullest life and service. That vantage point gives Asburians the ability to "see life steadily and see it whole." As a result of that vision, Asburians have rather uniformly excited the admiration of those with whom they have been associated by their earnestness and high purposefulness in all of life.

Asbury has revealed the source of the "Riches of Grace" to hundreds of her children. St. Augustine, one of the most colossal minds of all history, sounded the depths of human experience and came to this conclusion: "Thou madest us for Thyself, and our souls are restless till they find rest in Thee." This primary discovery is the major aim of Asbury College for all her sons and daughters. With clarified vision they are able to assess the value of these experiences in their own lives, and they will earnestly endeavor to make them available to others.

A MUTUALLY HELPFUL PROGRAM

1. The educational world has come to recognize that any institution which accepts the tremendous responsibility of providing the kind of culture and training which young people need in their preparation for life has assumed a grave responsibility indeed. An institution which monopolizes the time, thought, and energy of young people, during those exceedingly important formative years of the college age, has by no means discharged its obligations to them when it hands out a diploma. Its obligations to its students follow them through the years, and it is bound in all honor to keep in close touch with them and to stand ready to offer such assistance and counsel as it may.

Asbury College is in full sympathy with this new and larger viewpoint, and a way of effecting this continuing relationship is being worked out. Among the features of that larger service to former students, the College, through her Alumni Association, will sponsor further education through carefully prepared reading lists, book reviews, educational conferences, and by general encouragement. A feature of great promise will be the maintenance of a placement bureau. An earnest endeavor is being made to weld the Alumni Association into a closely unified whole so that the old adage may become literally true, "All for each and each for all." The right kind of mutual assistance and co-operation will mean much for many Asburians.

In addition to all this, and perhaps of more importance to the majority, will be the continuing and increasing work of keeping

each one in vital touch with the institution and with the friends whom he has made on the campus. The "Alumnus" will continue its good work, but with some possible enlargement and increased circulation.

A project of the greatest promise has just been agreed upon. An arrangement has been made with Dr. and Mrs. H. C. Morrison whereby the Alumni Association is able to announce that THE PENTECOSTAL HERALD will hereafter serve as a medium of expression. Beginning shortly, one page each week will be devoted to Alumni news, happenings, contributions, etc. This page will represent the institutional contribution of Asbury College through alumni, student body, faculty, and trustees to the religious press of the nation. All alumni and former students should subscribe for THE PENTECOSTAL HERALD now and keep in touch with the institution's contribution such as the modest program of helpfulness which the institution through its alumni organizations plans to make available to every alumnus and former student. The success of the program awaits a co-operating response from the large body of Asburians scattered abroad.

2. While educators are recognizing that institutions of learning have not discharged their obligations to their students when they grant a diploma, they also recognize that students have not paid their debts to their alma mater when their last bill is receipted. They have accepted the hospitality and the benefits of the institution at a cost to them much less than that actually incurred in the process of their training. They are continually profiting by their participation in the intangible assets of the institution and are as a result finding new doors of opportunity opening to them.

The Alumni Association is in hearty agreement with the full implication of this interpretation. In accordance with it, the Association has effected a reorganization which is designed to enable it to perform for its alma mater the most conspicuous and significant service in its history. This involves the task of putting the former student groups in intimate and vital relationship to the institution. In order to accomplish this, a great forward movement is being inaugurated. It has as its ultimate goal the creation of a productive endowment which will insure the perpetuation of the college and enhance the academic value of the credits and degrees which it gives.

In preparation for this new and larger service, the Alumni Association has been incorporated. This gives it legal existence and invests it with authority to hold property and transact business. A Board of Directors is in charge of the policies of the organization, and a competent committee will administer all funds received. The Association stands pledged to devote every dollar to the purpose for which it was given.

The destiny of Asbury College, under the blessing of God, is safe in the hands of her children. With approximately 1200 sons and daughters holding degrees which she has conferred upon them, many hundreds holding certificates and diplomas, and thousands more who have enjoyed for varying periods of time the hospitality of her walls—all of whom may be relied upon to do their part in her maintenance and support, and under the leadership of the Holy Spirit, her future is assured.

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"A NEW DAY IN MISSIONS THE LAY-MEN'S ENQUIRY REPORT."

(Continued from page 3)

amount of self-confidence and enough bursts of praise on the part of the appointing powers confer greatness? Who is a great missionary, and by what standards are you judging him? It would be rather amusing to have a body of brainy, brilliant, competent men of the world, well versed in all the cultures of their day, make out a list of the truly great who have loved, followed, sacrificed for and served the Lowly Nazarene! He who was not by many considered "great" in his day, knows best to whom belong the chevrons, medals and decorations for heroic service; those who are to wear the 'crowns' when he makes up his "Jewels," he alone knows, who is "called *Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.*"

THE "NEW TYPE"

Let us turn now to Dr. Buck's description of the "new type of graduate" that Drew University purposes hereafter to send into "the new day." They are to be "men and women who really know the world's literatures and philosophies and religions; who have studied the political, the economic and the social developments in all the regions and races; who will appreciate the timeless significance of Jesus Christ in his historic setting; who will envisage clearly the Christian enterprise as it has crossed the continents, and come down the centuries; who will be able to follow intelligently all the great movements of the day, who will know their planet as the students of yesterday, knew their United States and their Europe; and finally, who will so comprehend what a world-wide Christian civilization might really be, that they put their strength into the achieving of it." Surely they would be a "new type" in our day or any other day! They are to know *all about our world, in all regions, among all races, across the continents and through the centuries.* Surely they would have to "know their planet," probably would need to have it on their finger tips! But would such intellectual dreadnaughts, such travelling encyclopedias condescend to go to the ends of *their planet* in order to enlighten other nations? One wonders how old they would be before amassing all this varied learning! Who would ever dare to claim competence for the task of the missionary under such tests of fitness?

This description of the "new type" is as significant because of what it leaves out as for what it includes. We maintain that a sound intellectual training is necessary for the missionary candidate, and that he should be a man acquainted with the history, religions, philosophy and life of the people to whom he goes, but what about his spiritual qualifications? Should some of them not be mentioned? In addition to a knowledge of the "historic" setting of the life of Jesus, should there not be a personal knowledge of the living Christ as Redeemer and Lord? And can any candidate for missionary service ever be fit to go with the Evangel to any land unless first he have "tarried" and "received" the fullness of the Holy Spirit? This was the one main consideration in the plan of our Lord for his disciples, even after they had spent three years under his direct teaching. He plainly said that they were even then not ready to bear witness or preach the Gospel. Surely no list of necessary qualifications for a missionary about to embark on the work of foreign missions could omit the experience of Pentecost! And if the spreading of a "world-wide Christian civilization" be essential as an objective, what about Love, Holiness and spiritual Power in the life of the man or woman who ventures forth to tell others how to enter on God's civilization, how to know and do his will? These things cannot "be taken for granted," and must ever

head the list of qualifications for any man or woman who seeks to invest life and talents for God on the foreign mission field. Thank God, we have them in India. We on this scene of action say give us men with less self-esteem and more humility, less satisfaction with intellectual attainments and more hungering after righteousness; less desire to impose themselves and more of the blessedness of the peacemaker; less emphasis on "civilizing" influences and more on purity of heart; less learning, if need be, but more holy living. India's learning is not scant—her spiritual life is at low tide. Her main interest is not in massive learning, modern methods or world-wide movements; she needs love, sympathy, comfort, brotherliness, peace from the inner struggle, a helping hand in the effort to maintain physical life on a reasonable plane—above all, a vision of God as Heavenly Father, in the face of the Lord Jesus Christ, who alone can forgive sins, uplift the depressed, guide in distressing confusion, and bring the nation into rest. Whatever "type" of men and women come as missionaries to India, may God grant that they be fitted by life, experience and training for spiritual service in this realm of need and opportunity.

BUD ROBINSON'S LETTER.

To the Saints scattered abroad, Greeting:



IN my last chat I left you under the great Waterfalls of the Yosemite Valley. There is no way to describe the things God has made and piled up in the western part of the United States. I told my readers something of the National Park, and the big trees that are so interesting to an old preacher.

At present there are 19 National Parks in the United States, one in Alaska, one in Hawaii, and the great Smoky Mountains of North Carolina and Tennessee. At present the Government only has papers to about one-half of this great Park, which will be one of the greatest in the United States when fully developed. The first National Park was laid out in 1832, in the middle of Arkansas known as the Hot Springs, and contains one and one-half square miles. The next was the Yellowstone Park which contains 3,348 square miles and has more geysers than all the rest of the world. In 1890 there were three parks laid out in Sequoia, the Yosemite and the General Grant; the Sequoia contains 604 square miles and is in middle Eastern California. The General Grant contains four square miles, while the Yosemite contains 1,125 square miles. These three are in the same location only a few miles apart.

Mount Ranier National Park in West Central Washington was laid out in 1899 and contains 325 square miles. Carter Lake National Park was laid out in 1902 and contains 249 square miles. It is located in Southwestern Oregon. Wind Cave National Park was made in 1903, and is in South Dakota and contains 17 square miles. Platt National Park, in Southern Oklahoma, was made in 1904 and contains one and one-third square miles. I have given you one-half of the names and locations of the National Parks; the other nine run about like these and all are very interesting.

I want to tell you of the wonderful trees, the largest being the Sequoia, and are found nowhere except on the western slope of the Sierra Mountains. There are three groves of the Sequoia in the Yosemite National Park. In Mariposa Grove, 35 miles from Yosemite Valley, are found the largest trees in the world. The General Grant in the Grant National Park, the Grizzly Giant in the Mariposa Grove, and the Gen. Sherman in the Sequoia National Park are probably

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the largest trees that have ever been discovered by man; they are more than 100 feet in circumference and measure more than 500,000 feet of lumber to each of the trees. Don't you think that is growing lumber? They are said to be 4,000 years old, some think not less than 5,000 years of age. They were big trees when Moses was found in the bulrushes on the River Nile in Egypt. Many people think that all of the big trees are red wood; the red wood are surely great trees, but not as large as the Sequoia, and a different tree, altogether. The red wood are found along the Pacific valleys not far from the ocean, but the Sequoia is only found on the Sierra western slope, at an altitude of from six to eight thousand feet above sea level. They require plenty of moisture and at an altitude where they have snow all winter, and as it melts in the summer they have ample water to thrive on. Among the finest lumber trees in this great mountain range are the yellow and sugar pine, the red and white fir, but the three finest are the sugar pine and red and white fir. They are as straight as a gun barrel, five to six feet through, and the same size for almost 100 feet. Beauty is their real name. It is seldom the big trees are found over 350 feet tall.

These letters about the great mountains, rivers, waterfalls and trees may not interest my readers as much as they do me; it is hard for me to get away from my raising. We drove our car through one tree; a nice highway goes through the tree. I saw the log on which thirty rangers rode up the log and turned their horses' heads all in one direction and had their pictures made. I saw a stump where thirty couples danced at one time. I saw a tree that has a hole in it that is large enough to put in two tons of hay and a dozen sacks of oats, then put in the big horse and make him a fine stable. The big tree is still growing. The largest tree is 361½ feet through, 107 feet around and nearly 300 feet tall, and is probably 5,000 years old. If you want to see anything that is larger than this tree you will have to see me, for I stand 5½ feet tall, measure 44 inches around, but I don't compare with the big tree. When you see me at the Marriage Supper of the Lamb I will be ahead of the great Sequoia. May heaven smile upon my readers. May you find something in this letter that will let you see the greatness of God. Go out and look at a mountain and have a shouting spell, and some day see the big trees, kneel at the side of one of them and have a prayer meeting that will make you rejoice.

In love,

UNCLE BUD.

It Can Be Done

One woman who has found THE HERALD a great blessing to her, sent in the names of twenty subscribers with \$5.00 to pay for same. There are 50,000 people in this nation who would take this paper from now until January, 1934, for 25 cents if they were properly approached. Get busy and send in a list of names within the next ten days.

"You may expect God to do what you are asking him to do for you when you are willing to do what he wants you to do for him, but not before. 'Whatsoever we ask, we receive of him, because we keep his commandments and do those things which are pleasing in his sight.'"

Am I A Hindrance or A Help To The Gospel?

BY REV. JOHN BECHTEL,
Peng Naam, South China.



OUR Chinese preacher used the following illustration to emphasize the necessity of his congregation living a consistent Christian life, in order that they would not be a stumblingblock

to unbelievers:

"A Chinese merchant decided to enter the wine manufacturing business. He determined that his wine shop was to be the best wine shop in the city by virtue of its beauty, and because of the quality and reasonable price of the wine sold. With this in mind he rented a large store and renovated the inside, painting and decorating the interior of the store until it truly was the most beautiful store of its kind in the city. In order to insure that his wine would be of the best quality obtainable, he hired an exceptionally competent wine-maker.

"As a further incentive to prospective customers, he had the outside of his wine shop decorated in the most gaudy colors, and then had a beautiful sign painted, with the name of his wine shop in big Chinese characters. When the sign was completed he had his workmen hang the sign very high, higher than any other advertisement on the thoroughfare. He also had handbills printed and distributed to all the people in the city.

"And so he started in the wine-selling business. He had the largest and most beautiful wine store in the city. He offered the best and the most reasonably priced wine for sale of any stores in the city. He had the highest and most attractive advertising sign of any of the stores on the street. In other words, he had all that was necessary to insure a profitable and successful business. But, alas, for some reason or other no men came to buy. He would sit in his store by the hour, but no one seemed inclined to purchase wine. It was true that people were attracted by the handbills, the high advertisement sign, and by the news that he sold the cheapest and best wine in the city, yet these prospective customers came to the door of his wine store, but never entered. When they were about to enter, they suddenly seemed to change their minds, and turning on their heels, left his store and went down the street to another wine shop. Here they bought their wine and went on their way home. This second wine store was a small, dirty, and unattractive place of business. The wine was a very much inferior grade, and the price was exceptionally exorbitant, yet the people seemed to enter this second wine shop rather than his large, beautiful, and expensive store.

"The owner of the big wine shop was unable to understand the reason of this unusual action of his prospective customers so he went to the proprietor of the smaller wine shop and asked him why it was that people ignored his store and patronized the smaller establishment. And then his competitor told him the reason of his business failure. 'Yes,' he said, 'you have the largest store; the most beautiful interior and exterior; you have the best wine that can be had; your prices are the most reasonable, and you have the highest advertisement of any wine store on the street. Everybody recognizes this fact. Everybody knows that your wine is better than mine, and people would much rather patronize you than me, but there is one mistake that you have made.

"What do you have lying on your doorstep in front of your wine shop?' The owner of the unprofitable wineshop thought a moment, and then answered, 'several dogs.' His competitor then said: 'Well, those ferocious-looking dogs have been the ruination of

your business. People know that your wine is of the best quality, and the most reasonably priced, and they want to trade at your store, but they are afraid of those dogs you have in the front of your store. You can advertise the quality and price of your wine, and you can hang out the highest sign, painted in the largest characters, but just as long as those dogs are in front of your store, and act in the manner they do, nobody will enter your establishment to purchase wine!

The Chinese preacher then explained the moral of his parable to his flock:

"Many people know that the Gospel is what their hearts are seeking. They know that Jesus alone can give them the Peace and Joy that their lives lack. But there is one thing that prevents them from becoming Christians and entering the church, and that is the conduct of Christians. They see Christians do things and say things that they know Christians should not do or say. They see Christians go places and partake of the things of this world, and then they say to themselves:

"What is the advantage of me becoming a Christian? Some Christians do the same things, say the same things, and go to the same places as non-Christians. Their lives are not changed, they seek the same pleasures and indulge in the same practices that the unbeliever does. Why should I become a Christian? What am I to gain? Jesus does not satisfy them or they would not seek satisfaction in the world."

The Chinese preacher closed by saying: "We can advertise the Gospel; we can tell everybody about the advantages of becoming a Christian; we can exhort men and women to believe on the Savior, and join the church, but just as long as the daily walk of the Christians is not what it should be in the light of the Scriptures, men will not believe the Gospel."

Christian reader, this simple illustration of the Chinese preacher has a message for you and me, and causes us to ask ourselves the question: "Am I a hindrance or a help to the Gospel?" Do I preach one thing and live something else? Do I indulge in questionable practices that might cause me to be a stumblingblock to those seeking the Light? Let us bear in mind the words of the Apostle Paul to the saints at Rome: "That no man put a stumblingblock or an occasion to fall in his brother's way." (Rom. 14:13).

There are many passages of scripture that tell us how we should walk in the Christian life so that our walk will be a positive rather than a negative advertisement of the power of God to change men's lives. We should walk in the light as children of light (John 12:35, Eph. 5:8); walk honestly (Rom. 13:13); walk in the Spirit (Gal. 5:16, 25); walk in love (Eph. 5:2); walk in wisdom (Col. 4:5); walk in such a manner as to please God (1 Thess. 4:1); walk as Christ walked (1 John 2:6). Finally, let us remember, that blessing is promised to those who walk in the ways of the Lord (Psalm 128:1).

SALVATION SCENES AND THEMES. (Continued from page 2)

do more credit to the preacher's artistry than to his sources, but positive conviction and painful earnestness give them immense power."

VII.

"How often," said Adolph Saphir, "have men of intellect, of learning, of genius, been the enemies of God and his gospel! In looking back on the history of Christendom, it is evident that the highest genius and the loftiest intellect do neither secure the reception of the gospel, nor do these gifts of God in themselves form an obstacle to simple faith while we find among the disciples of Christ the names of Pascal, Leibnitz, Newton, Haller, Milton, and many others we know that the things of the kingdom have often been

hidden from "the wise and prudent." The worldly wisdom knew not God. Many of the intelligentsia of these days regard the things of faith as beneath them, and the Word of God as a book obsolete. They lose all the treasures of grace by exploring in the realms of intellect only. The Spanish Ambassador to Venice, when shown the treasure chest in St. Mark's Cathedral, made the boasting reply, "My Master's treasure chest is bottomless." His reference was to the mines in Mexico.

Paul writes Ephesians 3:8, of the "Unsearchable riches of Christ," and Eph. 1:7, "the riches of his grace." The idea of the riches of God's grace is enhanced somewhat when we think of what we can become through grace.

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(Continued from page 1)

Russia has the spirit of hatred that leads to war because she has an aggressive hatred. She is insolent and persistently meddlesome and insulting. She is not physically prepared for war. She is preparing and, like all movements with some of the characteristics of Bolshevism, she is bitter against militarism. She dislikes it like thieves dislike locks and safes. She dislikes militarism like robbers dislike high sheriffs. Russia would like for the nations, while she is preparing for war, to reduce their armaments and prepare for peace. It would give her a better chance when she gets ready to carry out her program of bloodshed and tyranny in order to establish her reign of atheism, lust, and tyrannical government, where a few hold the destinies of the people in their hand and are prepared to force their will, regardless of the interest or wishes of any who dare oppose them. Never in the history of a civilized people has a nation appeared among men so blasphemous, so determined to drive God out of the universe, so relentlessly bitter against the Church of Christ, the ministry of the Gospel, the spirit of worship, any sort of act of reverence or faith toward, or in, any supreme being.

It can easily be said that Russia and Japan are a fearful menace to world peace. If they should go to war with each other, exhaust their armies and resources, the rest of the world might hope for a bit of peace, but the carnage between two such nations would be fearful to contemplate. What we have feared is a line-up between Russia and China. If these two nations should unite themselves against Japan, there would be fearful slaughter, and if they should prove victorious China no doubt would become Communistic. Then we would have a big problem in the world.

The conflict between China and Japan goes on. Poor China reveals to the world the fact that a nation of pacifists, unprepared to defend herself, can become the easy victim of a conscienceless enemy. We hear many eloquent prophets of peace. They are telling us just now with the same eloquence with which they drew the cheers of the crowds at the chautauquas in 1914, that war has become impossible. A good many of the smaller nations having not been notified of this fact are continuing to fight each other. The activities of the greater nations in preparation

for war at vast expense would suggest that, after all, fearful devastating war among the leading nations of the earth is by no means impossible. It certainly should be avoided, but, going back to a statement which has appeared from my pen a number of times, I say again we cannot expect peace among the nations of the earth until we cease to war against God. While men are at war with divine truth and the Author of their being, they will continue to be at war among themselves.

The world is sick. Its diseases are contagious. Ideas travel more rapidly than disease germs and it would take a very thoughtful and wise philosopher to tell us with any sort of accuracy what a day may bring forth. Meanwhile, let us search the Scriptures. The prophets had remarkable power to penetrate into the future and to tell us, beforehand, something of what the future contained. According to them, there are wars ahead of us. While we may not be able to save the whole world of mankind from the riot of sin and the ravages of war, let us be busy day and night in bringing individuals to Christ and, at least in that regard, ending all conflict between God and those who will surrender to him and accept salvation. May those who seek to prevent war and the destruction of human beings be successful in all their efforts. But the world is so sick that present conditions cannot abide for long. There must be a change for the better or there will be rapid movement toward the worst.

Camp Meeting at Arlington, Texas.

Arlington, Texas, has been a great spiritual center for many years. The readers of THE HERALD know that it is at this place that Rev. J. T. Upchurch built up one of the most remarkable rescue homes in the world. It is run on a line of such genuine Christian principles, with such fine discipline, such good order, such tender sympathy and loving care that the girls who have been betrayed and come there are soon graciously saved, and in faith, prayer and sympathy become a gracious influence to bless and save the newcomers.

This Rescue Home has become an educational institution. The girls are converted, sanctified and educated, and the girls who graduate from the high school that is carried on at this Home are given credit as high school graduates of the state. They have a fine Economic Department, do scientific work in cooking, canning, sewing and home-keeping. You forget that you are at a Rescue Home and feel you are in a well regulated school. They teach book-keeping, typewriting and are made quite competent to earn a respectable living.

Much has been said of "Brother Jimmie Upchurch" and his faith and zeal and leadership in the building of this institution. But the half has not been told of the burdens he has carried and victories he has won. Much may be truthfully said of Mrs. Upchurch and her daughters. It is impossible to describe the lives and activities of these consecrated women. Sister Upchurch is very quiet, but moves forward with a great mother heart to the young stricken lives that come for her love and sympathy. She has three intelligent and cultured daughters. They are young women who could move easily in the best society, but without hesitation they become the sisters and guides to those dear young lives who have been led astray. They love them, teach them, sing with them and make them feel like they are somebody, that there is hope, usefulness and happiness for them in the world. What sort of a world would this be without Christian women who love Jesus Christ and go out and down to seek and lift up the lost.

For some years Brother Upchurch has been thinking of the feasibility of establishing a great holiness camp meeting at this place. The meeting recently closed was the beginning of his realization of his thought and prayer on this subject. The location is excellent. Arlington is a city of some five or six thousand midway between Dallas and Ft. Worth. The camp ground is about thirty minutes drive from each of these cities. There is a fine grove for tents and cottages. There is a large tabernacle, excellent arrangement for feeding the visitors at remarkably small expense; one can hardly think of a better place for the location of such a camp as is contemplated.

People came from hundreds of miles; some of them three or four hundred miles; a number from Oklahoma. I have no doubt there were a hundred preachers on the grounds during the camp. It was a fine beginning, a number being at the altar, some of whom were converted, reclaimed and sanctified. There was an Indian brother and his wife from Oklahoma, came to the altar and professed sanctification. Their faces shone with peace and joy.

The special preachers were Rev. J. L. Brasher, B. G. Carnes, Bud Robinson and this writer. The brethren preached with earnestness and power. Bud Robinson's bow abides in strength. He draws and delights the multitudes. I found myself quite hoarse and very tired after the Houston campaign, and the brethren were very generous to carry the burden of preaching and let me rest quite a bit, although I came in for a number of sermons. We had intense heat. The government record indicated 106; in the shade on Brother Upchurch's back porch it registered 110. That part of Texas was suffering a fearful drouth; it cooled off and we had a nice breeze at night. But the Texans have something of the pioneer spirit and make less complaint of drouth and heat than anything else that comes along, so the congregations were good and the people happy. The work went forward increasing in volume and interest.

The pastors of Arlington took quite an interest in the meeting, and had an understanding with Brother Upchurch that if the visiting preachers would occupy their pulpits on Sunday morning they would dismiss their evening services and attend the camp meeting. One could not hope to find a finer body of Christian gentlemen than the pastors of the various churches in Arlington. On both Sabbaths during the camp meeting Dr. Brasher, Bud Robinson, Brother Carnes and myself preached in the churches of the town. The first Sunday I was suffering from hoarseness and did not preach. These pastors were at our meeting many times, led in prayer and their presence was a real blessing to us. They were Rev. George W. Shearer, of the Methodist Church, Rev. H. M. Redford of the Christian Church, Rev. S. M. Bennett of the Presbyterian Church, Rev. W. T. Rouse, of the Baptist Church. It was my privilege to preach in the Baptist Church the morning of the last Sabbath; we had a large congregation and a very gracious service.

I believe that this camp marks the beginning of the upbuilding of a great holiness camp meeting in dear old Texas to which the people of various denominations will come from near and far and be blessed and take away with them a holy zeal that will help to spread the sacred fires of divine love and power. God grant that it may be so.

How incomplete the report of this camp meeting would be without the mention of Rev. Frank E. Wiese, the pastor of the Home, and a man who is helping in a wonderful way to guide the affairs of this great institution. He was platform manager of the camp, a sweet-spirited, kind-hearted, patient, persevering man. May God continue to bless him.

Now comes Johnnie J. Douglas, of Monroe,

La. There is only one Johnnie Douglas in the world. His lower limbs are paralyzed; he walks with his hands, but he surely gets there. He has a great body, a fine head, a big heart and a voice wonderful for volume, pathos and sweetness. The way that man can move about is a marvel. He can hop from the floor to a chair, and from a chair to a table, and he can sing; he can get the people to sing. He has a wonderful face. I looked at him often; there is not a trace of complaint or sadness. He seems to be full of love and joy. He is a rebuke to many of us who have strong limbs with which to get about, but "the race is not to the swift, nor the battle to the strong." I don't care how fast you walk, when you get there Johnnie is there smiling at you. The Lord bless that fine soul full of music, peace, love and good cheer. It would do you good to meet with Johnnie Douglas, of Monroe, La.

The Lord bless Texas. How wonderful and great is Texas! There are a host of people in that great state who believe the Bible, who love the Lord, and are on their way to heaven. God grant they may arrive there safely.

H. C. MORRISON.

Encouraging Outlook For Students.

IN my travels this year I have been approached constantly by parents who are looking to Asbury College as the place for the education of their children. This school, through its graduates and other students who have attended Asbury, been regenerated, sanctified and found it a delightful place for residence, a congenial and helpful institution for their education and development, has been given a world-wide reputation, not only for its excellent educational advantages but a center for the development of spiritual life and high moral ideals.

Judging a tree by its fruit, Asbury College is a good tree. Wherever I travel, north, south, east and west, I find preachers, teachers and men and women in the various honorable avocations of life, giving a good account of themselves, who were educated in Asbury College. Not long since, on one of my meetings, fifteen young preachers, former students of Asbury, fine young men serving good appointments, preaching full salvation, having revivals of religion, growing in influence and usefulness, came to see me, and we had dinner together. Their testimonies rang true. They were just the kind of men that Asbury was founded and kept going to turn out. I have been pleased to find young preachers of various denominations graduated from Asbury College who are standing true to the teachings and spirit of that institution.

There is no finer or more economical way for parents to educate a family than to move to Wilmore, secure a home and live with their children through these important years for the development of their intellectual and spiritual life. Such parents will find a good atmosphere in Wilmore. There is the College with its fine faculty of professors, the student body with a wonderful spirit of helpfulness and good will toward freshmen; and the Methodist Church which has had a gracious revival of religion every year since its organization, and its house of worship erected some forty-five years ago. I doubt if there is another Methodist Church in existence, in city, town or village that has seen as many people converted and sanctified at its altars as the Methodist Church in Wilmore, Ky. In addition to the school and church there is the great Central Holiness Camp Meeting. Thousands visit this camp every summer; people were there from thirteen States at the meeting recently closed. Hundreds, yes, thousands, have been converted

and sanctified at the altar of this camp meeting tabernacle. The fine fellowship, Christian love and sympathy, the wonderful spirit of harmony and good will that characterize this camp is remarkable.

We make an earnest appeal to the Alumni of Asbury, to parents who are grateful for the benefits received by their children at this school, and to friends of the doctrines, principles and ideals for which Asbury College stands, to give a helping hand to this institution, to remember it in their prayers, in their gifts for the ongoing of the cause of full salvation evangelism, and to direct and assist students in availing themselves of the opportunities which Asbury offers for intellectual and spiritual development.

Of course, any institution which stands for what Asbury has always stood for, and goes forward doing what Asbury has accomplished, will have enemies. There are those who'd like to see this fruitful tree destroyed; in fact, they would cheerfully contribute a little chopping to that end. We press forward with the great work looking to God for guidance and help, for the restraining of enemies, the strengthening of friends and the upbuilding and ongoing of this great work.

Most gracious and compassionate God, who hast planted this vine and watered it in thy mercy, who hast regenerated and sanctified scores and hundreds of its students and called them into active service in home and foreign fields, put the hand of thy protection over it; raise it up friends and supporters; deliver it from those who would destroy, and grant that it may abide to send forth a host of torchbearers filled with the Holy Spirit into the white harvest field of lost and suffering humanity, with a message of full redemption in our Lord Jesus Christ. In his name, and for his sake, unite in prayer for fifty thousand earnest souls for help and blessing in these tremendous days when evil forces move forward for the overthrow and destruction of all that is true and good. Compassionate God, help, for Christ's sake.

H. C. MORRISON.

P. S. We would be thankful if a host of readers would join us in this prayer.

Open Letter to Arthur Brisbane.

Mr. Arthur Brisbane,

My Dear Sir:

In the public press, in your interesting paragraphs, you comment on the passage of the beer bill by Congress as follows:

"But Uncle Sam has an excuse. He wants beer to balance his budget. What our 'best financial minds' have not been able to do, the humble, but industrious beer drinker is expected to accomplish."

Really, Mr. Brisbane, do you not think the millionaires who have fought prohibition and worked so furiously for this beer bill, in order to put the burden of taxes on the "humble but industrious" poor laboring people, are a bit selfish in this whole beer business? Is it not an unfortunate thing that the government must look to the poor laborers to furnish it with money, while they impoverish themselves with a drink of suds?

In this same column of paragraphs you comment on the electrocution of Zangara, the man who shot the mayor of Chicago, in his effort to assassinate the President. You say: "Zangara, who has only four days left, maintains his 'me no care' attitude. A man of strong imagination would find it difficult to throw that switch, except that duty is stronger than imagination."

What about the imagination of a man who draws a bill for the legal sale of intoxicating drink, and the imagination of a man who votes for such a bill, and the man who signs and makes it a law? If these men will give their imagination a little play it can paint

some pictures for them of drunken men, starving wives and ragged, hungry children. Let them close their eyes and look down the long road of poverty, blood, tears, murder and crime of every sort.

These men who throw the legal switch to take the money out of the hard hands of toiling poverty and dump it into the coffers of the millionaire brewers, so they can have plenty of money to buy cheap titled scrubs from Europe to marry their cigarette-smoking daughters, I say these men ought to be able to picture startling scenes.

My Dear Sir, there is a just and compassionate God in this universe. A day of judgment will come, when all these men so active to sweep away prohibition laws and flood the land with drink, will stand before God.

Did you ever give enough attention to the Bible to notice how much of it is devoted to pleadings for the poor, and in sounding warnings to the rich? Your concern about the imagination of the man who closes the switch of the electric current to snuff out the life of the assassin, and your apparent thoughtlessness of the imagination of those men who make a law to blast and damn millions of poor wretches for time and eternity, reminds me of a comment of our Lord Christ regarding a certain people who would "strain at a gnat and swallow a camel."

Respectfully yours,

H. C. MORRISON.

Rev. L. E. Williams, Wilmore, Ky., has been holding some good meetings recently and has seen many souls blessed. He is available for meetings and will go anywhere his services may be desired. He is an earnest preacher and carries a burden for souls. He may be addressed as above.

H. C. MORRISON.

H. C. Morrison's Slate

Indian Springs, Ga., August 10-20.

Glasgow, Ky., Camp, Aug. 25-Sept. 3.

Kentucky Conference, Wilmore, Ky., Aug. 31.

Holiness Convention, Chicago, Ill., Sept. 10-12.

Holiness Convention, with W. T. Mason, Lexington, Ky., Sept. 14-17.

Evangelistic Services, Louisville Conf., Sept. 20-24.

Binghamton, N. Y., Boulevard M. E. Church, Oct. 1-22.

Brooklyn Holiness Convention, Oct. 27-Nov. 5.

My Hospital Experience,

an actual experience in the life of Brother Bud Robinson, will break your heart all to pieces when you read it. Nothing but the marvelous power of God can restore a mangled form like his to life and activity again. You will cry, you will rejoice, and because of his holy life and his simple, child-like faith and trust in God, you will be drawn closer to the Lord and have a stronger faith in his power. His experience, during this terrible ordeal, of the angels coming for him and carrying him to heaven, makes heaven real and the home of the soul.

The book is attractively printed, with a picture of Brother Bud on the front cover, and is really a 25c value. We offer it for 15c a copy, or seven copies for \$1. If you want to help yourself, some struggling Christian or some non-believer, place a copy of this booklet in their hands. Over 107,000 copies have been sold, and you have missed one of the richest treats in store for you if you haven't read it.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

Tell Somebody

about THE PENTECOSTAL HERALD from now until January, 1934, for only 25c, and ask them to subscribe.

OUR BOYS AND GIRLS

LITTLE PRAYERS FOR LITTLE PEOPLE.

Helen Douglas Agner.

Is "meditate" a too big word for the small boys and girls who read page ten? For we want even the youngest to understand all the words we use.

How many of you are acquainted with the first Psalm? And how many of you who are not, will resolve to read it at your earliest opportunity? In it you will notice that the person is blessed who meditates upon God's laws day and night.

To meditate means to dwell on anything in thought; to think about, to study. It is seldom, if ever, that we are called upon to do any work that requires all our thought for a very long time. If we do it regularly, we soon learn to do it easily without thinking, and our thoughts are left free to dwell upon other things. Well, what our mind dwells upon determines our failure or our success. Who, then, would not be willing to let his thoughts dwell upon God's laws, if thereby whatsoever he doeth may prosper?

What are God's laws that we may meditate upon them? There are several, but they all teach only the one truth: that, as the seed so will the fruit be, or that certain actions produce certain results.

I should like to know, although I suppose I never shall, just how many of us say, or have said at sometime, this following prayer, with, perhaps, variations.

Now I lay me down to sleep,
I give my soul to Christ to keep.
If I should die before I wake,
I pray thee, Lord, my soul to take.
Lord, bless mama and papa,
And all my brothers and sisters,
And everybody.
I humbly ask for Christ's sake. Amen.

Many of us learned this and repeated it each night just before going to bed. That was, and is, the only time that we think of God.

But we can readily see that if we are to meditate upon God's laws day and night, a minute or two of prayer just at bedtime is not sufficient. There must be conscious thinking of God during the day. In fact, it is the way to accomplish our desires. Then we shall need to know something that we can think upon that relates to God's laws and that is more than a prayer to be said when the night shades fall.

I like to remember the small prayer that Tiny Tim made long ago. I wonder how many of you remember it? It was at Christmas-time and Tiny Tim, having received some unexpected gift, was over-joyed, and cried, ecstatically,

God, bless us everyone!

Now, isn't that a simple prayer. Yet, it signifies a heart of love and good wishes not only for ourselves, but for everyone. It is a prayer that one could meditate upon all during the day and night and that would only bring good to everyone and be obeying the injunction to meditate upon God's laws. For only a spirit of love could utter a prayer like that and love is the fulfilling of the law.

There is no little prayer, except as relates to the number of words they contain, and that is what we had in mind when we said "little prayers." For a prayer is the biggest thing in the world, even though it contains only a few words. By prayer and believing in our prayers, mountains may be removed, the dead brought forth, hopes revived, and sins forgiven. The publican's prayer.

God, be merciful to me a sinner, was praised by Jesus, more than the verbose one of the Pharisee. It is the condition of the heart that pleases God!

How many of us know, and sometimes pray, the prayer that Jesus gave in answer to his disciples' request: Lord, teach us to pray. Sometimes it seems that this prayer is

neglected; that is, publicly. We remember when it was heard quite frequently at which times all the congregation joined in. But at this moment we recall having heard it only twice in three or four years. Let us all learn it, and use it more often, both privately and publicly. It will never be improved upon.

Our Father which art in Heaven
Hallowed be thy name.
Thy kingdom come,
Thy will be done
In earth, as it is in heaven.
Give us this day our daily bread:
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For thine is the kingdom,
And the power, and the glory,
For ever. Amen.

And there is Hannah Kohlus' helpful prayer. It is repeated by thousands. Sometimes we feel that this is just exactly what its name implies: "The Prayer of Faith." In nearly all our prayers, you will notice there is the constant asking for things. And we would not undervalue these petitions; even in the prayer that Jesus taught, there are four distinct petitions. But in this prayer of faith there is the acknowledging already the things we desire. And isn't that what Jesus also commanded: to believe that we receive the things we ask for and they shall be given? Let us learn and meditate upon this prayer, not only at night, but many times during the day.

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way;
Through every moment of the day.

I now am wise, I now am true;
Patient, kind, and loving, too;
All things I am, can do, and be
Through Christ the Truth that is in me.

God is my health, I can't be sick.
God is my strength, unfailing, quick.
God is my all; I have no fear
Since God and love and truth are here.

Dear Aunt Bettie: Here I am knocking at Page Ten for a talk with you and the cousins. If you will let me in I promise to stay only a short while. I promised God in May if he would help me to pass my final exams I would praise him through The Pentecostal Herald. He did his part, and I am going to pay my debt. The first of November of 1932, I enrolled in Frenchburg high school with six weeks of back work to make up and only a little money. With God's help and hard work I made my credit. All the praise goes to God for his help. The most I can do for him is far too small. I made my home with Rev. L. Lee and his wife. They had a hard struggle, but God supplied their needs. I know by experience if we will trust God and wait on him, he will make all the mountain's vanish away. In the hard struggle the world is facing now if the people would return to God, he would turn their sorrow into joy and comfort them. We must return to him if we are to have any joy in this world to come. I know I am his child, and therefore I am trusting him for means, and a way so I will be able to go to school this fall. Will those who know how to pray, pray for me that the means will be forthcoming. I am getting my education for his glory.

I am 21 years old, from the "Hills of Old Kentucky;" I am 5 feet, four inches tall, have long black hair, hazel eyes, and slender. I enjoy writing letters, and would like very much to hear from some Christian boys and girls near my age with a promise to answer all I can. May God help us and teach us to be more like him.

Sarah Agnes Maloney,
Maytown, Ky.

Dear Aunt Bettie: Some time ago I wrote a letter to The Herald.

I had begun to think that Mr. W. B. got it, but to my surprise one day I found it in the paper. I wish to thank you very much for permitting the young people to write to your paper. I believe it helps them. When I began to read The Herald I did not think there was hardly any young Christians, but thank God I was surprised when I began to read page ten. My heart is stirred when I read page ten, and tears flow down my cheeks when I read some of those wonderful letters. After my letter was published I received some very nice letters, and it was impossible for me to answer all of them. I would appreciate it very much if you would give me room on page ten to thank them. I don't take The Herald but expect to soon. I get it from a friend.

Some time ago I wrote a letter to The Herald. I received some very nice letters, from people in different states. I am very sorry that I could not answer all of them. Don't feel just because I did not answer your letter that I did not appreciate it, because I did. Every one of your letters were of great help to me. I wish to thank every one of you people who sent me tracts; they are very helpful. I will always remember your kindness. Pray for me that I may be a great soul winner. For Jesus.

Lee Fitty, Porters Falls, W. Va.

Dear Aunt Bettie: Here is a poem for our boys and girls:

Lure of Evil Spirits.

While traveling down the path of life
Through this vain world of sin and strife

You'll be tempted day by day
By evil spirits along the way.

They're ever ready to be your guide,
Their evil motive from you hide
And lure you from the King's highway

To some by-path that leads astray.

They'll always tell you it is best
To go the way which they suggest.
But if you take their free advice
You'll find it cost an awful price.

They'll say there's pleasure just ahead;

Get all you can before you're dead.
No use to worry, mourn and sigh,
Have a good time until you die.

One by-path o'er which many go
Leads to a moving picture show,
Where grown folks go to get a thrill
And children learn to rob and kill.

Where scenes indecent and obscene
Are often flashed upon the screen,
A modern cesspool of filth and slime,
Bearing the name "A Real Good Time."

Have a good time the spirits stress;
Be modern in your ways and dress.
No matter how absurd the style,
Just say you'll wear it with a smile.

If old dame fashion so decrees,
Lop off your skirts up to your knees.
Don't be bound my any fetter
When it's the style and so much better.

Don't be ignored by those in style
And miss the ir-recognition smile.
But paint your cheeks and shear your head
And make your lips a crimson red.

If you aspire to something great,
If you'd be classed right-up-to-date,
Use lots of slang and don't forget
To smoke some brand of cigarette.

Give big "Blow-outs," have lots of style,
Prove to the world that you're worth while.
Serve all your guest champaign and wine
Play cards and dance, cut all the shines.

Yes, learn to swim; don't think it rude
Because both sex are almost nude.
It's real good sport and all the rage
In this enlightened modern age.

Of course a few will refuse
To accept these modern ways and views.

But they're a simple foggy set
Not worth a thought or vain regret.

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Don't ever miss a single chance
To attend a harmless dance.
The fun you'll have you can't surmise;

Besides, it's real good exercise.

Just blow right in and take the lead,
A real good time is guaranteed.
Forget the scenes that time unfurls
Of the modern dance and fallen girls.

And when they've led you far astray
From the straight and narrow way,
One day you'll stop and meditate
Upon your life and sins so great.

Perhaps you'll be down in the slums,
Among the outcasts and the bums.
With broken heart and scalding tears
You'll think of home and mother dear.

And looking back across the years
Away from sorrows, doubts and fears,
You'll see a form you recognize,
Whose pleading voice you once despised.

Perchance you'll see the old homestead,
A cozy room and lovely bed.
You'll think of youth and prayers to keep
When "Now I lay me down to sleep."

No home, no friends, no place to go;
While conscience deals a mighty blow.
You'll feel so mean and know full well
That should you die you'd land in hell.

A thousand worlds you'd gladly give
If your life o'er you could but live.
But youth has fled; it's had its day
And now you want to kneel and pray.

The spirits turn with accents strong
And say you've lived in sin so long
Your sins are great, you're lost for aye,

The Lord won't hear you when you pray.

While brooding over your life's sad fate

Again they whisper "it's too late,
Your wretched life none can abide
So end it now by suicide."

You cast about for ways and means,
And then enact the awful scenes
A lonely soul soon takes its flight
And passes into sadless night.

Some mother's child whose doom is sealed

Is carried to the potter's field.
The curtain drops, life's drama o'er;
A soul is lost for evermore.

And while the ceaseless ages roll
There lives a never-dying soul.
An endless hell it must endure;
A victim of the spirit's lure.

Dear sinner friend, with you I plead;
Consider now your urgent need.
Get right with God; quickly obey
His Holy Spirit's call today.

By W. T. Daffron,
Millport, Alabama.

REQUEST FOR PRAYER.

M. R.: "Pray for our baby girl who is badly burned, that she may be healed, also that my husband, father and brother may yield themselves to Christ."

Prayer is requested for two persons who are not saved, and are in deep sorrow over the death of a loved one.

N. C.: "Pray for me that I may be a better Christian and have stronger faith; also pray that I may be healed if it is God's will."

The eternal God is thy refuge, and underneath are the everlasting arms.

THE METHODIST EVANGELICAL LEAGUE IN MISSISSIPPI.

The Methodist Evangelical League is still at work in Mississippi. This team, under the leadership of Rev. W. A. Cross and Rev. Amos Laine, both graduates of Asbury College and Seminary, is laboring faithfully for the lost. These workers have been together for the past five summers reaching distant states north, south, east and southwest.

The work for this year began in May at Meridian, Miss., where one church and one tent revival was held. Some eighty were at the altar with an addition of 25 people to the Methodist Protestant Church, of which Rev. Cross is pastor. The next revivals were at Stonewall and Clara, Miss., with sixty and eighty respectively at the altar. July 17-24 the workers were placed on the faculty and for evangelistic services at the Methodist Protestant Training School, Clara, Miss. During the five services about thirty were saved. The fire was spreading until church school students were being saved and sanctified in their rooms, woods and at the church. Miss Mary Elizabeth Corley, M. A. T. D., Associate Professor of Speech, Asbury College, was an addition to the Church School faculty, teaching Dramatization and Pageantry. Her work was greatly appreciated and she was loved by all the student body.

At present a revival is in progress at Cross Roads, Moselle, Miss. August 4-14 the holiness camp, Wakefield, Va., will be conducted by the League, after which three other revivals will be conducted in Mississippi. Pray for these workers that God will wonderfully bless in the saving of the lost and in the sanctification of believers.

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SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF.

Lesson IX.—August 27, 1933.

Subject.—Saul. I Samuel 15:13-26.
Golden Text.—Behold, to obey is better than sacrifice. I Samuel 15:22.

Time.—About B. C. 1030.

Places.—Gilgal and other places in Canaan.

Introduction.—The study of these Old Testament characters can help us only as they may warn, or inspire, us for our own work in life.

Saul was a farmer boy, a son of Kish of the tribe of Benjamin. Some things we may note about him.—He was taller by head and shoulders than the rest of the people. That was probably somewhat in his favor, as it gave him a needed dignity, and some advantage over enemies in battle; for as it was hand-to-hand fighting a big man like Saul could mow down common men with his crude weapon. In the beginning of his royal career Saul was noted for humility and modesty. He hid himself "among the stuff" when Samuel was about to set him forth to the people as king of all Israel. That was a good trait. I wonder what men would think if one of our modern politicians were to hide himself. To say the least, it would cause a political earthquake among us.

While I am on this point permit me to say that the time has come in this country for good people to get together, regardless of party, and choose some real statesmen for high offices. We have had small politicians long enough, unless we wish to see our nation sink into barbarism. May the good Lord raise up some leaders who are fit to follow. We are so much afraid of a union of Church and State (and well we may be) that we have divorced politics from religion. State and Church must remain separate; but that does not mean that the government of the State is to be turned over to godless men. King Solomon's great word will be true forever: "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." If our political leaders had had any respect for Jesus Christ, and if they had asked what would Jesus Christ have done, there could never have been an effort made to repeal the Eighteenth Amendment to our Federal Constitution. **BUT HE WILL HAVE TO BE RECKONED WITH SOME DAY IN THE NEAR FUTURE.** Pardon my digression—some things must be said.

What a pity that high office ruins so many men. Saul began well, but ended ignobly. Solomon had about the best start of any young man in history, but ended in shame and disgrace. Both he and Saul began at the top, and ended below the bottom. In Methodism the presiding elders' office has ruined many fine young preachers. To use an expressive slang phrase, "They were pulled too soon." Some otherwise good timber has been sadly injured by endeavoring to make it support the weight of a bishopric. Better wait till the timber has time to get well seasoned.

I think Jehovah called Saul to kingship on the basis of his possibilities. No doubt, as some one has remarked, he was the best equipped man in all the nation for the exalted office;

otherwise God would have made a different choice. Saul could have been a great king, and will forever be held responsible for being less. There is here a great lesson for all of us: We must do our best, or answer for the failure. Stewardship we must meet.

As we approach today's lesson we find Saul under special orders from Jehovah to destroy the Amalekites. They were such a mean, worthless people that God no longer wanted them to cumber the earth—another generation would have been no better. Saul went into the battle with his army, and completely conquered the entire enemy; but failed to obey orders as to their complete destruction, and thereby lost his throne and his kingdom.

Comments on the Lesson

13. **Samuel came to Saul.**—Although the old prophet disapproved the clamor of his people for a king, he did not forsake them, but made a continued effort to help Saul rule the people in righteousness. On the particular occasion he came with terrible reproof. Saul's cordial greeting was good, and in proper form; but there was in it a purpose to deceive. Conscience was smiting him when he said: "Blessed be thou of the LORD." **I have performed the commandment of the LORD.**—That was lying by telling a half truth. He intended to deceive Samuel, and therefore was guilty of falsehood.

14. **What meaneth this bleating of the sheep in mine ears, and the lowing of the oxen which I hear.**—"Be sure your sin will find you out." The consequences of sin are so bad that it is impossible to hide it for long.

15. **They have brought them from the Amalekites.**—That is the old, old story: The other fellow did it. That was what Adam said about Eve. But God will not permit me to pile my sins on some other person. **Remember that. To sacrifice unto the LORD thy God.**—Did you ever? Yes; that is like taking barroom money to educate our children, or to run a church. I wonder if Saul really thought such a sacrifice would be acceptable to Jehovah? For a little salve he said: "The rest we have utterly destroyed." But he was trying to hide another lie in the person of king Agag. One lie calls for another.

15. **Stay.**—Just keep still. Saul had come to judgment; but he seems a wee bit boastful when he tells Samuel to "Say on."

19. **Wherefore then didst thou not obey the voice of the LORD.**—Samuel's indignation was at a high point. God's command had been stern; and Saul had compromised. Can I drive the truth home once more, that God will never compromise with any one, nor permit any one to compromise with Him. O how we need to learn that lesson.

20. **Now listen to Saul's excuse:** "Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites." He was trying to sooth a guilty conscience by more half truth; but it would not work. One's conscience will not be put to sleep with that sort of an opiate.

21. **The people took of the spoil.**—Again he is trying to unload his own guilt upon the people. He was an absolute monarch. Why did he not command his people to obey God? No; king Saul is the criminal. But again he makes an effort to give the sin a religious turn: "To sacrifice unto the Lord thy God in Gilgal." That is almost as religious as having oyster suppers to raise funds to pay the pastor. It makes one think of a benefit dance, or a benefit bridge party, for the support of missions. My! how religious some folks do get to be on certain occasions. What a good time that would be to die and go straight to heaven.

22. Here are words that should be printed in letters of fire and scattered over all the land: "Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." No one can buy his way to heaven by good deeds. He may give millions to build fine churches and costly schools; but it will avail nothing, unless he obeys the "Word of the LORD."

23. **The sin of witchcraft.**—This refers to slight of hand tricks, fortune telling, etc. We think little of such matters; but the entire matter is lying, and is abomination to God. I think he despises every secret, covered up thing. Turn on the full light of truth. If a thing cannot bear the light, it should die at once. The aftermath of Saul's conduct was terrible for him: "Because thou hast rejected the word of the LORD, he hath also rejected thee from being king." "It is a fearful thing to fall into the hands of the living God." Note that God puts all sins on a par.

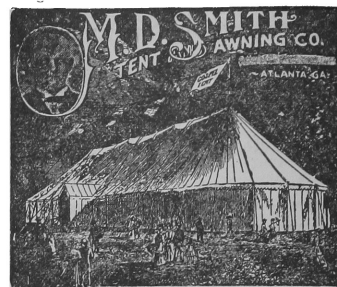
24. **Saul said... I have sinned.**—At last he has come to his senses. Do you note that he now confessed that he was a coward, and that he was afraid of the people, and had obeyed their voice instead of the voice of Jehovah? But it is too late now to undo the mischief. Saul must meet his doom.

25. **Pardon my sin.**—Samuel could not do that. That prerogative belongs to God only. Turn again with me.—No; the hour has struck. He and his old friend must part company. Saul would not walk with God: therefore Samuel would not walk with him. That was a fearful moment for Saul, as the next verse reveals. He was forsaken of God and of his best friend, and lost his kingdom. May I emphasize the fact that fear of men has been the utter ruin of many who might have succeeded well in life. Respect men; but fear them not. They are, like thyself, but finite mortals. Fear God!

PERSONALS.

A Christian woman of middle age with experience in practical nursing, desires a position as housekeeper and companion to woman, alone. Those interested may address Mrs. Helen Berry, 923 Woodland Ave., Chicago, Ill., Apt. 25.

W. E. Hudnall: "Just closed a meeting at Dyer, Tenn., under a tent. Large crowds were in attendance and seed planted that the devil cannot uproot. I spent about three months in Florida the first of the year and God blessed our labors. We ask the prayers of The Herald readers. Will be



glad to slate some meetings for fall and winter. Address me, Trevecca College, Nashville, Tenn."

Rev. Richard W. Lewis, D. D., Siloam Springs, Ark., is available for engagements as evangelist, Bible Conference work, inspirational and biblical preaching and object lessons with children. He will go anywhere for anything the people may choose to do for him, financially.

Approximately 1,000 persons attended the Wednesday night revival meeting held by churches of the Brightwood community in the yard of the railroad Y. M. C. A. The meetings will continue until Sunday, conducted by the Rev. Andrew Johnson, Wilmore, Ky. The Cadle Tabernacle choir sang at the meeting. The Rev. Isom Ferris is chairman of the committee on arrangements.

The Blue Ridge Community Room, at Elkton, Va., operated under the direction of Rev. and Mrs. D. W. Cobb, for the benefit of the folks of the Blue Ridge Mountains is making an appeal to their friends for clothing of all kinds, as well as cloth that can be made into children's clothes. These folks of the mountains are an industrious working class and are deserving of any help that anyone may give to them. The Community Room is used for a Rest Room for the women and a place that they can leave their children while they shop, also as a distributing point of clothing for four counties. Whatever you may have, send it now so that we may have it ready when winter comes. Address, The Blue Ridge Community Room, Elkton, Va., Box 117.

Evan P. Thomas: "The revival meeting held at the Fraser Primitive Methodist Church, Fraser, Iowa, closed with real victory having been obtained by many. The Rev. Bert Durham, pastor of the Pilgrim Holiness Church of Falmouth, Ky., was the preacher and the grace of God descended upon the people in saving and sanctifying power. Brother Durham proclaimed the truths of full salvation in a most acceptable way and several came into the blessed experience. Some sinners were saved and backsliders reclaimed and many were made to see more clearly the need of a deeper experience in things of divine grace. Sister Durham, wife of the evangelist, assisted in the special singing which was under the direction of the choir chorister, Mrs. George Phipps. The officials of the church feel that the meetings were intensely worthwhile and that the good accomplished will be in evidence in the lives of the people and the future work of the church. Through the courtesy of Pastor J. Charles Crawford, president of the Boone Biblical College, Brother Durham had the privilege of broadcasting over his station, KFGQ.

Brother Crawford also advertised the meetings from time to time by announcing them over the air. We appreciate the courtesy that our brother extended to us and pray that the good work he is doing may be continued and prospered of God. We are thankful that in the providence of God Brother Durham was able to come our way. We feel that he has helped us in our work and in our experiences, and many are the testimonies of those who say "they never saw it on this wise before." May God bless him and his wife in their future work.

ANOTHER GREAT NASHVILLE REVIVAL.

We report another great revival in this city, and use the word **another** because that God has blessed this city with some great revivals. Years ago Sam Jones came to this city and a great revival broke out, then lately there was the great Ham-Ramsey Revival and about one year ago the Fugett and Vaughn Quartette had a wonderful revival here. Now God has again blessed us with another great revival under the human leadership of H. N. Dickerson, of Ashland, Ky. The meeting was the more remarkable in that it had very little publicity and no special help outside of local help, except three nights Brother Hilman Benard the great tenor singer sang for us. It looked like everything was put on to detract from the meeting. Churches put on festivals and hayrides, a park near by put on free shows, but God overruled it all and after three nights Brother Dickerson began to make the altar calls; the people began to seek the Lord in the old-fashioned way and the crowds began to come in greater numbers till he could have filled almost any sized building. At the writing of this report there have been over 200 definite cases of salvation. No account was made of seekers or those that were definitely helped in other places, though there were many helped in their homes. The meeting was sponsored by Rev. Lige Weaver and the Third Nazarene Church. It took on the nature of a union meeting and different churches took part and will benefit from the meeting. Visiting ministers not only from the city but from other cities and states were present one or more nights. People who have lived here for years claimed it was one of the greatest revivals in the city's history. This revival has proved that, regardless of how hard sin is hit and how straight the gospel is preached, if it is done in the spirit that Brother Dickerson has, it not only does not lessen the crowd but increases it and deepens conviction till people do not have to be begged to pray. Not a barren or even a hard service during the entire revival, such altar scenes as will not soon be forgotten. Rev. Lige Weaver (Rev. Bud Robinson's nephew) stands for the old-fashioned gospel and has had remarkable success since coming here ten years ago when there was hardly a thing here, but today has a fine church and will have over 200 members by the time the meeting closes, and he is on fire for God and lost souls.

This church and community will never be the same after this great revival. People of all kinds were reached and saved to God and heaven. When people get as reckless for souls

and the cause of God as Bro. Dickerson, and as reckless as the world is for their interests, then the cause of God will go ahead as God and the Holy Spirit intended. Brethren, it can be done. To God be all the praise.

Reporter.

GREAT REVIVAL AT CASEYVILLE CAMP MEETING.

(July 21-30.)

Caseyville is located in Western Lincoln county, near Brookhaven, Miss. It has been a camp meeting location for many years and has enjoyed the ministry of some of the most famous gospel preachers of this nation. Among them being, H. C. Morrison, G. W. Ridout, Andrew Johnson, C. M. Dunaway and many others.

This year the workers of the camp were Rev. H. B. Hysell, of Hodge, La., the evangelist. Rev. Otis W. Spinks, song leader from Sicily Island, La., and Rev. Charles Assaf of Jackson, Miss, personal worker. Rev. Seth Granberry and sister Frances, rendered valuable service to the meeting. Miss S. A. Watts and Mrs. Spinks were the children's workers.

From the very beginning the Lord blessed the preaching of his word. Emphasis was put on the fact that "all scripture is given by inspiration of God" and that "holy men of God spake as they were moved by the Holy Ghost." This kind of preaching and the prayers of the people resulted in a gracious revival. At nearly every service there were seekers, sometimes with the altar filled. There were seekers for both salvation and Pentecost with a most encouraging number of professions.

On the closing day we had a wonderful manifestation of God's grace. At the morning service the subject was "Pentecost" which resulted in the altar being filled with seekers for full salvation. It was indeed a time of victory and blessing. After the afternoon preaching service a special program was put on by former and present Asburians. This crowd consisted of Rev. Joe Loudenslager, and wife (Myrtle Miles), Rev. H. B. Hysell, Rev. Otis Spinks, Rev. Seth Granberry, Miss Frances Granberry, Mr. and Mrs. Sam Armstrong, Jr., and wife (Miss Rice) and Miss Stansberry. Needless to say we had a good time.

The pastor and committee are hoping that the workers this year may return with us again next year, the Lord willing.

Rev. J. W. Loudenslager,
Pastor.

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A. Lincoln Shute, Th.D.

Head of the Department of Bible and Theology.

The leaders of Taylor University are oppressed with the tragic wrong against the young people of today, in that they are exposed to such a general educational influence, mis-called "modern" but very ancient in fact, which is destructive to Christian convictions, character, experience, life and usefulness. The exact opposite of all this is the fundamental characteristic of Taylor. The President, Dr. Robert Lee Stuart, an evangelical conservative in his personal faith, stands stoutly and emphatically loyal to all

the fundamentals of the Christian Faith, a most successful evangelistic pastor for a quarter of a century, a lover and masterful leader of young people, and a commanding College evangelist as well as executive. A supporting Faculty includes as head of the Department of Bible and Theology a man long and widely known for his consistent opposition to destructive criticism and his uncompromising loyalty to "the faith once for all delivered to the Saints."

At Taylor the whole Bible is taught as the infallible Word of God: not as the record of man's progressive thought concerning God, but as God's progressive revelation of his own thought and will to man; a divinely inspired record confirmed by every fact of archeology, history and science which has any bearing on any point of the Holy Scriptures.

The subject of this Bible is Redemption, inspired by the love of God the Father, grounded in the atoning sacrifice of God the Eternal Son, and made effective to the human soul by God the Eternal Holy Spirit. Apart from these three Eternal Persons, there is, and apparently can be, no infinite and Eternal Being whom we call God.

Taylor insists upon the highest scholastic standards, together with supreme devotion to the irreducible Bible, the irreducible Christ, the irreducible Gospel, the irreducible salvation of the entirely sanctified, holy and righteous life, illustrated in the Church of Pentecost, and the fact of the actual, physical, visible and sudden return of our Lord on the clouds of heaven in like manner as he was seen on Olivet going into heaven. We recognize no obligation whatever to reduce Christianity to the point where it will be acceptable to infidels or to those who seem to delight in writing interrogation points after the Book of God or the Christ of the Book.

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Glasgow Ct., Winfrey's Chapel, August 19, A. M.

Tompkinsville, Bethlehem, August 20, A. M.

Gradyville, Pollards, Aug. 22, A. M.
Mill Springs, Alexandra, August 25, A. M.

Monticello, Monticello, August 27, A. M.

Greensburg, Sept. 6, P. M.

Summersville, Poplar Grove, Sept. 7, A. M.

Mannsville, Union Ridge, September 10, A. M.

Campbellsville Ct., Soul's, September 12, A. M.

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Canmer Ct., Canmer, A. M. Aug. 19.

Cub Run Ct., Dorsey's, A. M. August 20.

Hiseville Ct., Cosby, A. M. August 26.

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Smith's Grove Ct., Flat Rock, A. M. September 3.

Horse Cave Ct., Rowletts, A. M. September 10.

Rocky Hill Ct., Old Zion, A. M. September 17.

Bowling Green, Broadway, A. M. September 24.

Adairville, Auburn, Epley, Russellville Ct., and Russellville Sta., adjourned sessions, 2:30 P. M., Sept. 20, at Russellville.

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EVANGELISTS' SLATES.

ARTHUR, FRANK E.
Richland, N. Y., August 13-27.

ARTHUR, E. J.
(Kenton, Ohio)

AYCOCK, JARRETTE AND DEL
(Evangelists, 2925 Troost Ave., Kansas City, Missouri)

BRASHER, J. L.
Haleyville, Ala., August 25-Sept. 3.

BUDMAN, ALMA L.
(Song Evangelist, Muncy, Pa.)
Louisville, Tenn., August 28-Sept. 10.

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

CANADAY, FRED
(1515 Killingsworth Ave., Portland, Ore.)

CAROTHERS, J. L. AND WIFE.
(Colorado Springs, Colo.)
Rice, Kan., August 17-27.
Burchard, Neb., Sept. 3-17.

GRAMMOND, PROF. C. C. AND MAI-GARET.
(726½ W. Washtenaw St., Lansing, Mich.)
Plymouth, Mich., Aug. 30-Sept. 17.

CROUSE, J. BYRON
Carmichaels, Pa., August 10-20.
Salem, Va., Aug. 25-Sept. 3.

FLEXON, R. G.
(Shackleford, Va.)
Glassboro, N. J., August 17-27.

GADDIS-MOSER EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, O.)

GLASCOCK, J. L.
(1350 Grace Ave., Hyde Park, Cincinnati, Ohio)

GREGORY, LOIS V.
(Waterford, Pa.)

HAMES, J. M.
(Greer, S. C.)
Fairmont, Ind., August 19-27.
Oklahoma City, Okla., Sept. 1-17.
Findlay, Ohio, Sept. 19-Oct. 1.
Galena, Ohio, Oct. 2-15.
Reading, Pa., Oct. 16-29.
Canton, Ohio, Oct. 30-Nov. 19.
Atlanta, Ga., Nov. 24-Dec. 3.

HARVEY, M. K.
(Cherryville, N. C.)

HOLLENBACK, ROY L.
(48 Humphrey St., Lowell, Mass.)
Cambridge City, Ind., August 22-27.
Saskatoon, Sask., Can., Sept. 19-Oct. 2.
International Falls, Minn., August 29-September 10.
Saskatoon, Sask., Can., Sept. 19-Oct. 2.
Regina, Sask., Can., Oct. 4-16.
Prince Albert, Sask., Can., Oct. 18-30.

HOOVER, L. S.
(Tionesta, Pa.)

IRICK, ALLIE AND EMMA
(Bethany, Okla.)
Bonnie, Ill., Aug. 17-27.

JOHNSON, ANDREW
(Wilmore, Ky.)
Jackson, Miss., August 6-20.
Alexandria, Ind., August 25-Sept. 5.

KELLEY, EDWARD R.
(726 Manzanita, Pasadena, Calif.)
Bakersfield, Cal., July-August.
Open dates after August 27.

LEWIS, M. V.
(Song Evangelist, 517 N. Lexington Ave., Wilmore, Ky.)
Maiden, N. C., August 14-20.
Fig. N. C., Aug. 22-Sept. 3.
Granite Falls, N. C., Sept. 5-17.

LINCICOME, F.
(Gary, Ind.)
Hollow Rock, Ohio, August 3-13.
Mt. Vernon, Ohio, Aug. 14-20.
Houghton, N. Y., Aug. 21-27.

McBRIDE, J. B.
(1224 N. Mentor Ave., Pasadena, Calif.)
Sweetwater, Texas, August 17-Sept. 3.
Stanford, Texas, Sept. 10-24.

MAXWELL, SAM
(Wilmore, Ky.)
Clyde, N. C., August 9-20.
Peachland, N. C., August 20-28.
Wilmore, Ky., Aug. 28-Sept. 2.
W. Newton, Mass., Sept. 4-12.

MILBY, E. CLAY
(Song Evangelist, Greensburg, Ky.)
Richland, N. Y., August 13-27.
Greensburg, Ky., August 28-Sept. 10.

MILLER, JAMES
(1114 King Ave., Indianapolis, Ind.)
Columbia, Tenn., August 23-Sept. 10.
Cincinnati, Ohio, Sept. 14-Oct. 1.
Flint, Mich., Oct. 5-17.
Pittsburgh, Pa., Oct. 26-Nov. 12.

MINGLEDORFF, O. G.
(Blackshear, Ga.)

NORBERRY, JOHN
(111-42 202nd St., L. I. N. Y.)

OWEN, JOHN F.
(124 W. 8th Ave., Columbus, Ohio)
Elkhart, Ind., August 17-29.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Clarksburg, Md., August 17-27.
Wilmore, Ky., Aug. 31-Sept. 3.
Clarksburg, Ont., Can., Sept. 7-17.

POCOCK, B. H.
Polk, Pa., August 1-13.

New Comerstown, O., Aug. 16-27.
New Comerstown, O., Aug. 29-Sept. 10.
Warren, Ohio, Sept. 17-Oct. 1.

PUGH, C. E.
(Box 363, Scio, Ohio.)
Fairbanks, Ind., August 6-20.

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)
Bonnie, Ill., August 17-27.
Greenville, S. C., Aug. 30-Sept. 10.

REED, LAWRENCE.
(Salem, Ohio)
Hopkins, Mich., August 17-27.

REES, PAUL
(1311 E. 78th St., Kansas City, Mo.)
Brown City, Mich., August 18-27.
Gaines, Mich., August 28-September 3.

ST. CLAIR, FRED
(Winter Haven, Fla., 731 E. St., S. W.)

SHANK, MR. AND MRS. R. A.
(Lindsey, Ohio)
Lynn, Ind., August 20-Sept. 3.

SHELHAMER, E. E. AND WIFE.
Capetown, So. Africa, September and October.
Umzumbi, Natal, S. A., November.
Durban, S. A., December.
Johannesburg, S. A., January.
Ormiston, S. A., February.

TILLMAN, CHARLIE.
(Tillman's Crossing, Atlanta, Ga.)
Newington, Ga., August 6-20.

VAYHINGER, M.
(Upland, Ind.)

WILEY, A. M.
(223 E. Wisconsin St., Jamestown, N. D.)
Faith, S. D., August 13-Sept. 3.
Steele, N. D., Sept. 6-24.

WILLIAMS, L. E.
(Wilmore, Ky.)

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Wichita, Kan., Aug. 17-27.
Hartford, N. C., Aug. 31-Sept. 10.
Ravenna, N. Y., Sept. 13-24.
Marcus Hook, Pa., Oct. 1-15.
Jermyn, Pa., Oct. 22-Nov. 5.
Reserved, Nov. 6-15.
Funkhannock, Pa., Nov. 16-26.
Endicott, N. Y., Nov. 27-Dec. 10.

WOODWARD, GEORGE P.
(Artist Evangelist)
(120 W. Barnard St., West Chester, Pa.)
Sunbury, Pa., August 18-27.

Camp Meeting Calendar.

ALABAMA.
Millport, Ala., August 17-27. Workers: Dr. C. B. Hardy; music conducted by The Trevecca Male Quartet. J. L. Shelton, Sec.

COLORADO.
Denver, Colo., August 17-27. Workers: Bona Fleming, Dist. Supt. C. W. Davis, and the pastors and evangelists of the District. Write Rev. Melba H. Brown, 503 Delaware, Denver, Colo.

INDIANA.
Cleveland, Ind., August 25-Sept. 3. H. Robb French and wife, evangelists. Write Mrs. A. L. Coffin, Sec., Rt. 1, Greenfield, Ind.
Alexandria, Ind., Aug. 25-Sept. 3. Workers: Rev. Andrew Johnson, evangelist; Rev. Rinebarger, song leader. Rev. DeWitt Johnston, Rev. M. G. Standley, C. N. Morris, President.
Madison, Ind., August 18-27, inclusive. Evangelists, Supt. Rev. Area Montgomery and Misses Katie Locks and Esther White. Earl Weekley, pianist. Write Charles Cleek, Sec., Rt. 1, Madison, Ind.
Fairmount, Ind., August 14-27. Workers: Rev. E. W. Black, Rev. J. M. Hames, Rev. H. T. Hawkins, Rev. G. A. Appleman. For room address Miss Helen Pitts, N. Purdum St., Kokomo, Ind. Other information, address E. L. Glover, Sheridan, Ind., Route 2.
Ramsey, Ind., August 17-27. Workers: C. F. Bohannon Evangelistic Party. Address Geo. F. Pinaire, Sec., Ramsey, Ind.
Oakland City, Ind., August 18-27. Workers: Rev. Holland London, Rev. Amos Luttrell, Rev. D. A. Weida, song leader, and Mrs. Frank Richeson, pianist. Miss Mary Francis Emerson, children's worker. Maud Steele, Sec., Oakland City, Ind.
Monroe, Ind., August 13-27. Workers: Rev. W. H. Johnson and Miss Cora Hathaway. Mrs. Frank Martz, Sec., Monroe, Ind., Route 2.
Winona Lake, Ind., Aug. 11-20. Workers: Speer, Sunday Schooler, Massee, Rolis, Bieber, Johnson, Trotter, Bard, Yates, Bishop Moore and ten others.

ILLINOIS.
Kampsville, Ill., August 17-27. Workers: Elmer McKay, F. J. Mills, evangelists; singers and musicians, Harmon B. Calver and the Bailey Duo. Address Mrs. J. P. Sulz, Sec., Kampsville, Ill.
Springerton, Ill., August 31-Sept. 10. Workers: Rev. Charles Stalker, Rev. J. A. McNatt, evangelist; W. B. Sparks, song leader. Write Jacob Fleck, Pres., Endfield, Ill.
Normal, Ill., August 17-27. Workers: Rev. Minnie Ludwig and Rev. J. P. Powell, evangelists; Jack Pierce, song leader; Mrs. Mary Vernard Waite, children's worker; Rev. Della B. Stretch, Pres. Mrs. C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

KANSAS.
Wichita, Kan., August 17-27. Workers: Rev. David E. Wilson, Rev. Chas. M. Dunaway, evangelists; Rev. B. D. Sutton and wife, song leaders; Mrs. S. P. Nash, children's worker. Address Rev. Jesse Uhler, Sec., Clearwater, Kan., or Rev. J. O. Orndorff, Wichita, Kan., Rt. 1.

KENTUCKY.
Horse Cave, Ky., August 20-Sept. 3.

Workers: W. B. Dunkum and D. W. Fossit. Address Jack Perkins, Hardyville, Ky., Route 2.

Mt. Carmel, Ky., August 18-28. Evangelists, Rev. Lloyd M. Blakely, Rev. L. O. Florence, Rev. M. L. Archer. Music in charge of Mt. Carmel workers. Miss Lela G. McConnell, Pres., Lawson, Ky.

Glasgow, Ky., August 24-Sept. 3. Workers: Rev. B. G. Carnes, H. C. Morrison. Pastor Bowman in charge of music. Address Josh Barber, Glasgow, Ky., Rt. 4.

California, Ky., August 18-27. Rev. Bud Robinson, J. E. and Ada Redmon, evangelists; Prof. L. C. Messor in charge of music. J. R. Moore, Pres., California, Ky.

MICHIGAN.
Midland, Mich., August 17-27. Workers: Rev. Blanche Francis, Rev. Chas. A. Jacobs, evangelists; Rev. W. F. Wiggs, song leader. Rev. Lloyd M. Blakely, State President, 2147 E. Grand Blvd., Detroit, Mich.
Hopkins, Mich., August 17-27. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, evangelists; Miss Grace Bonnie, young people; Miss Helen Wingard, children; N. Vandall, in charge of music; Francis Buege, pianist; Rev. T. Clemons, ring meetings. Dr. L. E. Heasley, Sec., 2040 Plainfield Ave., Grand Rapids, Mich.

MISSISSIPPI.
Waynesboro, Miss., August 18-27. Workers: Rev. O. G. Mingledorff; Rev. H. C. Norworthy, song leader; Miss Ruth James, pianist; Mrs. S. A. Long, Secretary, Moselle, Miss.

MISSOURI.
Columbia, Mo., August 17-27. Workers: Bros. A. C. Watkins, R. L. Kimbrough, L. C. McKinn, J. A. Sneed, F. B. Whisler, and others. Write C. E. Cowen, 717 Tandy St., Columbia, Mo.

NEBRASKA.
Lincoln, Neb., August 4-14. Evangelist Rev. Lawrence Reed; Kirby S. Fields and wife, song leaders. Write Rev. A. V. Wilson, Sec., 2608 N. 60th St., Lincoln, Neb.
Kearney, Nebraska, August 17-27. Workers: Gaddis-Moser Evangelistic Party. Write Mr. M. J. Patterson, Sec., Kearney, Neb., Rt. 4.

NEW JERSEY.
Delanco, N. J., Aug. 25-Sept. 4. Evangelist, Rev. Gene Phillips, Rev. Geran Roberts. The Alliance Gospel Quintette in charge of music.

NEW YORK.
Richland, N. Y., (Beulah Park), August 13-27. Workers: Rev. F. W. Suffield, Rev. F. E. Arthur and Rev. Howard Sweeten, evangelists; E. Clay Milby, song leader; Charles Serginson, pianist; Miss Ida Eliss, children's worker. Address Miss Luella C. Hunt, Sec., Richland, N. Y.
Houghton, N. Y., August 17-27. Workers: Rev. Forman Lincicome, Rev. and Mrs. C. P. Hogle, Rev. W. D. Correll, Miss Mary Greene, Rev. E. L. Kilbourne, Mrs. Thelma Albright, Jas. Oltch and others, music, Rev. and Mrs. C. I. Armstrong, assisted by Mrs. Geo. Miller, Lester Case; young people, Rev. and Mrs. G. I. Norman. Address Glenn Burgess, Sec., Fillmore, N. Y.

OHIO.
Portage, Ohio, August 17-27. Workers: Rev. C. W. Ruth and Rev. John Fleming. Music in charge of Burl Sparks. Young people's meetings, Revs. Willis and Viola Mills. Write Mrs. L. Day, Sec., 74 Oakwood Ave., Newark, Ohio.
Millersburg, Ohio, August 24-Sept. 3. Workers: M. Vayhinger, Rev. and Mrs. Falor, song directors. Address Mrs. Lloyd Finley, Sec., Millersburg, Ohio.
Circleville, Ohio, August 18-27. Workers: Rev. Joseph H. Smith and wife, Rev. W. L. Surbrook and wife, Rev. Charles L. Slater, Rev. Edna Leonard, Rev. Mary Johnson, Rev. E. A. Keaton, Sec., 481 North High Street, Chillicothe, Ohio.

PENNSYLVANIA.
Bentley, Pa., August 18-27. Workers: Rev. C. H. Back, Rev. W. C. McIntire, and son, Rev. M. H. Henry, song leader. Address Raymond Chester, Sec., 315 Second St., Charleroi, Pa.
Ridgeville Park, Pa., August 17-20. Workers: Dr. C. W. Butler, Rev. and Mrs. Ralph Lawrence; Mrs. Millie Rodenbaugh, children's meetings.
Sunbury, Pa., August 17-26. Workers: Evangelists Ralph Finch and George P. Woodward. Write Robert H. Heckart, Trevorton, Pa.

TEXAS.
Higgins, Tex., August 30-Sept. 11. Evangelists Allie and Emma Irick. Write Rev. C. C. Monandon, Higgins, Texas.

TENNESSEE.
Louisville, Tenn., August 28-Sept. 10. Dr. C. E. Hardy, evangelist; Miss Alma Budman, song leader. Mrs. Walter Fouche, Sec., Maryville, Tenn.
Sparta, Tenn., August 25-Sept. 3. Workers: Rev. Lloyd M. Blakely, evangelist; Carlen Hitchcock, song leader; Sergeant Alvin York, special speaker. Write Rev. Lloyd M. Blakely, 2147 E. Grand Blvd., Detroit, Mich.

VERMONT.
Johnson, Vt., August 13-27. Workers: Rev. Howard Jett, Rev. Lawrence Hill, Rev. James R. Bishop, Dr. and Mrs. U. C. Wesche and Rev. Clyde R. Sumner, evangelists. The Ambassador Male Quartet will have charge of the music and song services. Miss Ruth M. Belmont, pianist. Address Mrs. Grover C. Oliver, Sec., 97 Boynton Ave., Plattsburgh, N. Y.

VIRGINIA.
Spotsylvania, Va., Aug. 20-29. Workers: Rev. John T. Banks and Rev. Amos Laune. Address Mrs. B. K. Andrews, Salem, Va., August 25-September 3. Dr. R. A. Young, evangelist; Rev. J. Byron Crouse, song leader. The Oriental Missionary Society will be represented by Rev. E. O. Rice, Miss Jean Pound, Rev. and Mrs. Grant and others. Mazie Wood, Sec.
Salem, Va., Aug. 25-Sept. 3. Workers: Rev. Bobb A. Young, Mr. and Mrs. J. Byron Crouse and Mrs. Phillips.
Locust Grove, Va., August 31-Sept. 10. Evangelist Rev. Wilbur C. Diggs; song leader, Miss Frances Massey, and Miss

Lena Wilson, assisted by local help. Write Mrs. Lillie R. Bowles, Sec., Locust Grove, Virginia.

WISCONSIN.

Oregon, Wis., Aug. 11-27. Workers: Rev. and Mrs. DeWitt Johnson, Prof. and Mrs. Edson Crosby, and Rev. and Mrs. Jack Linn. Address, Rev. Jack Linn, Oregon, Wis.

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Louisville, Kentucky.

Chalk-Talk Made Easy

By William Allen Bixler

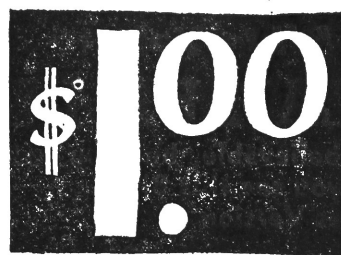


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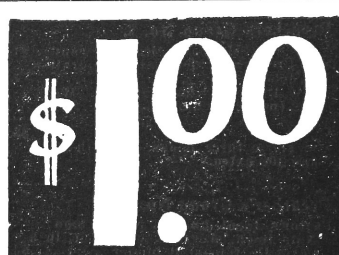


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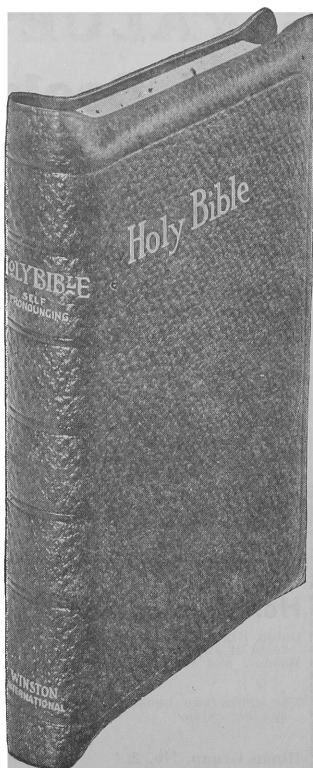
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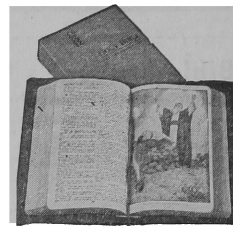
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AND WAY OF FAITH

Dr. H. C. Morrison, Editor
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WATCHMAN, WHAT OF THE NIGHT?

By The Editor

BRISBANE tells us that scientists have decided that the sun will not cool off, so that our globe will be uninhabitable for a million years. That is a long period of time. At the present we are not so much concerned with the cooling of the sun, but it would be some comfort if the scientists would assure us that the sun will not get any hotter.

* * *

Not long since, a rather aged maiden woman was showing Bud Robinson about an institution, and in a sober moment, asked him if he did not believe we were living in the "last days," to which Bud replied, "You and me is. Whatever other people may be doing, we are living in our last days." Bud was correct. Whatever the future may hold for humanity, many of us are living in our last days, and without doubt, we are living in perilous times.

* * *

We are living in a period of turmoil, unrest and uncertainty. The wisest statesmen are perplexed. No man looks into the future with assurance that all will be well with the world in the near, or more distant, future. The representatives of different nations are hurrying to and fro seeking to secure world peace. Their activities would indicate that they believe there is the possibility, if not the probability, of destructive war. Their counsels seem to be abortive.

* * *

The nations talk peace, at the same time, they spend millions of dollars in preparation for war. They fear what seems to be inevitable. World conditions are tragic. It is safe to say that, at no time in modern history has there been so much unemployment, so many being supported by charity, millions of them forced into humiliation of holding out their hands for bread, and multitudes thus dependent are not receiving proper nutrition. The question arises, how long can the national government, various states and philanthropic people be able to care for and feed these millions of people who are idle, not wilfully, but because it is impossible for them to find remunerative toil.

* * *

The President of the United States has exerted himself and used, one would think almost to the limit, the power granted to him by Congress, to find employment for the idle, yet millions of men remain with idle and empty hand. No one can say that there have not been extreme efforts made to supply the people with labor, at the same time, great camps are full of young men supposed to be bettering conditions in the forests. Truck loads are going out from towns and villages to mow weeds, trim a sapling, and throw a rock from one place to another, for a very meager support at the expense of the Government, while multitudes stand in the market place seeking employment and not finding it.

Thoughtful people are asking if the economic and social structure now being erected is on a foundation of the solid rock of eternal truth, or a sort of card-house of human dreams which is bound, sooner or later, to fall to pieces under its own weight. Is there an invisible, intelligent force moving among men giving the wisdom which cometh down from above to human leaders that will really bring us out of the wilderness into the promised land of prosperity, peace and good will among men?

* * *

There are many serious people, of true piety, who are a bit quiet now, who do not believe it is best for the young womanhood of the country, soon to become the mothers of the nation, to learn and practice the drinking of intoxicating liquor, even if they should develop such self-control that they could continue to drink intoxicants moderately. It has been said, and is evidently true, that drunkards are made of moderate drinkers. We believe that most physicians would say that the drinking of alcoholic liquor is not good for those of either sex who are to become the fathers and mothers of the rising generation.

* * *

In the united effort to bring back prosperous times of industry and plenty, we should not permit ourselves to forget that man is a spiritual being; that he was created to live in two worlds; that he is here temporarily; that he is soon going out into a country where he shall abide forever. The character that one builds here fixes his destiny in that world into which he will soon go. Not only the minister, but statesmen, rulers and educators ought to keep these facts in mind and so direct education, the legislation and enforcement of law, that the wholesome results will make as much contribution as possible to the moral and spiritual development of all the people in order that they may not only have the largest living in this world, but that which is best for them in the world to come.

* * *

We have been lifting a warning voice through the columns of this paper for almost a half century on the calamities which are bound to come to the people, if there was not a genuine returning to God, a firm and unshaken faith in the Bible, a restful faith in Christ as a Saviour, and a recognition of the presence, infilling and leadership of the Holy Spirit. We do not believe that any nation can stand the test of skeptical and, sometimes, immoral teaching in its schools, of modernistic and liberal preaching in its pulpits; the discarding of revivals of religion in churches and family altars in its homes. It has been demonstrated through the decades that the people who neglect, refuse to worship, and go to war against God, go to defeat. Naturally, this must be true. It has been, and will be true.

* * *

Those multitudes who believe, or claim to believe, that prosperity, peace and happiness

can be secured by the destroying of the prohibition law, and the bringing back of the liquor traffic, will be doomed to disappointment. No nation can drink to drunkenness and stagger, blear-eyed, bloated face and ragged into prosperity. Sobriety, industry, economy, and the wise investment of what surplus one may have, into that which is helpful to mankind, and abiding, is the highway to plenty, peace and good will among men; and it is the only way that leads safely to such gracious results.

* * *

We must all hope and pray and work for better times, for employment for the people, for food for the hungry, for the uplift and help of the downtrodden, neglected and unfortunate. We must do everything within our power to bring about better economic conditions, but we dare not forget God. We make a fatal mistake if we suppose that by sinning against God and humanity we can bring blessing and happiness to humankind. There are days of judgment. The highway of human history is littered with the wreckage of cities that forgot God and plunged headlong into sin. It should not be forgotten that there is coming a final day, a great day of judgment, when the millionaire and the beggar, when the king, the president, the governor, congressmen and senators, the society woman in her pride and cry for beer, her enthusiasm to sweep away the 18th Amendment, the struggling mother of suffering children, who should have been supported by the money that has gone for drink, rich and poor, high and low, one and all, we must appear at the judgment seat of Christ. If there ever was a time when the ministry should put aside all selfishness, all fear and, in the spirit of deepest solicitude and purest love, cry mightily against sin and wickedness, that time is now. If fifty thousand preachers in this nation should lift up their voices the next six months for a gracious revival of religion, we believe it would change the drift, force the people to think and direct the leadership of the nation toward sobriety and a wisdom for action in harmony with that wisdom which cometh down from above. That would secure the blessing of God and lead to a readjustment of national conditions, and peace and happiness among men.

A Splendid Movement

There has recently been a most encouraging outbreak of enthusiasm and devotion of the Alumni of Asbury College for its support, enlargement and ongoing. A group of strong, faithful and aggressive members of the Alumni have reorganized an Alumni Association. They have written an excellent charter which has been deposited, one copy in the county office, and the other with the Secretary of State. Their purpose is to build up an endowment and enlist the enthusiastic support of the entire Alumni, increase the student body and maintain all the teachings, experiences and fundamental principles for

(Continued on page 8)

THE MOODS OF THE SOUL.

Rev. G. W. Ridout, Corresponding Editor



It was said of Thomas Chalmers, that great evangelical of the Scotch pulpit, that he "had a conscience that kept sleepless watch over every mood of his soul." Wesley once wrote: "I am a creature of a day passing through life as an arrow through the air. I am a spirit come from God and returning to God; just hovering o'er the great gulf till a few moments hence, I am no more seen, I drop into an unchangeable eternity." I think Wesley must have had the same thought of Eternity when he wrote:

"Lo! on a narrow neck of land,
Twixt two unbounded seas, I stand,
Secure, insensible;
A point of time, a moment's space,
Removes me to that heavenly place,
Or shuts me up in hell."

A wonderful hymn is this. Let me in passing add this sequel which tells of the daughter of a proud English nobleman who was brought to a state of salvation and resolved hereafter to renounce the world and its follies. This enraged her father who threatened if she did not give up her "foolish notions," as he called it, that he would expel her from home and disinherit her. Baffled by all his efforts to win her back to society and the world he resolved on one final expedient; he invited a large company and arranged a big program in which his daughter was to take part. She was required to play and sing and the crisis was reached when her turn came. She sat down at the piano and, after a moment of silent prayer, she began to sing with sweetness and sublimity—

"No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon be gone;
If now the Judge is at the door,
And all mankind must stand before,
The inexorable throne.

"No matter which my thoughts employ,
A moment's misery or joy;
But O, when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend?"

When the singing ceased the solemnity of eternity was upon that gay assembly. Then, without speaking, they dispersed: one after another slipping from the room. The father wept aloud; and when he was left alone with his daughter he asked her prayers for his soul's salvation; and her prayers were not in vain, for the proud man was humbled before God to confess himself a sinner, to accept by faith the Savior of the lost as his own, and to follow and live for him. His life, his wealth and his talents were henceforth the Lord's.

The moods of the soul depend greatly upon its attitude towards God and the things of faith and of the Spirit. The soul may be devotional, and prayerful and worshipful, or it may be resentful and antagonistic towards things spiritual and eternal—according to its faith or unbelief. The 119th Psalm is a good example of soul moods in a spiritual sense. Therein we see resignation, submission, adoring love, humble prayer, fellowship and communion with God.

The tendency of Modernism is to wrest the soul from the anchorage of faith and send it adrift upon the sea of doubt and uncertainty

where there is no rest, no peace, no joy. Many have been robbed of their simple, trusting faith in God by the teachings of false prophets. They have given up the gold of faith for the brass of conjecture and philosophy and all joy and assurance have departed, and the only way back is by the way of the Cross. One of the older writers has said, "To die to self or come from under its power, is not, cannot be done, by any active resistance we can make to it by the powers of nature. The only true way of dying to self is the way of patience, meekness, humility and resignation to God. . . . There is no possibility of salvation but in and by the birth of the meek, humble, patient, resigned Lamb of God in our souls. When the Lamb of God hath brought forth a real birth of his own meekness, humility and full resignation to God in our souls then it is the birthday of the Spirit of Love in our souls which, whenever we attain, will feast our souls with such peace and joy in God as will blot out the remembrance of everything that we called peace or joy before."

"Out of my shameful failure and loss,
Jesus I come! Jesus I come!
Into the glorious gain of thy cross,
Jesus I come to thee.

"Out of unrest and arrogant pride,
Jesus I come! Jesus I come!
Into thy blessed will to abide,
Jesus I come to thee."

The soul has its *subjective* moods in which its promised blessings are subject to certain conditions. The poet has said:

"Heaven doth with us as we with torches do,
Not light them for themselves: for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not."

There are conditions pending to all God's promises, and one of them is that we will spend his blessings upon ourselves. God said to Abram, Genesis 12:2: "I will bless thee . . . and thou shalt be a blessing." Paul wrote, 2 Cor. 5:14: "The love of Christ constraineth us. . . . For whether we be beside ourselves it is to God: or whether we be sober, it is for your cause."

In Dante's *Paradiso* a soul mounts from one heaven to another; the spirits gather around the newcomer with glorious welcome and exclaim: "Lo, here is one who shall increase our loves." This is saying in form, poetic, that the joys of heaven are shared by all alike; there is no exclusiveness. So it should be in the church below.

"The gift which he on one bestows
We all delight to prove,
The grace through every vessel flows
In purest streams of love."

The soul often reaches this state subjunctive when seeking to know or ascertain the will and purpose of God at certain stages or epochs. In Psalm 37:23, we read, "The steps of a good man are ordered by the Lord." (And his stops also, as one has said). Psalms 25:4: "Shew me thy ways, O Lord; teach me thy paths." Some one has said that the Hebrew text of Proverbs 4:12, will yield the following meaning: "As thou goest, step by step, I will open up the way before thee." One of the hymns of my earlier days on the subject of Guidance had this verse in it:

"So on I go—not knowing,
I would not if I might;
I'd rather walk in the dark with God,
Than go alone in the light:

I'd rather walk by faith with him
Than go alone by sight."

George Muller, that man of faith and prayer, on the subject of ascertaining the will of God, said: "I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter."

To depart from the grammatical to the pragmatic we all know that the soul has its *passive* moods. These are times when it waits the Master's voice and, like Mary, sits at his feet.

"O that I, as a little child,
May follow thee and never rest,
Till sweetly thou hast breathed thy mild
And lowly mind into my breast!
Nor ever may we parted be,
Till I become one spirit with thee.

"O that I could forever sit,
With Mary at the Master's feet!
Be this my happy choice;
My only care, delight and bliss,
My joy, my heaven on earth, be this,
To hear the Bridegroom's voice."

When J. Brainard Taylor, that eminently pious Presbyterian missionary, was seeking holiness of heart he said: "Seal my soul forever thine. My earnest desire was that all love of the world should be destroyed, all selfishness extirpated, pride banished, unbelief removed, all idols dethroned, everything hostile to holiness and opposed to the Divine will crucified that holiness to the Lord might be engraven in my heart."

When I was in China I was preaching up the Yangste River; my room was off the river front where I could watch the flow of traffic. One morning I observed boats, big and little, loaded with cargo sailing along without any effort—no sails, no rowers. At first it struck me as a bit strange, then I saw the cause of it; the boats were going with the tide which, at that hour, was very strong. All they had to do was let the boats go and the tide would carry them forward.

It is blessed, indeed, when the soul can fling itself out on the tide of God's omnipotence; blessed when we can lie still, Isaiah 30:7, and let God work in us to will and to do of his own good pleasure. (Phil. 2:12).

We need to learn George Muller's lesson. He said: "I once thought that after I prayed it was my duty to do everything that I could do to bring the answer to pass. He taught me a better way and showed that my *self effort* always hindered his working and that, when I prayed and definitely believed him for anything, he wanted me to wait in the spirit of praise and only do what he bade me. . . . The temptation to take the battle back into our hands is often tremendous."

The soul has its *imperative* moods in which it hears the Voice divine and the call of God. It might be said the *passive* is the *negative*, and the *indicative* the *positive*, aspects of soul experiences. Sad, indeed, it is when the soul is never stirred to holy passion; when it fails to get swept by the winds of pentecost; yet, many there are, who never know what these things mean. The poet has sung truly—

"Deem not that they are blest alone,
Whose days a peaceful tenor keep."

Some there are who would interpret the rest of faith as something sentimental and easing-giving. One of the great divines said, "I have the rest of faith that keeps me in perpetual motion." Such it was to Paul, to Luther, to Wesley, to General Booth, to our

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"SUPPLICATION WITH THANKSGIVING."

Flora Reid Coate.



In the first chapter of the Book of Titus there are five words that enhance the value of every one of the 32,000 promises contained within the covers of the Blessed Book: "God that cannot lie, promised." Back of any particular assurance, any promise that we particularly need, and should like to claim, are the integrity and the power of a holy and omnipotent God; and, knowing this, we can come to the mercy seat with the uttermost confidence, assured that if we have met the divine conditions, heaven's storehouse is wide open to us, and the Lord of all the earth is ready to grant our request.

Even a superficial study of the prayers of the Bible yields some interesting and profitable suggestions to those who are eager to learn the secret of prevailing with God, and seeing things brought to pass for the glory of his name. For instance, there are various illustrations of the truth that a special manifestation of God's power is frequently prefaced by thanksgiving or praise. One of these is found in the very familiar account of the fall of Jericho.

It is interesting to note, in the first place, the preparation of the people for the great victory which God was about to give them, and the foundation that was laid for faith. Not until the children of Israel had been circumcised, and had partaken of the Passover, did the "Captain of the Lord's host" reveal himself to Joshua. There was necessary real heart preparation before the Lord made the announcement to his servant, "See, I have given into thine hand Jericho." Note the tense, not *will give* but *have given*, although the city was still in the hands of the enemies of Israel, and was surrounded by its protecting walls. Then followed detailed instructions with regard to the compassing of the city once on six successive days, and seven times on the seventh day, with the final injunction, coupled with promise, "All the people shall shout with a great shout; and the wall of the city shall fall down flat."

Day after day for six days all the "men of war" tramped around the city, not seeing even the shadow of a result,—marching simply because God had commanded them to march. And even on the seventh day, when they had faithfully compassed the city seven times, there was not so much as a crack in the wall: it towered above them as sternly and uncompromisingly as ever.

That was a test of faith. What should we have done in circumstances like these?—turned a microscope on the wall trying to find a bit of evidence that the wall was about to crash? And failing to find this evidence, should we have called a prayer-meeting, and have begun crying, "Lord, give us Jericho—dear Lord, please give us Jericho?" Or should we have risked the howl of derision (that was sure to come from within the walls in the event that the Lord failed us) and have shouted "with a great shout" before we had a grain of evidence to bolster up the word of the living God? Jericho was theirs from the moment Jehovah had spoken, but they had to shout in faith before the walls fell flat. Had they failed before this test, the walls of that memorable city might have stood until the present moment—if they were built of sufficiently durable material.

Then consider the marvelous answer to prayer accorded to Jehoshaphat, King of Judah, following the discipline that came through the restoration of the pure worship of God, and the faithful administration of justice throughout the realm. The people were carefully prepared for a test of faith and a demonstration of the power of God. These came when the children of Ammon,

Moab, and Mount Seir invaded Judah. Jehoshaphat immediately called his people to prayer. He magnified the name of Jehovah; he reminded the Lord of former favors received at his hand; he called attention to the sanctuary built for divine worship, and to the fact that they had counted on divine help in the hour of need; and, finally, in a few words, he made his supplication. The answer came immediately: "Be not afraid . . . the battle is not yours but God's . . . Stand ye still, and see the salvation of the Lord."

God had promised. Praise took the place of prayer. The king organized a praising corps that should sing unto the Lord and "should praise the beauty of holiness." These singers might readily have objected that this was no time to praise. Why not wait until there was some indication of victory? Every Ammonite, every Moabite, every inhabitant of Mount Seir still stood in his place;—what was there to shout about?—But the record reads, "When they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and Mount Seir . . . and they were smitten." But the men of Judah praised in faith before there was the slightest manifestation of the power of God; and at the moment when they offered this sacrifice, he marvelously fulfilled his promise, "Ye shall not need to fight in this battle . . . stand still, and see the salvation of the Lord." The answer came *when they prayed*, but the manifestation came *when they praised*.

How interesting from the standpoint of *when* God answers is the record of Daniel's intercessory prayer given in the ninth chapter of the book called by his name. The record reads, "I set my face unto the Lord God to seek by prayer and supplications, with fasting, and sackcloth and ashes." The prophet first confessed the sins of his people, with whom he identified himself; he then extolled the righteousness of Jehovah; he acknowledged the justice of God's judgments upon Israel, and earnestly supplicated the throne in their behalf. And while he was yet speaking God's emissary, "the man Gabriel . . . being caused to fly swiftly," touched him, and gave this bit of information, which is a source of much encouragement to all who read the record, "At the beginning of thy supplication the commandment came forth, and I am come to shew thee. . . ." All the time that Daniel waited before the Lord in earnest supplication the answer was coming as speedily as God could get it to him. And when we read in the tenth chapter of this same book that Daniel prayed and fasted three full weeks, we also read the assurance that was given to him at the moment the answer came: "Fear not, Daniel: for from the first day that thou didst set thine heart to understand . . . thy words were heard, and I am come for thy words." Interference on the part of the "prince of the kingdom of Persia" had delayed the answer, but it was coming from the "first day" of Daniel's long period of intercession.

Another interesting study in prayer is given in the second chapter of the Book of Jonah. The first verse of the chapter reads, "And Jonah prayed unto the Lord his God out of the fish's belly;" the last verse, "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." Between these two verses is recorded the prayer; and if we did not have the introduction and the conclusion, we should think that the prophet was offering praise for a deliverance that had already been consummated, whereas he was merely anticipating this deliverance on the basis of God's faithfulness. He says, "Thou hast brought up my life from corruption, O Lord my God"—not *will bring* but *hast*

brought. How impossible for God to disregard such a prayer! We are quite prepared for the denouement, "The Lord spake unto the fish. . . ."

Just one more illustration of thanksgiving in anticipation of God's working. In the very familiar record of the scene at the grave of Lazarus, we have preserved for us the prayer of Jesus: "Father, I thank thee that thou hast heard me. And I know that thou hearest me always . . ." Lazarus was still in the tomb, but Christ, who had voluntarily taken upon himself the limitations of the flesh, and who performed all his miracles through dependence on the Father, here thanks him in advance for the manifestation of his power which the Son has faith to claim. He knew that God had already responded to the prayer of his heart, even before it was voiced, and he offers thanks before there is the slightest evidence or manifestation of the answer.

When does God answer? "Before ye call," or "when ye pray." Some one has said, "Every right prayer is answered before the prayer itself is finished—before we have 'done speaking.' This is because God has pledged his word to us that whatsoever we ask in Christ's name. . . . and in faith, shall be done. As God's word cannot fail, whenever we meet those simple conditions in prayer, the answer to our prayer has been granted and completed in Heaven *as we pray*, even though its showing forth on earth may not occur until long afterward. So it is well to close every prayer with *praise* to God for the answer. He has already granted; he who never forsakes his loving-kindness and his truth."

Possibly his children have never needed, as they do today, the wonderful assurance embodied in Philippians 4:19: "But my God shall supply all your need according to his riches". . . . Missionary organizations need this assurance. With the usual sources of supply drying up day after day, what are the missionaries of the cross to do?—those whom God has called to preach the Gospel of the kingdom in all the world, for a witness unto all nations, and whose every heart-throb is for the neglected ones who are starving and dying for lack of the Bread of Life? Shall these be called home because of lack of funds, or shall we, in place of crying, "Lord, send us bread for the hungry multitudes," rather say, "Lord, I thank thee that thou hast heard me?" The promise is there, with all the power of high heaven back of it, and it is our glorious privilege to praise through when we cannot pray through.

If Mr. Henry Ford, with his multiplied millions, should say to the leaders of any foreign missionary society, "I will for one year, supply all the need of your organization, according to the wealth that I have in my possession"; and if, as an earnest of his good faith, he should give an indefinite number of blank checks, signed with his name, do you suppose that organization would have to consider retrenching? And would the leaders of the work periodically spend an hour or two, or a whole night, with Mr. Ford asking him, please, to supply the need; or would they rather from time to time send him a warm note of appreciation and thanks for his gracious promise, and his kindly care of the precious work in the Orient or elsewhere?

But one infinitely greater than Mr. Ford has spoken,—One whose resources are exhaustless, and whose love for heathen souls, boundless. Shall we feel less secure to have the name of Jesus Christ signed to our checks,—the Name which is bound to be honored at Heaven's Bank so long as a need re-

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THE HERALD PULPIT

THE LIGHT OF KNOWLEDGE.

Rev. Albert R. Elliott.

"Then opened he their understanding, that they might understand the scriptures."—Luke 24:45.



AFTER his resurrection Jesus appeared first to the women at the tomb, and through them sent a word of promise to the apostles that he would meet them in Galilee. He later appeared to the two disciples on the Emmaus road, and his very presence brought to them a burning heart experience. Returning to Jerusalem he met with the disciples in a room where they were gathered, and gave to them a word of peace. Following this word Jesus mentions some established facts in God's plan of redemption, which they need to know and remember, so "Then opened he their understanding, that they might understand the scriptures." Their scriptures were the Old Testament books of law, history, prophecy and song, and of these teachings Jesus said, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."

I. The first fact Jesus mentions is this: The Necessity of the Cross Experience for Himself. "And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." During the Lenten season of last year E. R. Zaring had an article in *The Christian Century* entitled "Suppose," in which he claimed that if Jesus had placed the disciples on guard in the Garden of Gethsemane, and through their assistance had escaped when Judas came with the soldiers, some such a record as this might have been written. "Jesus. Born in the year 5411, of humble Jewish parentage. He claimed to be the expected messiah of the Jewish people. He gathered a company of disciples about him, who followed him for three years. He professed to work miracles. His teaching was of a high order. He lived to old age. The doctrines which he preached never took root among mankind. He died in obscurity." One critic of his article had this to say, "Certainly Mr. Zaring does not mean to imply that the teachings of Jesus were so less vital than the other religions of Confucius, Buddha and Mohammed that only a martyr's death could assure the survival of the teachings of Jesus." Another critic wrote this, "We have no right to say that the only redemptive cross through which Christ could have impressed the world as the captain of its salvation must have been that Good Friday cross on Golgotha. The same effect might have been produced by a long-continued sacrificial and redemptive life."

Whatever the critics may say, Mr. Zaring has a right to claim, and every Christian minister has a duty to proclaim what the Scriptures say about the cross. Jesus forever linked up his mission with the cross, and corrected the disciples when they tried to turn him away from his course which was to them apparent self-destruction. When John records the saying of Jesus, "And I, if I be lifted up from the earth, will draw all men unto me," he adds in explanation, "This he said, signifying what death he should die." It is even now, as it was in Paul's day, that "The preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God."

II. The second fact that Jesus mentions is

this: The Necessity of Repentance for Us. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Repentance is the first step in the remission of our sins, or the salvation of our soul, through the experience of conversion. It was the first message in the preaching of John the Baptist. It was in the first public message of Jesus. The message of repentance is the first religious truth that any sinner needs to hear. In one of those marvelous and effective sermons that Peter preached after pentecost he said to those who had been guilty of surrendering Christ to be crucified, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." If we are to see a revival of real religion in these distressing days—the thing most needed—we must needs revive the teaching and preaching of repentance.

Because the Corinthians were offended and made sorry by some of the plain truths in Paul's first letter to them, he writes in the second letter, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of." The sinner who continues in sin is often sorry for the suffering and grief brought upon him as a result of his sin. The sinner who has a godly sorrow for his sins repents of them and turns away from them.

III. Jesus mentions this as the third fact that he wants them to remember: The Duty of Witnessing. "And ye are witnesses of these things." There are two types of witnesses: an eye-witness and a speaking witness. These early disciples were to be both. They had been with him during his earthly ministry; they had heard his teaching; they had witnessed his miracles. Some of them, at least, had been witnesses of his crucifixion, and now they had the joy of seeing him after his resurrection. In the beginning of Luke's gospel he writes, "Many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word."

They had been eye-witnesses; they were to be speaking witnesses. Just before Jesus was taken up into heaven, and a cloud received him out of their sight, he said unto them, "Ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judae, and in Samaria, and unto the uttermost part of the earth." We, of this day, cannot have the privilege of being eye-witnesses of Jesus and his ministry, but we can receive the power of the Holy Spirit and we can be speaking witnesses for him. Every Christian is in the true and only apostolic succession. We are members of a long line of witnessing disciples of Christ, reaching from that first century until the present time.

The Light of Knowledge, or a true understanding of the Word, brings to us, as it did to the early disciples, these three facts: First, the necessity of the cross experience for Christ. He could not save himself from the cross and be our Saviour too. "Thus it is

written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Second, the necessity of repentance for us as the first step into the way of salvation. "And that repentance and remission of sins should be preached in his name among all nations." Third, the duty of witnessing. "And ye are witnesses of these things."

AGAIN.

ANDREW JOHNSON.



PHILOSOPHY says, think again. And it is not a bad idea to think if one thinks aright. St. Paul said, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just,

whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." One of our poets said:

"Think for thyself; One good idea known to be thine own,

Is better than a thousand gleaned from fields by others sown."

There cannot be thought, however, without a thinker. Man is a rational, intelligent, accountable being, and, as such, he is endowed by his Creator with the capacity and ability to think, to reason. It has been said that no thinking man will be lost. People usually get into trouble because they do not think. Des Carte, the great philosopher, based his entire system of philosophy upon the one scientific slogan, *cogito ergo sum*—I think, therefore I am. Brutes and animals in general have instinct and intuition but only man can intelligently think. It is claimed that the educated man knows when not to think and when to call in the expert to think for him. Think with him would be better. They are never alone who are accompanied by noble thoughts. Young, the English poet in his splendid volume called "Night Thoughts," said: "Thoughts shut up want air and spoil like bales unopened to the sun." Shakespeare represented one of his characters as saying: "My words fly up, my thoughts remain below; words without thought never to heaven go." The art of correct, scientific systematic thinking is one of the greatest intellectual assets of mankind. "Guard well thy thoughts; thy thoughts are heard in heaven."

"He that attends to his interior self,

That has a heart and keeps it,
A mind that hungers and supplies it,
And who seeks a social, not a dissipated life,
Has business."

Proverbs declares that the thoughts of the righteous are right. St. Paul speaks of bringing every thought into captivity unto the obedience of Jesus Christ. (2 Cor. 10:4, 5.)

2. Education says, learn again. Great stress and emphasis has been put upon education. We all believe in education. We put no premium upon ignorance. Sam Jones put the accent upon the last syllable of ignorance and gave in the only lecture I ever heard him deliver, a few samples of ignorance, as he pronounced it. Some one inquired how the sick was getting on. The answer came—they

are convalescent. If they have that, the ignoramus replied, they will die sure. Knowledge is power. Education, said Plato, is ringing the alarm bell in the dormitory of the soul and turning the inner eye around toward the light. Proper training in one's particular sphere of activity is education in a certain sense of the word. John Milton, the great blind poet of England, the author of the immortal work—Paradise Lost—gave the following definition of education: "I call that a liberal education which fits a man to fill magnanimously and skillfully all the offices of trust, in public or in private, in peace or in war." Billy Sunday, in a speech to the students of Princeton University, defined education as three things—knowing what you want; knowing how to get it and knowing what to do with it after you have it."

Through the grand educational system of the public school the nightmare of ignorance has been chased away before the rosy dawn of progress. The right kind of education is a great thing. But it is absolutely impossible to educate a person into the experience of regeneration. Christian education, at its best, can never take the place of divine regeneration. Man can educate, but it takes God to regenerate.

3. Sociology says, work again. The soap, soup and sunshine proposition of social service is not to be despised. It is right and necessary to work in this world. Whatever thy hands find to do, do it with all thy might, as the inspired sage of old wisely recommended. There are no drones in the kingdom of God. Some one has said that God himself cannot save a lazy man. It is indeed a great thing to be able to pluck the thorn and to plant the rose and paint the glow of health upon the pallid cheek of a child. We do not deery or depreciate the valuable work of Christian social service in these dark days of world-wide depression. But we must not try to substitute "good works" for salvation. We are saved by grace through faith and not by our own good works which are never meritorious. We do not have to do good works in order to be saved, but we have to be saved in order to do good works. We do not have to keep the Ten Commandments to be saved, but we have to be saved in order to keep the Ten Commandments, not in the oldness of the letter but in the newness of the Spirit as St. Paul declared. It is true that salvation is conditional. The sinner must repent of all his sins and believe in Jesus Christ with all his heart in order to be saved.

4. Ritualism says, be baptized again. Volumes have been written upon the mooted subject of the mode and design of water baptism. It is an ordinance of the gospel, a sacrament of Christ, a mark of differentiation from the world, a badge of discipleship and a seal of the grace of God. It is an outward and visible sign of an inward and invisible work of divine grace upon the human soul. But the dogma of "baptismal regeneration" is a relic of Romanism and not a doctrine of the Holy Scriptures. Pure Protestantism rightly repudiates baptismal regeneration along with the Roman dogma of the so-called *transubstantiation* of the elements of the Lord's Supper. The bread and wine are certainly not changed into the real body and blood of Christ. In a very solemn, significant and sacramental manner they beautifully represent the broken body and shed blood of Christ. It is only the distorted, stubborn, deceived or designing mind that would insist upon taking the words of Christ—this is my body and this is my blood—in the absolutely literal sense of the terms. The ritualist, the high-church-man unfortunately puts the emphasis upon the external form instead of the internal spirit of Christianity. In so doing he makes a colossal blunder.

5. Sectarianism says, join again. It is perfectly proper to join the church of one's choice. The Christian should not attempt to live outside the church which alone supplies

the means of grace of which all men of every age and station of life stand in need. But let it forever be understood that joining the church is not salvation. One must be mystically initiated into the great spiritual church out of which there is not a single saint and in which there is not a single sinner, by the act and article of supernatural regeneration. The earnest evangelist is religiously right, when in thunderous tones, he declares that it is not enough for one to walk up the goose parade, aisle with a dog-trot, pump-handle handshake and join the meeting house and write his name on a plank fence! There is something more than join and join again. What is it? We will presently mention it in the next and closing paragraph of this thesis.

6. Evangelism says, ye must be born again. This, then, is the one great fundamental principle of all true religion. Without it everything else is an absolute failure. We are children of God not by creation, but by re-creation. We are children of God not by natural generation, but by supernatural regeneration. We are children of God not by being born, but by being born again. We are children of God not by nature but by grace. When, O when will the churches of Christendom ever get their eyes open to this all-important truth? There is no substitute whatever for the new birth. Nothing, absolutely nothing, can take its place in the Christian system. It is the one and only gateway into the great spiritual Kingdom of God. In regeneration God takes one who never ceased to be his creature and so vitalizes and transforms his moral nature that he becomes to him a true son.

Therefore, to think again, learn again, work again, be baptized again and join again—one and all are but to fail again without the one grand essential and supreme imperative—YE MUST BE BORN AGAIN!

GREAT INTERCESSORS.

By H. H. SMITH.



HERE is something about intercessory prayer that lifts it above every other form of prayer. Its utter unselfishness appeals to all. Abraham's intercession for Lot and his family is one of the most impressive incidents in the life of that great patriarch. "Wilt thou consume the righteous with the wicked? Shall not the Judge of all the earth do right? Wilt thou not spare the city for fifty righteous men? For forty, for thirty, for twenty? Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there?" And the Lord answered: "I will not destroy it for ten's sake."

From the godly character of Abraham we may be assured that Lot had been warned of his peril when he "pitched his tent toward Sodom." A less generous soul might have assumed an "I-told-you-so" attitude, but no father could have offered a more tender plea for his own children than Abraham offered for Lot.

Abraham believed that the "Lord of all the earth would do right," but that did not excuse him from the duty of interceding for his kinsman. Do we not often fail as intercessors because of an easy-going attitude to the whole subject of prayer? Too often our course is something like this: The Lord is all-wise, all-powerful, all-merciful; why not leave the matter with him? Such an attitude would make an end of all prayer.

When the children of Israel turned to the worship of the golden calf Moses was greatly distressed. "Ye have sinned a great sin, and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord and said: "Oh, this people have sinned a great sin,

and have made them gods of gold. Yet now, if thou wilt forgive their sin,—and, if not, blot me, I pray Thee, out of the book which thou hast written."

The apostle Paul suffered deep agony of soul when his own countrymen refused to accept Christ as the Son of God, the world's Redeemer. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. . . . I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

David Brainard's evangelistic passion made him a mighty intercessor in behalf of the American Indians. "His love for souls amounted to a passion which nothing could cool or conquer," says his biographer. "No miser ever clung to his treasure as he grasped this idea and made it an ever-present and supreme object with him. No matter where he went, or what were his surroundings, the ruling bent of his soul was manifest. In health or in sickness, in his wigwam among the Indians, on his numerous and solitary journeys, . . . his supreme desire was to convert souls. He prayed so fervently for the conversion of the Indians that sometimes his clothing was saturated with perspiration." A paragraph from his diary reads: "Spent two hours in secret duties, and was enabled to agonize for immortal souls; though it was early in the morning and the sun scarcely shone, yet my body was quite wet with sweat."

All great evangelists have been great intercessors for the lost. Hear William Booth as he faced the submerged of London's slums: "I stand pledged before Heaven and Earth and Hell to go through with what is right and best for my fellows and my God, and by God's grace I will be faithful to my vows."

Recall what he saw in the slums of the great metropolis, and the opposing forces of evil, and applaud him for his fighting spirit: "While women weep, as they do now, I'll fight; while little children hunger, as they do now, I'll fight; while men go to prison, in and out, in and out, as they do now, I'll fight."

His biographer says: "He groaned over the degradation of men, he agonized over the debasement of women, he wept over the sufferings of children. . . . Sights of wickedness which other people would see and regret, seemed to stab him to the heart. Other people saw the drinking; he saw the poverty, the misery, the disease, and the godlessness behind it. The sins of London didn't shock him, they seemed to tear at his heart with claws that drew blood."

And when old age came upon him he did not desist from his labors, but visited three or four countries of Europe one year, when he had passed his four-score years. At last he became blind from cataract, and turning to his son, he said: "Bramwell, I have done what I could for God and for the people with my eyes. Now I shall do what I can for the people without my eyes." And so he did. During the extreme feebleness of his last days, his daughter left him alone for a few minutes and came back to find him moving restlessly about the room. "Now, father," she said, "you promised me that you would sit still until I came back." "Oh, I know," he said, "but how can I? I'm thinking of the suffering women and children, and how can I sit still?"

Is intercessory prayer becoming a lost art with the Church? It is more than a privilege, it is a duty. Samuel said: "God forbid that I should sin against the Lord in ceasing to pray for you?" And Paul considered intercession of prime importance: "I exhort therefore, first of all, that supplications, prayers, intercessions, . . . be made for all men."

"SUPPLICATION WITH THANKS-GIVING."

(Continued from page 3)

mains, or until heaven is bankrupt? Children of the Lord of all the earth, depending on his own gracious promise, need have no fear that he will fail. "God that cannot lie, promised."

Also it is our privilege in these days when "men's hearts are failing them for fear," to commit unto the Father's hands every circumstance, every condition, every individual for whom we feel personally responsible. The challenge comes to each of us, "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass," or, briefly rendered, "Commit . . . trust . . . He worketh."

What a blessed relief to be able, by a definite act of committal, to place on *Him* the responsibility of our friends and loved ones, of hopeless situations or circumstances, and leaving them all with him, to go our way without a worry or a care. Our part is to commit and trust; his glorious part is to bring things to pass for the glory of his name. And while there may be no immediate evidence that he is working, we can know that, as we trust and wait, he is doing for us in "exceeding abundantly above" measure.

The truth of this promise was marvelously proved by the mother of a wayward son. She had reared him in the fear of the Lord; but as he grew to manhood, he repudiated her teaching with regard to God and his Son, Jesus Christ, and took the way of the world. She reasoned with him, prayed for him, interested others in him, and did everything in her power to win him back to God—but every effort failed. Finally the Lord spoke to her heart: "You see you can do nothing with him. Why not turn him over to me?" She did, by a definite act of committal, put this son into the hands of God. Looking for immediate improvement, she was naturally surprised when he went deeper into sin. Night after night he came home intoxicated. Her heart would have broken had it not been that she had a death-grip on God's eternal promise. Finally, one night, it looked as if the boy were not coming home. But as she waited and watched for him, she saw a group of men coming, bearing him on a stretcher. He had cut his own throat in an effort to commit suicide, and was unconscious. During all these weeks she had offered no prayer for her son save one of thanksgiving and praise to God for the way he was working. Now, however, she felt that she must intercede for him. She dropped on her knees but no words came save, "Lord, I am still believing thee and praising thee." And while she knelt there, with thanksgiving on her lips and in her heart, that apparently dying boy opened his eyes, and said, "Mother, pray for me." The doctor came, found that the jugular vein was not cut, and sewed up the wound. The boy lived, gave his heart to God, and became a minister of his Word.

Dare we throw ourselves without hesitation or reserve upon the promises of the omnipotent God? Dare we trust him when every circumstance would seem to contradict the promise upon which we have rested our hope? Dare we say, "God has spoken, and his Word supersedes every circumstance, every grain of contrary evidence no matter how feasible it may seem?"—"God that cannot lie, promised."

Surely this is the privilege of the child of God, and this is what today he is inviting us to do,—to trust his promise, and to depend on receiving from him, not only all that *we* see in it, but all that *He* sees in it,—all that is in his heart to give us. Who would dare to believe that a finite mind can really comprehend the full import of the marvelous assurance, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Let

us take that promise to the throne, and let God interpret it for us. Verily he will, for the glory of his name, give the "exceeding abundantly above all that we ask or think, according to the power that worketh in us." He answers when we pray, and he works while we wait in praise.

"Be careful for nothing; but in everything by prayer and *supplication with thanksgiving* let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

BUD ROBINSON'S LETTER.

To the Saints Scattered Abroad:



IN my last chat I left you in the mountains among the big trees. July 4, I left home for the camp meeting in Arlington, Texas, where I joined Dr. H. C. Morrison, Dr. J. L. Brasher and big Brother Carnes, Johnnie Douglas and Sister Wallace Swan. We were the called workers for the camp. We had a fine camp meeting crowd and fine preachers and workers from several states: Louisiana, Arkansas, Oklahoma, New Mexico, and all parts of Texas were represented. First and last, we had not less than 150 preachers at the camp. The four churches in Arlington were on hand to boost the camp. Sunday morning we had no services at the camp and the city pulpits were filled with the evangelists. The first Sunday I preached in the First Christian Church, on the last Sunday in the First Methodist Church; the other brethren occupied pulpits in various churches.

We had with us Rev. I. M. Ellis, Rev. P. L. Pierce and Rev. Attleberry, and many other preachers of the various denominations. Dr. Morrison came from Houston where he had been in a hard battle; the weather was hot and the climate was low and damp and he almost lost his voice, and had to rest about three days, but he got back on his feet and did some great preaching. Dr. Brasher was really at his best all the way through, and Brother Carnes is a great preacher and on top of the ladder all the time. Johnnie Douglas led the vast choir to perfection. Sister Swan and Sister Ruth Upchurch Brady were the pianists and as fine as you ever heard. Such singing and playing are not often heard. Brothers Upchurch and Weise were in charge of the camp and had services from 6:30 A. M., until at least 10 P. M.

There were not a large number saved, but in some services there were as many as twelve at the altar. We had what we hoped for, the reunion of the old Texas saints from all parts of the country. Brother Sutton and wife were with us nearly every night and did some great singing. The last few days we had Brother J. V. Reid with us and of course, he did some great playing. He is a wonderful pianist, one of the best in the Holiness Move.

The last three days Judge Caldwell and family of Oklahoma City, were with us; they are mighty fine people. A party of twenty-two came from Oklahoma. We had some fine singing by the Ladies' Quartet from the Home, having been trained by Brother Upchurch's youngest daughter. She is married to one of the finest young men in Texas, Brother Henry Christine. We had some good singing by the Male Quartet made up of Brother Upchurch's two sons, his son-in-law, and another fine boy.

On Sunday, July 16, Brother L. C. Messer and Sam Pace preached in Oklahoma City and drove to Arlington for the evening service. Monday morning we all were up early, packed up, and ready to scatter out and make our next trips. Dr. Morrison was headed for Louisville, Ky., Brother Carnes was going

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somewhere in Kentucky, and Dr. Brasher to Alabama. Dr. Morrison drove with us as far as Dallas and we left him at the Jefferson Hotel, while Prof. Messer, Sam Pace and old Bud hit the highway for Antlers, Okla., where we spent the night, rested a day and made a run to Eldorado, Ark., where Brother Pace is pastor. I was booked to give my Life Story on Tuesday night and we had a fine day at Antlers with the Isabel family. Brother Messer married Miss Nora Isabel and she was at home with her mother. On Tuesday we pulled out for Eldorado, Ark., stopped at Texarkana to see our pastor a few minutes, but being out of town we failed to see him. He and some of his people drove to Eldorado for the evening service, a distance of eighty miles. Brother Douglas brought a car load from Monroe, La. Brother Foster brought a load and we had a great crowd and a fine service. Brother Pace took me to see Brother Henson on business and we had a service for Sister Diffie at night. At Eldorado twenty-two hands were raised for prayer, and at Little Rock fifty-three, making seventy-five for the two nights. People are hungry for God. They have been deceived and beaten by the devil a long time. We went to Rogers, Ark., making a run of 250 miles through the Ozarks and over the rim of the world, one of the most beautiful drives in the great southwest. It is beauty piled up on beauty; lovely farms, fine orchards, rivers and mountains.

Good-bye. Will tell you more next week.

In love,

UNCLE BUD.

Christ and Human Suffering

The above is the title of a recent book from Rev. E. Stanley Jones. I am reading the book with interest and profit. It seems that the writer of a number of attractive books is at his best in this recent volume. He has quite a bit to say of the various religions that have their followers, from Buddha to Mrs. Eddy, and shows how utterly these religions fail to bring peace, rest and joy to sufferers, and how completely the religion of Jesus Christ meets all the needs of suffering humanity and that, out of suffering, may come the development of the highest Christian character and great usefulness. The writer makes his arguments clear and spices them with a variety of quotations, and some very sharp and interesting terms.

He has some statements in his book that will raise questions and lead to criticism, a bit adverse. Take, for example, the closing paragraph of one of the early chapters of the book: "The common Christian attitude of resignation to suffering as the will of God. This attitude of Christian is scarcely to be distinguished from the attitude of Islam. The results are much the same—patience, resignation, stagnation." There is much in the book that qualifies the above quotation. I think we have been taught, in harmony with the Scriptures, that patience and resignation are choice virtues. Nothing more unfortunate, under the chastenings of the Lord, than impatience, resistance and rebellion. Nothing more fortunate to any one than that they should come into a state of mind and soul where they can say truthfully to God, "Thy will be done." Patience and resignation need not mean *stagnation*. There are multitudes who, under severe trial, have patiently resigned themselves to the divine will, and have

by no means become inactive and stagnant. It is not the patience and resignation which our very brilliant and instructive writer would find fault with, but the *stagnation* that he objects to; and he shows how that many people have turned their defeat into victory, and their sorrows into songs. It is a charming book. It will have a wide and most profitable reading. It can be had of The Pentecostal Publishing Co., for \$1.00. Be sure to get it and read it carefully.

H. C. MORRISON.

IF EVE RETURNED.

JULIA A. SHELHAMER.



WELL, well, here I am in the world again after an absence of six thousand years! How different all seems! Things have certainly changed since Adam and the children and I were the only inhabitants of this globe. Just see those tall buildings, all packed together in great cities! And look how the rivers are spanned by mammoth bridges! Along the highway as I came this morning, the country was all dotted with farm houses and checked off by fences. Cattle and sheep roamed the fields and vast gardens spread out before us. What an enormous number of people there must be in the world now to have it all look like this.. Not a place seems to be uninhabited, and I, yes I, might as well acknowledge that I am the mother of everyone here.

This morning I saw big birds flying, as I thought, but was told that they were airships. When I inquired about the wires that are stretched all over the country I was told that they carried messages from one city to another and one kingdom to another.

What is this that they call Radio? Was that a "fish story" they were telling me, or is it certainly true that one can hear the voice of his friend for hundreds of miles? Will the Radio reproduce the conversation I had six thousand years ago with the serpent on that fateful morning when I fell? I would like to forget that, but as long as I stay in this world I cannot, I am sure.

Who are all these creatures you call people? Surely they are not my children! I never before saw a person who looked like this generation. Every one is a little, dwarfed person. Many are stoop-shouldered, dark-complexioned, wrinkled, bald, and toothless at an early age. My children were beautiful, resembling angels, except for the lack of wings. Surely these I see are not human beings. Darwin's idea of evolution is all a farce. Man is not going uphill but down. It is not the survival of the fittest—he is growing weaker and more degenerate.

They tell me there is intense suffering among my descendants—they say the world of sufferers are accusing me of causing all their troubles. I thought I had seen enough of sorrow during my life. To know that it was my sin that brought all the sorrow upon the world was crushing in the extreme; and then as the angel drove my husband and me out of the Garden of Eden, I thought my heart would break! Just to have my own family blame me a lifetime was enough, but when my own precious angel-son, Abel, was brought home bruised and mangled, having been murdered in cold blood by his own jealous brother, I thought my cup of sorrow was full to the brim. To experience the terrible anguish of that hour, and then to know that my own disobedience had caused it all brought remorse untold. You think you have had sorrow, but none of you have suffered as have I; and now to have the world accuse me of all that they are enduring is more than I ever dreamed would come when I first disobeyed God in the Garden of Eden!

My God, is there no help for poor fallen

humanity? Where, oh where shall we turn for assistance? Yes, I remember that Christ died for the ungodly, but they will not take advantage of his death. Perhaps they do not know of it. Oh, I wish I could be ten million women and go and tell them of the Gospel! Why is it that everybody seems so asleep to this awful, tragic condition?

Women, arouse yourselves! Put on a modest garb and go forth in the name of Christ, as one mighty army to subdue hell's kingdom.

Will you not stir yourselves, and for my sake as well as the sake of souls, and of Christ, do what you can to help save my poor degenerate family of human beings? If a lone woman could undo a whole world and curse it almost to perdition, could not a band of holy women remake this world and bless it into Heaven? Come on, daughters, forget your inefficiency and your lack of education, stir yourselves, ask God to help you do your bit toward blessing the world that I have cursed!

The Hannibal, Mo., Camp Meeting

It was my privilege to be the preacher for the Hannibal Mission Camp Meeting, which closed July 30. This work was organized about twenty-five years ago, by that stalwart among men, Rev. J. M. O'Bryen, who for many years was a member and a leader of the Missouri Conference. It was in charge for many years of Rev. E. P. Phillips, who was associated with Brother O'Bryen. The call to this camp came through the influence of J. L. O'Bryen, a son of the founder, who, though a layman, is upholding the ideals and traditions of his sainted father. A fine large tent was secured and located in Oakwood, a suburban village of Hannibal.

From the first service the crowds grew, until the tent was filled and many on the outside. It was believed, that if the meeting could have continued another week, much good would have been accomplished. Conviction was settling on the people, and some fine altar services were held. The influence of the camp was reaching out over the city, and the people from many of the churches were attending.

We were entertained in the Mission—a fine property owned by the Mission. The work here is in charge of Brother and Sister Spindler, who organized and carried on the work in the Ozark Mountains, where Brother O'Bryen did his last work. The Spindlers are kindness personified; they are truly a couple who adorn and exemplify the holy doctrine they preach. We were also entertained in many kind and hospitable families for meals. This work is carried on by a band of men and women—noble and true. They are struggling to carry on; but they are doing it, despite the fierce depression.

The fellowship was wonderful. Rev. E. P. Phillips was with us both Sundays, driving from St. Louis. There is no language to describe a fellowship stretching through long years of intimate friendship. "Ed" is a fine old boy, and our relation for about thirty years has been like that of David and Jonathan.

Hannibal is one of the oldest and most interesting cities of Missouri; the atmosphere is dominated with the spirit of Mark Twain, the great humorist; everything possible has the stamp of the great author. On one of the principal streets has been erected a bronze statue of Tom Sawyer and Huckleberry Finn—the two urchins so familiar in American literature. It is a strong temptation to write about Hannibal; there are so many features around and about of interest, so many legends of pre-civilization times. We must mention, however, that one of our first literary ventures was an illustrated article on "The Early Haunts of Mark Twain," which saw the light in the American Methodist Magazine.

We must take space to mention the kind-

ness of Bro. Groten, who happened to be on his vacation, and he placed himself and his car at our disposal, even driving a party of us to see that great Keokuk dam, and on the last Sunday, drove us out to Old Bacon Chapel, in Shelby county, where we were pastor thirty years ago. This service was staged by our good Brother Tom O'Bryen, who formerly lived in Shelby county, and his father was also a pastor at one time at Bacon Chapel. A crowd greeted us which had not been seen there for many long years. Out in the little "God's Acre," surrounding the church sleeps my little "Mary Idris," who left us about the time we left twenty-nine years ago. The trip was long and hard, but we returned without damage to ourselves, or the car. Mrs. Wimberly did all the driving, averaging around 400 miles a day. It was very enjoyable, and we visited and saw many friends and relatives in Kentucky, Illinois, Missouri, and Arkansas.

C. F. WIMBERLY.

THE MOODS OF THE SOUL.

(Continued from page 2)

early Methodist preachers and evangelists. These men had rest from the bondage of sin, rest in the love of God, rest in a perfect peace in the soul, but they could not rest in ease and contentment when they saw a lost world and lost souls confronting them.

They sang:

"The love of Christ doth me constrain
To seek the wandering souls of men;
With cries, entreaties, tears, to save,
To snatch them from the gaping grave."

George Whitefield, at his ordination, said: "I call heaven and earth to witness that I gave myself up to be a martyr for him who died on the cross for me: I have thrown myself blindfold and I trust without reserve, into his Almighty hands." Canon Liddon, preaching on Luke 12:49, said: "This fire which our Lord came to send was a divine enthusiasm inspired by his Spirit for the glory of God, for the highest good of man, an enthusiasm enwrapping like flame the faculties of soul and body, transfiguring weak and common place natures by the pure and invigorating energy of supernatural force."

"Pure fire of God burn out my sin;
Cleanse all the earthly dross from me,
Refine my secret heart within,
The golden stream of love set free."

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(Continued from page 1)

which the school came into existence, and have guided and controlled its policies to the present time.

I have been delighted and encouraged with the intelligence and enthusiastic spirit which characterizes the members of the Alumni who have taken hold of this good work, to which they are devoting much time and attention, with a zeal which promises excellent and abiding results. For the present, this paper will give them some space through which they may communicate with the Alumni, and give to the public the great cause to which they have dedicated their efforts.

Christian education is more important than can be described in words. When we speak of Christian education we are thinking of schools which stand for a new birth for the individual, a recreation in Christ, a conscious meeting of the individual with the Creator and Redeemer, and assurance of sins forgiven; an education which always recognizes that man is a spirit, an immortal being, that his most important work in this life is preparation for the life to come—a life which has no end—that if it were possible for man to sell his soul and gain the whole world, it would be a most disastrous bargain.

There is much said and written about Christian education that leaves out Christ, his teaching of the New Birth, self-sacrifice, a holy heart and a righteous life. The holiness schools of this nation ought to be maintained, enlarged and provided for that they may continue to carry forward the important work of genuine Christian education.

The Alumni of Asbury College has gone to work in earnest, and we believe that they are going to prove an invaluable asset to the institution in many ways, especially, in the building up of an endowment, cementing into a broad and devoted fellowship its former students, and bringing into its halls an army of intelligent young people who will be sent forth, not only well and broadly trained, but the burning torch of a living witness for Christ and his mightiness to save to the uttermost.

H. C. MORRISON.

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Central Holiness Camp Meeting.



CENTRAL Holiness Camp Meeting at Wilmore, Ky., closing July 30, is generally supposed by those who have attended this camp for many years, to have been one of the best meetings in the last decade. Last year the meeting was largely attended, and was a time of refreshing and blessing, but this year seems to have surpassed it. Thanks are due to Rev. Virgil L. Moore, D. D., our new president, and Prof. W. D. Turkington, our Secretary; with the assistance of many of the brethren, they gave the meetings very wide advertising. People came from all about central Kentucky and out from the boundaries of the state. Truck loads came from various communities; thirteen or fourteen states were represented in the attendance of the camp.

We have never seen a finer spirit of fellowship and co-operation. Brother and Sister Garvey had given careful attention to the grounds and they were in beautiful order. Sister Garvey takes care of the visitors at the women's dormitory, and Sister Wyatt looked after the comfort of the brethren in the men's dormitory. Brother Albert Reed, at his own expense, had looked after a roof that had become a bit leaky and everybody seemed to want to help the good work along. The Wilmore people—bless their dear hearts—attended the services, regardless of denominational lines, in multitudes. I do not believe we have ever had so large an attendance at all of the services as we had this year. We had the great blessed rain during the camp, but it did not dampen the ardor of the people, or hinder the inflow to the tabernacle.

Rev. Paul Rees was our preacher. He is in a class by himself, a university graduate, with wide reading and travel; his mind is saturated with divine truth, and a heart warm with the love of Christ, a clear voice, a pleasing manner and a mind stored with most illuminating and impressive illustrations. With it all, not the slightest appearance of conceit, but a beautiful brother whose courtesy and kindness win the confidence and love of the people wherever he goes.

It was the wise policy of Dr. Moore to use the visiting brethren for the afternoon service. Andrew Johnson gave a most helpful message, Rev. W. L. Clark, of Lexington, gave a most excellent sermon. Rev. W. B. Garriott, presiding elder of the Danville District, brought a great sermon. Rev. O. H. Callis, D. D., preached a most excellent sermon. Rev. Dan Huston brought a message that mightily stirred the people. Huston is in the best sense, a remarkable evangelist. Mrs. J. H. Spillman, of Harrodsburg, brought a great message, and this writer, though just in from a long, hard siege of revival meetings, preached seven times during the camp. Dr. Moore, our president, presiding elder of the Lexington District, brought a splendid message. By actual count, there were about 120 ministers in attendance at the meeting, representing various denominations, and there was a beautiful fellowship among them. Brother May who has been a faithful attendant for many years, now in his 86th year, had charge of the morning prayer meeting, while Brother Wyatt had the hillside prayer meeting after supper. Our young Brother Ed Mattingly, of Lexington, a choice and delightful young minister, had the young people's service and many were blessed. Mrs. Sageser, most efficient, had charge of the children's meetings. You could hardly conceive of a finer group of Christian workers. The W. C. T. U. of Wilmore, had charge of the kitchen and dining room, and had as usual, the colored women who cannot be surpassed as cooks. The courtesy and

painstaking kindness of this group of women made up of the various denominations of Wilmore, make the dining room, not only a place of refreshing, but a means of grace.

One of the very great features of the camp meeting was the coming of Sergeant Alvin C. York, the great World War hero, President of Alvin C. York Industrial Institute, at Jamestown, Tenn. Sergeant York spoke in the afternoon of the first Sunday of the encampment to a vast multitude giving us glimpses of his childhood, his sinful young manhood, and his salvation and war experiences; his frequent times of hours spent in prayer and assurances of divine protection; of some of his battles and victories since the war. His coming and message were a great blessing to the people. General Duncan, who was commander of Sergeant York's brigade, came down from Lexington and there was a very cordial greeting between the splendid old General and the brave and celebrated Sergeant.

The music was in charge of Rev. Harry Blackburn, of Wessington Springs, S. D. There is much in which Harry cannot be equalled as a song leader in a holiness camp meeting. He has action; he marches and sings and rejoices and warms up and stirs the people, and they respond in joyful sound. He built up an immense choir, got the congregation to sing and they sang until the country resounded with the voice of praise. His sister and Miss Evans were the pianists and rendered most efficient service. The camp meeting would have been incomplete without the cheerful assistance of our young friend Scott who looked after everybody; he supplied ice water to the workers, and was the happy, handy man with cheerful good will helping to make every one comfortable. Blessing on the dear young man.

The meetings closed with a powerful sermon by Brother Rees, and not less than forty weeping penitents at the altar, and many were blessed. It was a time of great grace and power. The Lord Jesus was exalted and the blessed Holy Spirit was in the midst working and witnessing.

MISSING THE GOAL.

MRS. H. C. MORRISON.



HERE is an old Book which tells us that, "The race is not to the swift, nor the battle to the strong." It also says, "Wisdom is better than weapons of war."

Not the wisdom that cometh from many books, but "the fear of the Lord is the beginning of wisdom."

Many travelers along the highway of life start out running well for a season, but as they come in contact with the disappointments and burdens incident to such a pilgrimage, they become discouraged, lose heart, succumb to the environmental obstructions and say, "What's the use?"

There is an Indian legend that runs thus: A certain chief was wont to try the endurance and spirit of his young warriors by sending them to climb a mountain, and as evidence of the height they reached within the day's toil bring back some trophy of the highest point. On an appointed day four young men began to climb at the break of day. The first to appear in the evening carried a branch of mountain spruce, the second a twig of dwarf pine that struggled through the snows and cold of the thin air on the mountain height. The third returned with a little branch of a shrub. Late in the night the fourth appeared. He carried nothing, but a beam of satisfaction and victory shone in his eyes as he reported: "I climbed to the place of rocks and snow where nothing grows, and from the mountain peak I saw the western sea."

In the above we have the results of four travelers, each representing different personalities with characteristics very common in travelers at the present time. How many run well for a season, but this, that and the other comes up and they give up the fight as a hopeless task, and fall by the wayside, a monument to the fact that they failed to press on to the goal of highest achievement. The above incident teaches us that, at any cost, we must reach Heaven, the Christian's goal that lies beyond the western side of life's day.

Why do so many fail to reach the goal of eternal blessedness? They do so because they miss the goal which God has laid down in his Word by which our Christian characters are to be measured. In Christ's Sermon on the Mount we are exhorted to "Be ye therefore perfect, even as your Father in heaven is perfect." How many stagger at this command, say it can't be done, and at last appear at the judgment bar with only a "branch of mountain spruce" or a "twig of dwarf pine," or the "little branch of a shrub," poor trophies of the upward climb because they failed to press on toward the goal far above the things of time where he could catch a glimpse of the "western sea" of God's limitless possibilities.

Yes, we fail to reach the goal because we stop short of God's requirements—"without holiness no man shall see the Lord." What is the use of quibbling over something that has been written for all people of all times and climes, refusing to obey God's command to be like him, and to waste our lives gathering the trivial things of earth, at the same time, missing the goal of a holy life and consecrated service.

There are many, too many, if there are any, who go along as if God had not made known his will to them regarding his requirements, and at last they will be like these mountain climbers who gave up the task too soon, and went back with chagrin and embarrassment to their chief. The minority is represented by him who climbed until late in the night, but was rewarded by getting to the highest height where he caught a view of the "western sea" which eclipsed all of the lesser things in the upward climb.

Friends, let's not be content with anything less than God's best. Remember that,

"God has his best things for the few
Who dare to stand the test.
He has his second choice for those
Who will not have the best."

Dr. Wimberly in Hannibal, Mo.

Dr. C. F. Wimberly, of Camden, S. C., came to the city of Hannibal, Mo., July 21st, to conduct a ten-days' meeting. A beautiful tent was erected in a large and shady grove adjacent to the city.

We want to call attention to the sermons delivered by Dr. Wimberly during this meeting. First, they were every one spiritual, deeply spiritual, you could tell they were delivered by a man who did not come into the Church by the decision day route. Second. They were edifying and uplifting, Christian people were abundantly fed, and sinners were earnestly warned. Third. The sermons were so far superior to those now being delivered in some Methodist Churches by Yale and Harvard graduates that no comparison would be possible. Fourth. The people heard him gladly, and were unanimous for his return next year. The last night of the meeting more people heard Dr. Wimberly than were in all of the churches of Hannibal, Mo. Fifth. Dr. Wimberly in the true sense of the word is a great gospel preacher. His sermons are timely and are just what are needed in this age of apostasy and moral bankruptcy. Whoever gets this man to preach in a community has conferred a favor on that community, the extent of which will only be revealed at the judgment seat of Christ.

Were this writer a Bishop and was supposed to weigh men and to place them to the best advantage of the Church, we would unhesitatingly place Dr. Wimberly in charge of a great city church where his ministry would be a blessing to thousands. Even if we lacked the religion, we would possess the judgment to do this thing, which to the writer, seems so fitting and proper.

JOSEPH L. O'BRYEN.

"We Want Temperance"

REV. P. J. ROSS.

The wets are saying that they want temperance. They do not seem to realize that the word temperance cannot logically or rightfully be applied to evil. You cannot be a temperate murderer, a temperate liar, a temperate thief, nor temperate in any kind of evil. We cannot say of either of two thieves, the one who steals large amounts and the other who steals small amounts, that either are temperate, but they are both thieves. The amount or the frequency of their stealing does not affect the question at all. There can be no temperance in evil.

But there can and should always be temperance in that which is right and good. One can eat food day by day and never be intemperate, never be a glutton. Just so in all good and rightful things we can be temperate or intemperate. It makes no difference what the dictionaries or custom say. They are fallible and can't change truth.

The Bible is our only perfect moral code. All other moral codes are imperfect unless they are based upon the Bible. The Bible teaches temperance in all good things. But what does the Bible teach us about our relation to evil? "Abhor that which is evil." Rom. 12:9. "Abstain from every form of evil." 1 Thess. 5:22. (R. V.) "Look not thou upon the wine when it is red, when it sparkleth in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:31, 32. Everywhere its teaching is total abstinence, prohibition with reference to all evil. And every one who knows anything about the liquor traffic knows that it is the greatest evil that ever cursed any country.

So-called temperance in the liquor traffic, dram drinking, is the worst thing about it. No man or woman or boy or girl who starts to drinking liquor ever expects to be like that poor wretch lying there in the gutter, lower than any brute ever becomes. If these were the only kind of drinkers, if there were no so-called temperate drinkers, the dram drinkers, then there never would have been any Liquor Question. There never would have been any prohibition legislation. The father going down the street one day with his little son saw a human being lying there in the gutter with his clothes all begrimed, his hair disheveled, his mouth open with the flies crawling in and out. The boy asked, "Father, what is the matter with that man?" The father answered, "Son, liquor brought that man to that condition." That boy at once would resolve in his own mind that if liquor does that for a man I will never drink a drop of liquor as long as I live. They go on down the street together and directly they see one of their near neighbors, whom the father has taught the boy to respect, coming out of the place where liquor is sold wiping his mouth. And that boy immediately begins to think, I see there is a difference. I am not going to be like that man in the gutter, I am going to be like our respectable neighbor. And he begins to drink. But he finds that he has a weakness that his respectable neighbor did not have and he lands in the gutter. This is the whole liquor problem in a "nut shell." Eliminate the so-called temperance, the dram drinker, and you have eliminated the whole liquor question.

Yet, if I understand her article in the Point of View of the Courier-Journal, this is

the very task to which Mrs. James Ross Todd and her fellow members of the Woman's Organization for National Prohibition Reform, have dedicated their lives. I would like to say that these women will be undertaking an utter impossibility. And if they are honest and sincere in this undertaking they will not be in it long until they will become ardent prohibition workers. If they are not honest and sincere then whatever success they may have in their efforts they will be deadly enemies to their country.

Our Comforter

When the days are dark and dreary
As some days just have to be,
When life's cares make you so weary
That no light at all you see;
Don't you know you have a Savior
Who died on the cross for you?
Don't you know he left a mansion
Just because he loved you so?

When your pathway is a shadow—
But you'll have to go that way—
When you see no bright tomorrow,
Not a golden sunlit ray:
Can't you think of Christ the Giver
Of the trials that's best for you?
Don't you know that he is planning
Your life, all the way through?

When your high aims are all defeated,
And your plans are turned aside;
Not a single task completed,
All your pleasures seemed denied:
Won't you say, "Father in heaven
Who doeth all things best,
I will to Thy will surrender
For it bringeth naught but rest."

When your load is far too heavy
For one so weak to bear,
When the way seems all a struggle
Not a single mile that's clear;
Don't you know that Christ has promised
To be with you all the way?
He has told you, He is guiding
You, to a brighter, happier day.

When you are sick, with fever raging
And in pain you're laying low,
Not a one to ease your suffering,
Of the friends you have below—
Now I know you'll look to Jesus,
Who will wipe away your tears,
He will ease your pain and sorrows,
And will drive away all fears.

LUCY MAIDEN WYANT.

The Way of Pentecost

The above is the title of a most excellent, suggestive and devotional book written by that saintly man, recently ascended to Paradise, Rev. Samuel Chadwick, of England. He was a long time principal of Cliff College, Sheffield, England, an institution that turned out many devout evangelistic young ministers who devoted themselves to soul winning. We commend this book most highly. The minister will find much suggestive material for sermon building. No one can read it thoughtfully without benefit. We recommend this book to the readers of this paper. It can be had of The Pentecostal Publishing Co., for \$1.25.

H. C. Morrison's Slate

Glasgow, Ky., Camp, Aug. 25-Sept. 3.
Kentucky Conference, Wilmore, Ky., Aug. 31.
Holiness Convention, Chicago, Ill., Sept. 10-12.
Holiness Convention, with W. T. Mason, Lexington, Ky., Sept. 14-17.
Evangelistic Services, Louisville Conf., Sept. 20-24.
Binghamton, N. Y., Boulevard M. E. Church, Oct. 1-22.
Brooklyn Holiness Convention, Oct. 27-Nov. 5.

OUR BOYS AND GIRLS

THE GREEDY PIGGY.

One of Charlotte's birthday gifts was a real gold ring with a sparkling red stone, and how happy she was to have it! Of course she showed it to all her friends, who admired it very much.

And then one day the precious ring disappeared. Charlotte knew she had it on when she got home from school, but the afternoon was stormy and four of her friends came in to play with her in her playroom, and they had such a splendid time together that it was not until the others had gone that Charlotte suddenly missed her ring.

Of course it must be in the playroom somewhere, so she went to look for it. They had cut out paper dolls at first, so she hunted all through the scrap-basket, but no ring was to be seen. They had all made something out of clay that had been another birthday gift, but it was on the table where they had been working. Finally they had played some games, but it was not in any of the game boxes, though she searched through them carefully.

Charlotte could not help being pretty sober at supper-table that night, but no one seemed to notice it. She could not bear to think that her ring was really lost, and did not want to say anything about it. After she went to bed she kept thinking about the lost ring. She thought of the girls who had been there—Doris and Mildred and Mary, whom she had always known and played with, and Christine, who had lived in the neighborhood only a little while. Then she remembered how Christine had admired the ring and how well it had fitted her finger when she had tried it on.

"I believe it was Christine," she whispered to herself in the dark. "I just believe she took it!" And before she knew it she was feeling very angry at Christine.

"I'll get it tomorrow, anyway," she thought. "I'll tell her I know she has it, and I'll tell the other girls, too."

But when the sunshine streamed in at Charlotte's window the next morning some of it must have shown into her heart, too, for somehow she did not feel so angry with Christine. "It would be dreadful to tell her she took it if she really didn't," she thought.

She did mean to tell her mother that Christine must have taken her ring, but then she decided to wait until she got home from school, and had seen Christine.

As it happened, however, the new friend was not at school that morning. When Charlotte noticed this she made up her mind to tell Doris and Mildred and Mary about it at recess, and see what they thought. But when the time came she didn't say a word—after all, it would be too bad to say that about the new friend when she could not be sure.

The next day Christine was back at school. She said her mother had not been well the day before, and she had stayed at home to help her. She seemed just the same as usual and treated Charlotte just as usual. So the thought that was in Charlotte's mind about her never came out in words, though more than once it nearly did, but she managed to catch it.

Of course, Charlotte's mother and friends soon discovered that the ring was lost, and were very sorry for her, Christine seeming just as sorry as the rest, but nobody succeeded in finding it, though they all tried to.

It was two or three weeks afterward that the girls were gathered in Charlotte's playroom again. "Let's work over this clay," suggested Mildred. "These are the things we made quite a while ago when we were here."

"All right," agreed Charlotte. "Good-bye little piggy," she added gaily, as she took up the fat little animal she had made and broke it in

halves. And then what a cry of delight "Why, here's my ring!"

Sure enough, there was the little gold ring in the middle of that clay piggy. "It must have slipped off my finger while I was working, and there it has been ever since," declared Charlotte.

"That was a greedy piggy all right, to eat up your ring," exclaimed Christine. And then what a happy laugh they all had!

There was one thing which made Charlotte even happier than finding the ring, and perhaps you can guess what it was. She kept thinking over and over to herself, "How glad I am I didn't say Christine took it—how glad I am!"—By Emma C. Boody, in *Story World*.

Dear Aunt Bettie: Here I come again to visit your happy band; hope you will slip over and give me a little corner. I have written to *The Herald* twice and thank you for printing my letter. I enjoy reading *The Herald*, especially the Boys and Girls' Page. It makes my heart glad to see so many nice letters from Christian boys and girls. I am five feet, five and one-half inches tall, weigh 120 pounds, have medium complexion, grayish blue eyes, dark brown hair. Will leave my age for all to guess; it is between ten and twenty. The one who guesses it first I will send them a little surprise. I live on a farm and certainly enjoy farm life. It is great fun to go horseback riding and swimming. Who doesn't enjoy that? I go to school at Grand Avenue, "Phillips Hi." I am a Senior II. Surely no one likes to go to school better than I do. I hope to graduate at Bear Creek, next year. If Sylvia Gum and Lois Breese see this letter please write me. Come on, boys and girls, from all over the U. S. and let your cards, letters, and photos fly, for I sure do enjoy corresponding. Will exchange pictures with anyone who wishes.

Mamie Cook.

Rt. 1, Bear Creek, Ala.

Dear Aunt Bettie: We praise God just now for the consciousness of the abiding presence of the Holy Spirit, cleansing our hearts from all sin, and filling us with peace. Almost six months have passed since the National Holiness Association missionaries arrived in Africa. They have been good months; rich in blessing, thrilling in new experiences, and astounding in revelation; revelation of the vastness of our field, its unspeakable depravity, and the sufficiency of the gospel of Christ to redeem it; revelation of the awful depths into which sin can sink a human heart, the appalling horror of paganism, and the beauty of a pagan soul regenerated by the power of God.

Of course we are still struggling with the language. Sometimes the desire to express ourselves becomes so intense that we feel like blowing up until God pours on more patience. About us are all the horrors of heathenism that you read about; burning within is a passion to cry out the glad tidings of Christ, and our tongues are tied. Please try to put yourself in our position for a moment, and perhaps it will drive you to your knees as it does us.

We do praise God that openings have come to preach through interpreters. Most of these have been among churches of the American Friends, and our messages have been largely along the lines of holiness. God has blessed in spite of handicap and many have sought the blessing. One ministry has been open to us from the beginning. It has resulted in saving many lives and, we believe, some souls. Our dispensary has been working over-time. We have treated itch, boils, abscesses, snake bites, severe cuts that had to be stitched, malaria, pneumonia, leprosy and many other afflictions. Outstanding among these have been burn cases. Children are constantly rolling into open fires

or pouring boiling water over themselves. Some have been brought in with over forty per cent of their bodies burned.

We are now planning to build our first station in Sotik, a section in the Southeast corner of Kenya. A vast population is concentrated here in a small area. There has never been a resident missionary near them, and there are few Christians. The nearest doctor is fifty miles and the railroad seventy-five miles away. They are Kipsigis, a fine strong race, but very reluctant to accept anything foreign. This whole country has been steeped in blood, crime and suffering throughout the ages. All Hell seems to have rallied to keep us out. Every inch of our advance is heaped with difficulty until, if it were not for a strength greater than our own, we would despair. But, "Lo, I am with you" has been ringing in our hearts so clearly of late that we can do nothing other than press on in his name. Sometimes walls of adversity press around until we can't see what is ahead, but, thank God, we can always look up. And the consciousness that we are not alone fills us with such "joy unspeakable" that the battle becomes a blessing and the dark clouds shed rains of glory. It's great to be a missionary of the cross.

We are soon to start a preaching campaign in the Lumbwa reserve. This effort will bring the gospel into great areas that are unevangelized. Also our program calls for the establishing of three holiness camp meetings in the same territory. We need help. Pray that our zeal for this work will become a consuming passion. Pray that a great revival will sweep through the native church members and from there flow out to their heathen brethren. Pray that from the beginning our new work will be marked with such spirituality that people coming upon the mission grounds will feel the presence of God.

Yours in him,

V. L. Kirkpatrick.

Dear Aunt Bettie: This is my first letter to *The Herald* and I hope to see it in print. We do not take *The Herald* but grandmother does and we read it. I am light complected and have blue eyes. I have two sisters and five brothers. I am nine years old and in the fourth grade in school.

Rosell Pearl Price.

Carpenter, S. D.

Dear Aunt Bettie: Will you let a little girl from South Dakota join your happy band of boys and girls? I don't take *The Herald* but grandmother lets us read hers and we enjoy it very much. I have dark hair, light brown eyes and fair complexion. I am eleven years of age, four feet, six inches tall. My birthday is Jan. 18. I would like to receive letters from all girls who care to write.

Marcella Price.

Carpenter, S. D.

Dear Aunt Bettie: It has been some time since I wrote to *The Herald*, but I am still pulling along and trusting in Jesus who is able to keep us, even when we are passing through the hard places in life. I am a cripple and Jesus is a friend to me and helps me. I am glad so many of the cousins are Christians. Jesus is coming soon and what a joy it will be to those who are ready and looking for his coming. If he does not come soon, it will be only a short time until we shall go to meet him. My prayer is that we may all prove faithful and be robed and ready when he comes. Pray for me. Your brother in the Master's service.

F. C. Ritchie.

Heuvelton, N. Y.

Dear Aunt Bettie: I wonder if you would let a western Oklahoma girl join your happy band of cousins? I am glad that so many of the boys and girls are Christians. Boys and girls, stay true to your Master and always follow where he leads you and obey his loving call. There never was a time when people need God any worse than they do now. Satan is going about like a roaring lion seeking whosoever he may devour. People are running to and fro seeking pleasure and finding none. They are dissatis-

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fied and are looking to 3.2 beer to satisfy their longings. What a problem we boys and girls are facing. On July 11 Oklahoma became a wet state and on July 12, one of our small cities sold between two and three thousand bottles. How awful it is to think of this "stuff" or "slop," as it may be called, being placed before the young people and some of them will be persuaded to drink it. But if those who know Christ as their personal Savior will look to him for leadership they will not go astray. I am glad that one day I said yes to Jesus and he saved my soul from sin; later on, he sanctified me wholly. I am very sorry to say I went back on Christ but he was so good to take me back into his fold and claim me as his own. I am not sanctified at the present but my heart is longing for that experience. Aunt Bettie, please don't forget me when you pray. I want the cousins to pray for me too. God has given me a very definite call and that is to preach. I only want to live to be a soul winner. I certainly hope Mr. W. B. is on a vacation when this letter arrives as I do want to see it in print as this is my first letter. I am five feet, four inches tall, weigh 104 pounds, have long brown hair and gray eyes. I am twenty years old. I would like to receive lots of letters from boys and girls near my age. I would also like to receive letters answering this question: Is it wrong to use powder on the face? But remember all those who wish for an answer please enclose a stamp as there will be so many letters I can't furnish stamps for all. So let your letters fly to

Frances Cox.
Jester, Okla.

REPORT.

The Buckingham Holiness Camp Meeting closed the 33rd annual meeting on the night of August 6th with the most unusual experience by those present. Twenty-two conversions were witnessed in this one service. It was a scene long to be remembered. The presence and power of the Holy Spirit was profoundly felt by all true Christians that were present.

The preaching at this great spiritual feast was done by Rev. W. B. Dunkum, a former Buckingham county boy, and Rev. D. W. Fossit, both now of Louisville, Ky., and the singing was led by Rev. K. A. Brannon, of Kentucky. The undersigned has

been the Secretary-Treasurer of this camp since its establishment thirty-three years ago, and he feels safe in saying that this trio presented the gospel in sermon and song as effectually as it has ever been presented at this camp. I earnestly commend them to any people wishing the truth presented in the strictly scriptural way.

A. C. Garnett, Jr.

REQUESTS FOR PRAYER.

J. H. S.: "Please pray that my daughter may be restored to health."

F. D. S.: "Pray earnestly for the entire forgiveness of my sins, and the indwelling of the Holy Spirit."

Please pray earnestly that the Lord may undertake for Mr. and Mrs. F. 17. P.

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Dr. J. S. Willett, Pastor of the First W. M. Church, Syracuse, N. Y., says: "This is the latest booklet by the Rev. J. M. Hames, and covers what he believes to be the greatest need of the sanctified life; the maturing of the Christian experience, the development of that full-orbed, well-rounded Christian character that comes after the experience of entire sanctification. There are five chapters to the little booklet, entitled, 'The Best Thing in the World,' 'God's First Dwelling Place,' 'The Sweet Incense of Prayer,' 'The Holy of Holies,' and 'Let Not Your Heart Be Troubled.' Each one of these chapters give the best thought of this stirring evangelist, and will prove a rich mine for the reader, producing spiritual fruitfulness, and a fragrance and blessing in the life." This little booklet may be obtained at this office. Price postpaid, 25 cents for a single copy, five copies for \$1.00. Send your orders in.

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was written with the hope of stirring the people of God up to pray for a mighty outpouring of the Spirit upon our land and nation. It does not deal so much with the underlying philosophy of prayer, as with an effort to stir us up to pray. Already it has blessed and quickened many souls to an intense life of prayer; and in several incidents has been effective in producing revivals. Price 25c.

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SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF.

Lesson X.—September 3, 1933.

Subject.—King David. 1 Samuel 16:4-13; Psalm 78:70-72.

Golden Text.—Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam 16:7.

Time.—About B. C. 1030.

Place.—Bethlehem.

Introduction.—To undertake to write notes on the life of king David is embarrassing on account of the abundance of material. We are better informed about him than we are about any other of the Old Testament characters, not even excepting Moses. Lights and shadows play around him from boyhood to old age. He is a terrible sinner, but a great repentor. God speaks of him as "a man after his own heart." Maybe that was prior to David's inhuman sin. He was both a saint and a criminal by turns. He is hard to understand. When one reads the twenty-third Psalm he thinks it the work of a saint; but when he thinks of David's crime against Uriah and his wife he feels that he is dealing with a demon incarnate.

What shall we say of such a man? I know of but one possible criterion by which to judge him: The light that had been given him. Certainly we can not measure him by New Testament light. He lived in darkness compared with the revelation that has come to us. We can understand him only in so far as we are able to place ourselves in his position. As to his guilt or innocence, we can only leave him in the hands of the Judge of all men.

David was not a full-blood Jew, for his great grandmother Ruth was a full-blood Moabitess. This may have added somewhat to his safety in that country when he was hiding from king Saul. We know that he was the youngest son of Jesse; but unfortunately his mother's name is not known; although both of his parents lived till after his final rupture with Saul. He was probably making some use of his Moabite connection when he placed his aged parents in the hands of the king of that country while he was fleeing from Saul.

David was born and reared at Bethlehem in the land of Judah; wherefore that place is sometimes termed the "city of David." That city was ever sacred to him. In after years when hard pressed by enemies he longed for a drink of water from the old well where he had so often quenched his thirst during the days of his boyhood. "There is no place like home."

According to the custom of the day, David being the youngest son in the family, was little more than a servant to his older brothers. When Samuel was seeking to know what one of the sons of Jesse God would have him anoint to be the future king of Israel, this youngest son was out in the field watching his father's sheep. Perhaps Jesse had not thought it worth while to bring him forward at all.

For the sake of study some have divided the life of David into sections. We know nothing of his boyhood, as he does not come into view until Samuel calls for him. Our first section might take us up to the time when Saul turned against him and endeav-

ored to kill him. Those were favored days when he played on his harp for the king, ate at his table, and slew Goliath with his shepherd's sling. Then followed days of danger when Saul sought his life, and hounded him as though he had been some wild beast. With a small band of picked men he lived in caves and dens of the earth. After the death of Saul he comes definitely to the throne, but not over the entire nation. Finally he conquers Jerusalem, and makes that the seat of his government. There he ruled long and well until his kingdom stretched from the southern desert clear across to the Euphrates River.

Comments on the Lesson.

4. And Samuel did that which the LORD spake.—Samuel had been mourning for sometime about the downfall of Saul. God told him to quit, and to go down to Bethlehem and anoint one of the sons of Jesse in his place. So here we find him obeying orders. The elders of the town trembled at his coming.—Samuel judged the people, and judged righteously. Well might evil doers fear him. A few Samuels on the bench would help much in America just now. But the old judge was on a peaceable mission this time. Under cover of offering a sacrifice he would honor their town by anointing one of their boys to be the greatest king that would ever rule Israel.

5. I am come to sacrifice unto the LORD.—That was a part of his mission, but not the whole of it, nor the most important part of it. His life was in danger because of Saul's jealousy; and God told him to take the heifer with him and offer sacrifice while there as a part of his work. The purpose was to conceal the anointing as a precaution against anything that might come to the ears of Saul and cause him to kill Samuel and David. Sanctify yourselves.—This was a ceremonial cleansing preparatory to the sacrifice. There must have been a special sanctifying for Jesse and his sons performed by Samuel in person. There was also a special call for them to come to the sacrifice. It is probably true that there was a secret service within the household of Jesse while the multitude feasted elsewhere.

6. He looked on Eliab.—Tall and manly in external form. "Surely the LORD'S anointed is before him." No; he will not do.

7. Look not on his countenance, or on the height of his stature.—Now we meet a lesson whose worth cannot be measured. We cannot look very deep into human nature, but God sees clear through it. "The LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." Jesus "needed not that any should testify of man: for he knew what was in man." "Be not deceived; God is not mocked." One may deceive other people, may even deceive himself; but no man can deceive God.

10. Jesse made seven of his sons pass before Samuel.—He had a fine lot of boys; but they did not suit God who was directing Samuel in making choice. "The Lord hath not chosen these." Samuel, surely you are mistaken. No; God makes no mistakes.

11. Are here all thy children?—

"Oh, there's one little fellow by the name of David out yonder in the field watching the sheep. He being the youngest I did not think it worth while to have him at the sacrifice." "Well," says Samuel, "Send and fetch him: for we will not sit down till he come hither." Of course they would wait for the coming king.

12. He sat, and brought him in.—Now look at the fine boy. "He was ruddy, and withal of a beautiful countenance, and goodly to look to."

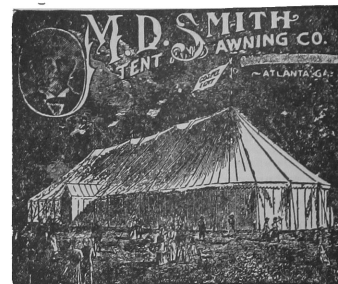
I suppose he had red hair, and that he was well tanned by the sun, for he lived in the open. Physically speaking he was a splendid boy. But the Lord was looking at his heart. Spiritually he was clean and noble. That suited God. Arise, anoint him: for this is he.—That was humiliating to the older brothers who had thought themselves his superiors, and had discounted him. Maybe Jesse himself was a bit mortified, for he had set great store by the first born.

13. Samuel...anointed him in the midst of his brethren.—This clinches in some measure at least the thought brought out before that this anointing took place secretly in the bosom of Jesse's own family; and it was needful to keep it covered for the safety of the family and of Samuel. Had it come to the knowledge of Saul, he would doubtless have had them all slain. The Spirit of the LORD came upon David from that day forward.—The Holy Ghost came upon him to give him wisdom and to direct him in all matters concerning the high office to which he was called. Would God it were possible for HIM to come upon our American rulers; but he will not come where there is no heart preparation. Samuel's home was at Ramah—short for Ramathaim Zophim.

Psa. 78:70.—He chose David...and took him from the sheepfolds.—David is called "The Shepherd King." Common men would hardly look among the shepherds for a great king; but God would. We would look among the cultured for big men; but Jesus went hunting them among the fishermen of the Sea of Galilee. Peters and Johns could not be found around the haunts of Jerusalem. The twenty-third psalm had to be written, and none but a shepherd king could pen such lines. God knows what he is doing. He is looking for character, and not for muscles and bones. He can do more for the good of men with a Bud Robinson than with train-loads of Ingersols. Learning to shepherd sheep taught David how to shepherd Israel for many long troublesome years.

President Robert Lee Stuart, of Ttaylor University, who was chosen as the main speaker at the old historic Santa Claus Camp Meeting of German Methodism in southern Indiana, reports a glorious meeting with many souls saved and baptized with the Spirit. Dr. Frank Cottingham substituted for Dr. Stuart the first few days, preaching twice a day. His ministry was so effective that when Dr. Stuart arrived the Spirit was already at work and there was not a barren service. It is estimated that often there were as many outside the tabernacle as there were inside.

The Taylor University Male Quartet who accompanied President Stuart, thrilled their listeners with their singing and personal testimonies. Taylor University has prospects for a splendid opening of school on September 13.



NOTICE!

T. S. Sullivan, 5535 Ellis Ave., Chicago, Ill., wishes to get in touch with a party who has a mimeograph, second hand, for sale. He cannot pay much, but wants one that is in workable order. Any one interested may address Mr. Sullivan as above.

Rev. Sam Maxwell closed a revival August 8 at old Antioch with 89 conversions. A large class joined the church.

EL DARA, ILLINOIS.

We are again in the midst of a great full salvation revival at this place, and request the prayers of all God's people in our behalf. The meeting goes well so far, and we look for a great time before it is over. We have had Vacation Bible schools here and report several conversions. The field is ripe unto harvest. We are doing the preaching ourselves, and preach a full gospel salvation from all sin unto holiness. Please pray.

Farris Roberts.

MISSIONARY CONFERENCE.

It is announced that on the Hallelujah Camp Grounds, in Oregon, Wis., after their regular camp meeting, that a Missionary Conference will convene from Sept. 3 to 10. Rev. C. E. Eicher, of Chicago, will be in charge and missionaries from many countries will be present.

This is interdenominational and all are invited. The camp grounds are said to be one of the most beautiful in the world. Every convenience for the visitor is to be had, and board and room may be had for \$1.00 per day.

For information and circular, address Rev. Jack Linn, Oregon, Wis.

PARIS, KENTUCKY.

We have just closed a great meeting at Paris, Ky. The meeting was held in one of the large tobacco barns; was well attended from the very beginning. We had more than 109 converts. All the churches participated in the meeting. Dr. Clark, pastor of the M. E. Church, dismissed his Sunday evening service and attended the Tabernacle. Dr. Clark is a splendid man and he will stand with you when you preach the old time gospel. Every church in town was represented at the services, and all were greatly blessed. The church members took on new life. The town was aroused, spiritually, more than it had been in many years. The closing night it was estimated that there were over one thousand who could not get seats and were standing and sitting in cars about the Tabernacle. The days of revivals are not over. The people are still hungry for the old-time gospel. I have added an Asbury College student to my party, J. A. Spradling.

Rev. W. S. Queen.

FALLEN ASLEEP

WARREN.

"Clayton never sustained such a shock," was said to be the repeated declaration that greeted a citizen of same on his return to the city after an absence during which time the spirit of Emma Ventress Warren passed away. She has gone from us in person but her real self remains.

With such a character and such a life of service for humanity, and therefore to God, (Matt. 25:40) it is impossible to give a full and complete account of their true worth and active service.

Emma Marshall Ventress was the eldest daughter of the late John Robert Ventress. She was born Dec. 2, 1891, in the little town of Clayton Ala., where she grew to womanhood, finishing with credit her high school education, after which she entered Meridian Woman's College when it was at its zenith, under the presidency of Prof. J. W. Beeson. While there she specialized in the art of music, also growing and developing in the Christian graces under the spiritual atmosphere of her surroundings. She was very fond of classical and sacred music, but "Jazz" she could never tolerate. With an inborn refined nature, fed and nourished by Christian influences, the common things, and common indulgences of a worldly nature were repulsive to her.

Emma was converted in early childhood and united with the Methodist Protestant Church, where she lived and labored till after her marriage to Mr. B. Burns Warren on Dec. 31, 1912. Her husband also a Methodist, though a member of the M. E. C., South, she united with him, where she also labored faithfully in capacities covering almost every phase of local church work when her health would permit, and desired at all times to see the church move to higher heights and deeper depths, spiritually. Hers was a full life of service, far too full for her physical strength. She took no stock in amusements of a worldly nature, but in clubs and organizations of high literary and moral tone she loved to labor, and considered so doing conducive to her spiritual and mental development. In a glowing tribute paid her by a former pastor, he said, "In the three years that I served as her pastor I cannot recall that she stepped aside once, to pluck one single flower of questionable worldly amusement." She loved The Pentecostal Herald with its deep spiritual tone, and was heard to say, "every time I destroy a copy I feel that I am doing something wrong."

Mrs. Warren was district and local chapter Historian of the United Daughters of the Confederacy, having been recently elected the third time by her local chapter. In a write-up of her passing in her home paper, it stated that as Historian of the U. D. C. chapter, "she was the inspiration of programs honoring the Southland and its heroes, that showed a fine appreciation of history and art. The different organizations in which she served, and her S. S. class, individual friends, and relatives, were lavish in expressions of praise of her high standing, and many beautiful floral offerings. She was active to the very end of her life—though carrying on under adverse circumstances, as about five months previous to her passing she suffered a severe attack of "flu" and was slowly recovering from a second attack when she was stricken with appendicitis, and after three days' treatment by her family physician was advised to undergo an operation for same, which brought on a heart attack which ended her short but over full life, on Sunday, May 28, just two days after the operation in which she suffered intensely, being unconscious at times. But before the end, she rallied and called for her devoted husband (who was much by her side during her last hours) and requested that he hold her hand, entering into conversation, but he begged that she desist as she seemed so weak, to which she replied, "Yes, I am weak, but I just want you to know it is all right with me," and smiled beautiful-

ly, which he said were about her last audible words.

She leaves a devoted husband and one son of fourteen summers who so sorely needs a mother's love and guidance. For her son's advent, she entered into the very "jaws of death" and on recovering sufficiently to be told that "all is over, and it is a boy" she replied with tears, "O! if I can just rear him right." This she uttered before being able to open her eyes. So we beg all praying people who may chance to read this sketch to please offer one petition that he will make a noble, Christian man. She also leaves one sister and me (her mother) who are crushed, but who bow in humble submission to the will of him "who doeth all things well."

Funeral services were held from the Methodist Church conducted by Dr. W. P. Hurt, of Eufaula, Ala., assisted by Dr. C. H. Turner, pastor of the local Baptist Church. A select choir rendered appropriate music using that grand old hymn "Amazing grace," and "Jesus is all the World to me." "Jesus Savior Pilot Me," was beautifully rendered as a vocal solo by a special friend who sang with the spirit and with the understanding. Variations of "Nearer My God to Thee" were played as recessional, after which her body, with a face reflecting a character of rare Christian worth that was really beautiful, tho silent in death, was laid to rest in the family square in the Masonic Cemetery in her home town, Clayton, Ala., to await the resurrection morning.

The W. M. S. of which Mrs Warren was an active member, passed beautiful resolutions, and later, the local chapter U. D. C. held special Memorial service for her. A wreath of green was made (they said) to represent "eternal life," in which was placed by each member a "grand duke" jasmine only, in token of their esteem for their departed sister. "Emma Ventress Warren's rare characteristics (they said) can be represented by the grand duke, it being a rare flower; the sweet odor represents her modesty, sweetness, gentleness, its white, her purity."

Other varicolored flowers that were brought to the service were woven into a separate spray—a veritable riot of colors, symbolizing her multicoloredness. These tokens were then carried to the cemetery by a specially appointed committee and placed on her grave.

Her Mother,
crushed, but comforted.

SUPPLICATION.

Lord God of Hosts, whose kindly hand,
Still leads us on, in this blest land,
In summer sun, in winter chill
Thy thought is blessing and not ill.
In times of stress we took to Thee.
O, may we ever faithful be.

Lord God Omnipotent, we cry,
Nor let Thy day of grace go by.
Far have we strayed from paths of light

Boasted our own unnatural might.
We feel Thy hand o'er shadows still.
Make us submissive to Thy will.

Still scourge us with Thy wrath, O
God,
Chasten us with Thy holy rod,
Until our waywardness is spent,
Until our humbled hearts repent
And we come back to truth and peace,
And in Thy love earth's ills shall cease.

On our horizon may we see
The path of duty planned by Thee.
May our poor hearts be filled with love,

O, give us wisdom from above,
Thy pardoning blood our sins efface,
And grant us overcoming grace.

A. H. Muir.

"Home, What Makes It and What Breaks It," by Rev. R. J. Haskew. This booklet is sold under the guarantee, money's worth or money back. 35 cents per copy, or 3 for \$1.00. Order from Pentecostal Publishing Co., Louisville, Ky.

BOOK REVIEWS

"Re-Thinking Missions." A Laymen's inquiry after one hundred years. Harper and Brothers, New York. 339 pages. Board \$2. Paper 35c.

This volume whose forthcoming was widely heralded has been now for some months a veritable storm center. The outlook of the Committee was altogether modernistic for the conservative element of the Christian world. However it has been approved as a whole by one or more of our great mission boards and in it most of them find much that is calculated to be helpful.

A large number of the reviews coming the way of this reviewer dealt almost exclusively with the things to them objectionable.

Prejudiced by our reading, unfitted us for an appreciable reading. However in spite of this the book had soon exercised its gripping power and while its facts were eye-openers, its recommendations in many instances, found an amen in our soul. No, I do not by any means see some fundamentals from the point of view of this Committee; yet I am not willing that that shall blind me to the immense service, they have rendered all interested in promoting the missionary enterprise.

As to the value of missions and the manner thereof, the commission of my Lord and the positions of the apostolic missionaries, Paul and Peter are new enough and up to date enough for me.

Much they say about getting and holding all the good there is in the heathen cults has in it an element of truth and also an element of danger. I think the religion of Jesus has all the good there is and none of the errors to be found among men. Nor has this reviewer any sympathy with the Committee's constant disparagement of doctrine. A Christian without doctrine, that is as much at home in one communion as another, lacks the fundamental elements out of which God makes great leaders.

This volume ever emphasizes the social side of the gospel while sadly undervaluing the place and importance of evangelism in mission work.

And yet in spite of what seems to this reviewer to be serious defects as to its doctrinal positions, this volume is calculated to be of immense help and should be read by every lover of missions and especially by all pastors. It is a good thing to get a view of a great cause from the point of view of eyes coldly critical and not blinded by love. If on the basis of the information supplied, the good suggestions offered are heeded the cause of missions will thereby be greatly set forward. Order from Pentecostal Publishing Co., Louisville, Ky. M. P. Hunt.

"Mother Whitmore's Modern Miracles." Edited by P. A. Robinson, M. A. Published by Missions of Biblical Education, Confederation Life Bldg., Toronto, Can. 304 pages. \$2.00, postage 10c.

This gracious, helpful volume is rightly named. It is one of the best devotional books to be had. Its story is thrilling from beginning to the end. Would that myriads of nominal half believing, half doubting Christians could be incited to read it. Surely God is not dead nor his hand shortened that he cannot hear and help in all sorts of ways. He is not limited thank God and no book aside from the Bible more clearly reveals this than does this very engaging and soul-stirring volume.

The Editor has arranged and shaped the material left by Mrs. Whitmore out of her long and varied experience among fallen girls for whom she lived and so sacrificially wrought. Her name to those who know something of the devotion and accomplishments of her life, is an alabaster box of the rarest order.

This reviewer shall never cease to thank God it was his privilege to read this very soul-stirring and spirit-enheartening volume. "Get it! Yes, by all means. Read and get others to read." Order of Pentecostal Publishing Co., Louisville, Ky. M. P. Hunt.

LOUISVILLE CONFERENCE, COLUMBIA DISTRICT. FOURTH ROUND.

Monticello, Monticello, August 27, A. M.

Greensburg, Sept. 6, P. M.
Summersville, Poplar Grove, Sept. 7, A. M.

Mannsville, Union Ridge, September 10, A. M.

Campbellsville Ct., Soul's, September 12, A. M.

Elkhorn and Earley's, Elkhorn, September 17, A. M.

Campbellsville, Sept. 17, P. M.
J. L. Piercy, P. E.

LOUISVILLE CONFERENCE, BOWLING GREEN DIST. FOURTH ROUND 1932-1933

Hiseville Ct., Cosby, A. M. August 26.

Glasgow Sta., Glasgow, A. M. Aug. 27.

Smith's Grove Ct., Flat Rock, A. M. September 3.

Horse Cave Ct., Rowletts, A. M. September 10.

Rocky Hill Ct., Old Zion, A. M. September 17.

Bowling Green, Broadway, A. M. September 24.

Adairville, Auburn, Epley, Russellville Ct., and Russellville Sta., adjourned sessions, 2:30 P. M., Sept. 20, at Russellville.

Scottsville Station, Scottsville Circuit, and Chapel Hill adjourned sessions 2:30 P. M., Sept. 23 at Scottsville. J. W. Weldon, P. E.

Francis Asbury

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"A Bouquet of Graces," by Rev. J. M. Hames, is a valuable addition to religious literature. It will be found uplifting and comforting. The author is a man filled with all the fullness of God, and his writings are very helpful to others. Order some copies to give away for the good they will do. Price 25c, or five copies for \$1.00.

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Galena, Ohio, Oct. 2-15.
Reading, Pa., Oct. 16-29.
Canton, Ohio, Oct. 30-Nov. 19.
Atlanta, Ga., Nov. 24-Dec. 3.

HARMON, E. F.
Kamish, Idaho, Aug. 16-Sept. 3.
Melba, Idaho, Sept. 3-17.

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HOOVER, L. S.
(Tionesta, Pa.)

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Stanford, Texas, Sept. 10-24.

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(124 W. 8th Ave., Columbus, Ohio)

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Wilmore, Ky., Aug. 31-Sept. 3.
Clarksburg, Ont., Can., Sept. 7-17.

POCOCK, B. H.
New Comerstown, O., Aug. 16-27.
New Comerstown, O., Aug. 29-Sept. 10.
Warren, Ohio, Sept. 17-Oct. 1.

PUGH, C. B.
(Box 363, Scio, Ohio.)

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)
Greenville, S. C., Aug. 30-Sept. 10.

REED, LAWRENCE.
(Salem, Ohio)
Hopkins, Mich., August 17-27.

REES, PAUL S.
(1311 E. 78th St., Kansas City, Mo.)
Brown City, Mich., August 18-27.
Gaines, Mich., August 28-September 3.

ST. CLAIR, FRED
(Winter Haven, Fla., 731 E. St., S. W.)

SHANK, MR. AND MRS. R. A.
(Lindsy, Ind.)
Lynn, Ind., August 20-Sept. 3.

SHELHAMER, E. E. AND WIFE.
Capetown, So. Africa, September and October.

Umzumbi, Natal, S. A., November.
Durban, S. A., December.
Johannesburg, S. A., January.
Ormiston, S. A., February.

TILLMAN, CHARLIE.
(Tillman's Crossing, Atlanta, Ga.)

VATHINGER, M.
(Upland, Ind.)

WILEY, A. M.
(223 E. Wisconsin St., Jamestown, N. D.)
Faith, S. D., August 13-Sept. 3.
Steele, N. D., Sept. 6-24.

WILLIAMS, L. E.
(Wilmore, Ky.)

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Wichita, Kan., Aug. 17-27.
Hartford, N. C., Aug. 31-Sept. 10.
Ravenna, N. Y., Sept. 13-24.
Marcus Hook, Pa., Oct. 1-15.
Jermyn, Pa., Oct. 22-Nov. 5.
Reserved, Nov. 6-15.
Tunkhannock, Pa., Nov. 16-26.
Endicott, N. Y., Nov. 27-Dec. 10.

WOOD, MR. AND MRS. IRA L.
(Song Evangelists, 39 Dakota Ave., E., Detroit, Mich.)

Brown City, Mich., Aug. 18-27.
Petoskey, Mich., Sept. 3-24.
Port Huron, Mich., Sept. 27-Oct. 8.
Cass City, Mich., Oct. 9-29.
Detroit, Mich., Oct. 30-Nov. 19.
Kalamazoo, Mich., Nov. 20-Dec. 17.
Vineland, Ont., Dec. 31-Jan. 14.
Toronto, Ont., Jan. 17-Feb. 4.
Englewood, Ohio, Feb. 11-March 4.

WOODWARD, GEORGE P.
(Artist Evangelist)
(120 W. Barnard St., West Chester, Pa.)
Sunbury, Pa., August 18-27.

Camp Meeting Calendar.

ALABAMA.
Millport, Ala., August 17-27. Workers: Dr. C. E. Hardy; music conducted by The Trevecca Male Quartet. J. L. Shelton, Sec.

COLORADO.
Denver, Colo., August 17-27. Workers: Bona Fleming, Dist. Supt. C. W. Davis, and the past and present evangelists of the District. Write Rev. Melza H. Brown, 503 Delaware, Denver, Colo.

INDIANA.
Cleveland, Ind., August 25-Sept. 3. H. Robb French and wife, evangelists. Write Mrs. A. L. Coffin, Sec., Rt. 1, Greenfield, Ind.

Alexandria, Ind., Aug. 25-Sept. 3. Workers: Rev. Andrew Johnson, evangelist; Rev. Rinebarger, song leader. Rev. DeWitt Johnston, Rev. M. G. Standley. C. N. Morris, President.

Madison, Ind., August 18-27, inclusive. Evangelists, Sars and Rev. A. Montgomery and Misses Katie Locke and Esther White. Earl Weekley, pianist. Write Charles Cleek, Sec., Rt. 1, Madison, Ind.

Fairmount, Ind., August 14-27. Workers: Rev. E. W. Black, Rev. J. M. Hames, Rev. H. T. Hawkins, Rev. G. A. Appleman. For rooms address Miss Helen Pitts, N. Purdum St., Kokomo, Ind. Other information, address E. L. Glover, Sheridan, Ind., Route 2.

Ramsey, Ind., August 17-27. Workers: C. F. Behannan, Evangelistic Party. Address Geo. F. Pinaire, Sec., Ramsey, Ind.

Oakland City, Ind., August 18-27. Workers: Rev. Holland London, Rev. Amos Luttrell. Rev. D. A. Weida, song leader, and Mrs. Frank Richeson, pianist. Miss Mary Francis Emerson, children's worker. Maud Steele, Sec., Oakland City, Ind.

Monroe, Ind., August 13-27. Workers: Rev. W. H. Johnson and Miss Cora Hathaway. Mrs. Frank Martz, Sec., Monroe, Ind., Route 2.

Winona Lake, Ind., Aug. 11-20. Workers: Speer, Sunday, Shuler, Massee, Yates, Bieber, Johnson, Trotter, Bard, Ralls, Bishop Moore and ten others.

ILLINOIS.
Kampsville, Ill., August 17-27. Workers: Elmer McKay, P. J. Mills, evangelists; singers and musicians, Harmon B. Calver and the Bailey Duo. Address Mrs. J. P. Subling, Sec., Kampsville, Ill.

Springerton, Ill., August 31-Sept. 10. Workers: Rev. Charles Stalker, Rev. J. A. McNatt, evangelist; W. B. Sparks, song leader. Write Jacob Fleck, Pres., Endfield, Ill.

Normal, Ill., August 17-27. Workers: Rev. Minnie Ludwig and Rev. J. P. Powell, evangelists; Jack Pierce, song leader; Mrs. Mary Vennard Waite, children's worker; Rev. Della B. Stretch, Pres. Mrs. C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

KANSAS.
Wichita, Kan., August 17-27. Workers: Rev. David E. Wilson, Rev. Chas. M. Dunaway, evangelists; Rev. B. D. Sutton and wife, song leaders; Mrs. S. P. Nash, children's worker. Address Rev. Jesse Uhler, Sec., Clearwater, Kan., or Rev. J. O. Orndorff, Wichita, Kan., Rt. 1.

KENTUCKY.
Horse Cave, Ky., August 20-Sept. 3. Workers: W. B. Dunkum and D. W. Fos-

sit. Address Jack Perkins, Hardyville, Ky., Route 2.
Mt. Carmel, Ky., August 18-28. Evangelists, Rev. Lloyd M. Blakely, Rev. L. O. Florence, Rev. M. L. Archer. Music in charge of Mt. Carmel workers, Miss Lela G. McConnell. Pres., Lawson, Ky.
Glasgow, Ky., August 24-Sept. 3. Workers: Rev. B. G. Carnes, H. C. Morrison. Prof. Bowman in charge of music. Address Josh Barber, Glasgow, Ky., Rt. 4.
California, Ky., August 18-27. Rev. Bud Robinson, J. E. and Ada Redmon, evangelists; Prof. L. C. Messor in charge of music. J. R. Moore, Pres., California, Ky.

MICHIGAN.
Midland, Mich., August 17-27. Workers: Rev. Blanche Francis, Rev. Charles A. Jacobs, evangelists; Rev. W. F. Wiggs, song leader. Rev. Lloyd M. Blakely, State President, 2147 E. Grand Blvd., Detroit, Mich.
Hinkins, Mich., August 17-27. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, evangelists; Miss Grace Bonnie, young people; Miss Irene Wingard, children; N. B. Vandall, in charge of music; Francis Buege, pianist; Rev. T. Clemons, ring meetings. Dr. L. E. Heasley, Sec., 2640 Plainfield Ave., Grand Rapids, Mich.

MISSISSIPPI.
Waynesboro, Miss., August 18-27. Workers: Rev. O. G. Mingleddorf; Rev. H. C. Norsworthy, song leader; Miss Ruth James, pianist; Mrs. S. A. Long, Secretary, Moselle, Miss.

MISSOURI.
Columbia, Mo., August 17-27. Workers: Bros. A. C. Watkins, R. L. Kimbrough, H. C. McKinley, J. A. Sneed, F. B. Whisler, and others. Write C. E. Cowen, 717 Tandy St., Columbia, Mo.

NEBRASKA.
Kearney, Nebraska, August 17-27. Workers: Gaddis-Moser Evangelistic Party. Write Mr. M. J. Patterson, Sec., Kearney, Neb., Rt. 4.

NEW JERSEY.
Delanco, N. J., Aug. 25-Sept. 4. Evangelist, Rev. Gene Phillips, Rev. Gerren Roberts. The Alliance Gospel Quintette in charge of music.

NEW YORK.
Richland, N. Y., (Beulah Park), August 13-27. Workers: Rev. F. W. Suffield, Rev. F. E. Arthur and Rev. Howard Sweeten, evangelists; E. Clay Milby, song leader; Charles Sargisson, pianist; Miss Lela Eiss, children's worker. Address Miss Luella C. Hunt, Sec., Richland, N. Y.
Houghton, N. Y., August 17-27. Workers: Rev. Forman Lincicome, Rev. and Mrs. C. P. Hogle, Rev. W. D. Correll, Miss Mary Greene, Rev. E. L. Kilbourne, Mrs. Tillie Albright, Jas. Finch and others; music, Rev. and Mrs. C. I. Armstrong, assisted by Mrs. Geo. Miller, Lester Case; young people, Rev. and Mrs. G. I. Norman. Address Glenn Burgess, Sec., Fillmore, N. Y.

OHIO.
Portage, Ohio, August 17-27. Workers: Rev. C. W. Ruth and Rev. John Fleming. Music in charge of Burl Sparks. Young people's meetings, Revs. Willis and Viola Mills. Write E. L. Day, Sec., 74 Oakwood Ave., Newark, Ohio.
Millersburg, Ohio, August 24-Sept. 3. Workers: M. Vayhinger, Rev. and Mrs. Falor, song directors. Address Mrs. Lloyd Finley, Sec., Millersburg, Ohio.
Circleville, Ohio, August 18-27. Workers: Rev. Joseph H. Smith and wife, Rev. W. L. Surbrook and wife, Rev. Charles L. Slater, Rev. Edna Leonard, Rev. Mary Johnson, Rev. E. A. Keaton, Sec., 481 North High Street, Chillicothe, Ohio.

PENNSYLVANIA.
Bentley, Pa., August 18-27. Workers: Rev. C. H. Babcock, Rev. W. C. McIntire, and son; Rev. E. E. Henry, song leader. Address Raymond Chester, Sec., 315 Second St., Charleroi, Pa.

Ridgeview Park, Pa., August 17-20. Workers: Dr. C. W. Butler, Rev. and Mrs. Ralph Lawrence; Mrs. Millie Rodenbaugh, children's worker. Write Rev. Sunbury, Pa., August 17-26. Workers: Evangelists Ralph Finch and George P. Woodward. Write Robert H. Heckart, Trevorton, Pa.

TEXAS.
Higgins, Tex., August 30-Sept. 11. Evangelists Allie and Emma Irick. Write Rev. C. C. Monandon, Higgins, Texas.

TENNESSEE.
Louisville, Tenn., August 28-Sept. 10. Dr. C. E. Hardy, evangelist; Miss Alma Budman, song leader. Mrs. Walter Fouché, Sec., Maryville, Tenn.

Sparta, Tenn., August 25-Sept. 3. Workers: Rev. Lloyd M. Blakely, evangelist; Carlen Hitchcock, song leader; Sergeant Alvin York, special speaker. Write Rev. Lloyd M. Blakely, 2147 E. Grand Blvd., Detroit, Mich.

VERMONT.
Johnson, Vt., August 13-27. Workers: Rev. Howard Jett, Rev. Lawrence Hill, Rev. James R. Bishop, Dr. and Mrs. H. C. C. The Ambassadors Male Quartet. We have charge of the music and song services. Miss Ruth M. Belmont, pianist. Address Mrs. Grover C. Oliver, Sec., 97 Boynton Ave., Plattsburgh, N. Y.

VIRGINIA.
Spotsylvania, Va., Aug. 20-29. Workers: Rev. John T. Banks and Rev. Amos Laine. Address Mrs. B. K. Andrews, Spotsylvania, Va.

Salem, Va., August 25-September 3. Dr. R. A. Young, evangelist; Rev. J. Byron Crouse, song leader. The Oriental Missionary Society will be represented by Rev. E. O. Rice, Miss Jean Pound, Rev. and Mrs. Grant and others. Mazie Wood, Sec.

Salem, Va., Aug. 25-Sept. 3. Workers: Rev. Robt. A. Young, Mr. and Mrs. J. Byron Crouse and Gene Phillips.

Locust Grove, Va., August 31-Sept. 10. Evangelist, Rev. Wilbur C. Diggs; song leader, Miss Frances Massey, and Miss Lela Wilson, assistant help. Write Mrs. Lillie R. Bowles, Sec., Locust Grove, Virginia.

WISCONSIN.
Oregon, Wis., Aug. 11-27. Workers: Rev.

and Mrs. DeWitt Johnson, Prof. and Mrs. Edson Crosby, and Rev. and Mrs. Jack Linn. Address, Rev. Jack Linn, Oregon, Wis.

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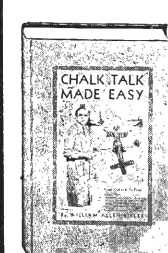
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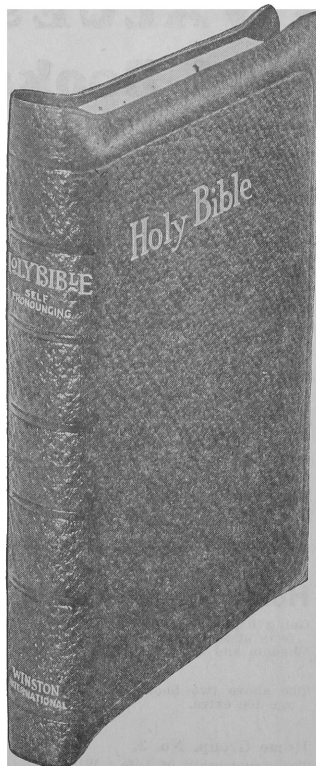
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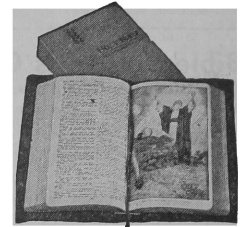
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PENTECOSTAL HERALD

AND WAY OF FAITH

Dr. H. C. Morrison, Editor
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HE IS A COMFORTER.

By The Editor

NO doubt the baptism and in-coming of the Holy Spirit to dwell means the outgoing of sin. St. Peter, in speaking of Pentecost, tells us that "our hearts were purified." The Holy Spirit is a great cleanser. He comes in to purify and abide.

* * *

Those who do not hunger and thirst after righteousness, who do not desire to be pure in heart and holy in life, can hardly hope to receive the Holy Spirit in his gracious baptism and abiding. When he comes in his fulness into a human personality, he must take charge of the entire temple; no corners or cupboards must be reserved for selfishness or sin.

* * *

We have a text of scripture which exhorts us to be "filled with the Spirit." We can scarcely conceive of a more blessed state of grace than that one should be filled with the Holy Spirit. We are taught that he is a guide. How blessed to be led of him. That he is a teacher. What wisdom he can impart above all the books of all the schools. He can bring to us the wisdom that cometh down from above. He is an empowerer. He can impart strange strength to resist the assaults of Satan and all other enemies of the soul. He can give strength to go forward in testimony and the performance of all the tasks allotted by our Lord to those who are filled with the Spirit.

* * *

Our Lord Jesus, in speaking to the disciples, speaks of the Holy Spirit as a comforter. Think on this. In this life we are living, with its constant, shifting scenes, uncertainties, distressing accidents, changes and sudden calamities, the sweeping away of temporal things, the accumulation of the patient toil of years, that to which one looked for support in their old age, is suddenly gone—gone, never to return. Life is subject to so many things that disappoint, disturb tranquillity of mind, shadow hopes and bring about emergencies that no one could have anticipated. All of this makes a comforter so necessary. Thank God, the Holy Spirit is a comforter. The beauty of it all is, he understands so thoroughly. He can do his gracious work in ten thousand ways that we never thought of. At once, he can brush the darkest clouds away and flood us with the sunshine of a glorious peace.

* * *

The Red Sea of impassable difficulties may confront us; the mountains may tower on either hand so high and precipitous that it is impossible to scale them, and an army of doubts and fears, with chariots and horsemen, with swords and spears may press upon, and close us in; we may be in despair, and instantly, the Holy Spirit can smite the sea and we can march out of all these terrific enclosures with a song, and the enemies that pursued us can be engulfed and swept away to terrify us no more with their presence.

Let us not forget the blessed Comforter. It will be well to so direct our thoughts and activities that we do not grieve him, that we seek to keep his presence. At any moment we may need him as a comforter. There is a procession of sorrow in this world. The religion of Jesus Christ does not guarantee us against sorrow. It does, thank God, promise us a cleanser, an indweller, a guide, a teacher, an empowerer, a comforter, and all of these gracious promises are fulfilled in the incoming and abiding of the Holy Spirit. Perhaps, nothing is quite so desirous and blessed; nothing so insures a victorious inner life, whatever the outer life may be, as the baptism and abiding of the Holy Spirit. His incoming involves so much of consecration, of glad submission to the will of God. It pledges so much that we cannot afford to be indifferent to believing, to seeking, to tarrying, to praying, to insisting that this promise of our Lord Jesus is fulfilled in us; that we receive the Comforter, and that we so live that he may abide, and work in us the whole will of God.

EDITORIAL FREEDOM.

MR. A. E. Hungerford, of the Episcopal Church, makes a plea for the larger circulation of the papers of his denomination. From his appeal we clip the following:

"At the last meeting of the publicity department it was voted to ask the National Council to provide for greatly increased aid along this line, and to buy additional space and to use it for propaganda for the activities for the various departments. Immediately the question was asked whether, with the giving of aid, the National Council could dictate the editorial policies of these papers. For instance, the Living Church has been critical at times, and it was demanded whether in consideration of aid, that publications would cease its criticism. The answer was, that it would be better to allow the papers to die than to attempt to muzzle them; that they must have full editorial freedom."

We are ready to agree that the editor of a Church paper should have considerable freedom in the expression of his views, but in the nature of things, there should be certain boundaries over which he should not pass.

No institution should exist calling itself a Church, exempt from taxation, that has not some sort of system of doctrine; a scriptural foundation for the tenets which it holds, and the truths it is supposed to promulgate. Take, for example, the evangelical denominations of this country; they all have a well defined system of religious teaching resting, as they believe, upon the firm foundation of the Word of God. A Church believes something. It exists, gives its time, money, heart and life for the promulgation and inculcation of divine truth which it believes has power in it

to save people from sin, to make them devout Christians and good citizens for this world, and fit for heaven in the next world.

A Church exists, loves and labors for what it believes to be the essential truths of the Bible, for which it has come into being. It is supposed to be dear to the hearts of those who, believing the teachings of such Church, have united with its membership, give it loyal support and help to promote its interests, seeking the salvation of human souls.

The Church selects one of its members for the editor of its publication. It sends out its weekly journal to inform people of the interest and progress of the Church, to inculcate its doctrines, to strengthen and build up its membership in the faith, to carry forward its missionary enterprises, to increase and build up its eleemosynary institutions. Much depends upon the intelligence, activities and devotion of this editor in indoctrinating the people in the fundamental teachings and faith of his church. He is to be a man of enthusiasm, and through the columns of his paper, to impart his intellectual and spiritual zeal to his readers.

It occurs to us that nothing could be more inconsistent, unreasonable and hurtful to the Church than that such editor should imagine that it is his privilege to sow the tares of unbelief and false doctrine in the wheat field of his denomination. The only reasonable thing for such man, if he finds himself out of harmony with the established creed of the Church which has honored and trusted him, is to resign his office as editor. If he is eager to propagate his views, let him start an independent paper and bear his own burden. We can think of no greater conceit or presumption than that an editor should get the idea that he should be supported by the Church, whose sacred doctrines and fundamental principles he is attacking and destroying.

Our Master once said that "A house divided against itself would fall." This is sound teaching. All thoughtful people will agree that this applies to the Church, to any religious denomination. Perhaps no one wields a wider influence in his Church than the editor of the Church paper. He should clearly understand the doctrines of his Church. He should believe them, inculcate them in the minds of the people. He should stand loyally for what the Church believes; he should seek to incorporate into the minds and hearts of the people the saving truths of the gospel, for the preaching of which his Church exists.

I am not suggesting that the editor should be a narrow sectarian; that he should not have broad and generous views; that he should not exercise his mental faculties in pointing out dangers, in correcting errors, in suggesting improvement. I am not saying there are not times when he may not properly criticize certain movements, possibly, officials, but it ought to be understood that the election of a man to the editorship of a Church paper does not mean that he has had

(Continued on Page 8.)

PRAYER---ITS PRACTICE AND RESULTS.

Rev. G. W. Ridout, Corresponding Editor



I.

This article will have quite a good deal to say about prayer. I am saddened sometimes to see the neglect of prayer by Christian workers. How barren is the prayer life! How little time is spent with God. Is it any wonder there is an absence of spiritual vision and liberty and power? Too many people try to bolster up their prayer thinking by reading books on prayer. It is a great mistake. The best book to teach you to pray is the Bible. I am not using text books of prayer these days. I take my Bible and hymn book with me when I go to prayer.

The devout Fenelon said, "In God's name I beseech you, let prayer nourish your soul as meals nourish your body." Said Henry Martyn, that saint of God, "Devoted too much time and attention to outward and public duties of the ministry. I attribute my present deadness to want of sufficient time and tranquillity for private devotion. Oh that I might be a man of prayer!"

II.

Prayer is a mighty force but a most unused, neglected power. It is melancholy to think how many preachers, leaders, and church workers have the lowest minimum of prayer life—they manage to make out with such little prayer. Lots of people read stacks of books on prayer but they amount to little in producing prayer. I have read many books on prayer in my time. I think Andrew Murray's "Ministry of Intercession" and Bounds' "Preacher and Prayer" had great effect upon my thinking but I have long since come to the conclusion *that to learn how to pray, is to pray*—get down to business, shut the door; go out in the woods somewhere, get alone with God and there talk things out with him. Maybe your hymn book and Bible close by will help you to feed the flames of prayer. Try a half hour alone with God; pray over your own case and work with God. We are not doing much for God with all our plans and fussing, because we have such a meagre prayer life.

III.

"My creed," said Gilmour, that great missionary, "leads me to think that prayer is efficacious and surely a day's asking God to overrule all events for good is not lost, still there is a great feeling that when a man is praying he is doing nothing, and this feeling makes us give undue importance to work, sometimes even to the hurrying over or even to the neglect of prayer. Do we not rest too much on the arm of flesh? Cannot the same wonders be done now as of old?"

Martin Luther being asked about his plans for the following day, said, "Work, work from early till late! In fact, I have so much to do that I shall spend the first three hours in prayer."

Three hours in prayer! Many spend three minutes, only. Luther and those men of old moved things for God because they moved God by their prayers. No, brother, you won't get very far in real work for God unless you spend more time with God in prayer.

Melancthon said of Luther: "Once I heard him in prayer. Gracious God! What spirit and faith is there in his expressions. He petitions God as if he were in the Divine pres-

PRAYER.

"Come in thy pleading Spirit down
To us who for thy coming stay:
Of all thy gifts we ask but one,
We ask the constant power to pray;
Indulge us, Lord, in this request,
Thou canst not then deny the rest.

"When we disclose our wants in prayer
May we our wills resign,
And not a thought our bosom share,
That is not wholly thine.

May Faith each weak petition fill
And waft it to the skies;
And teach our hearts tis goodness still
That grants it, or denies.

"The praying Spirit breathe,
The watching power impart;
From all entanglements beneath,
Call off our anxious heart.

"Let us patiently endure
And still our wants declare:
All the promises are sure
To persevering prayer."

ence and yet, with as firm a hope and confidence as he would address a father or a friend."

IV.

Chrysostom has said: "The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, rebelled frauds, rescued cities from destruction, stayed the sun in its course and arrested the progress of the thunderbolt. Prayer is an all-efficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a heaven unruffled by the storm. It is the root, the fountain, the mother of a thousand blessings."

"I think," said a devout Christian man, "that so many fail to get answers to their prayers because they do not wait long enough on God; they just drop down and say a few words and then jump up and forget it and expect God to answer them. Such praying always reminds me of the small boy ringing his neighbor's doorbell and then running away as fast as he can go." We must learn to wait on God as well as to pray to him.

V.

A recent writer on Wesley says: "Wesley thought in terms of flame, of fire, heavenly fire. . . .

Oh that in me the sacred fire

Might now begin to glow:

Wesley had loved to chant it as he rode about the country on his endless itinerancy He was himself a flame going up and down the land, lighting such candles as, by God's grace, would never be put out; and as one reads the colossal *Journal*, one gets the impression of this flame, never waning, never smoky, darting from point to point, lighting up the whole kingdom, till at last in due course it burnt up the body it inhabited."

Wesley was a man of prayer. He prayed about everything. Dr. Adam Clarke tells of travelling with Wesley when the wind changed and the boat was having a hard time of it. "Then," said Wesley, "let us go to prayer." Wesley broke out in fervent prayer like this—"Almighty God, thou hast sway everywhere and all things serve the purpose of thy will. Thou holdest the winds in thy fists and sittest upon the water floods and reignest as King for ever. Command these winds and these waves that they obey thee, and take us speedily and safely to the haven whither we would go." Wesley rose

from his knees, went on reading, the wind changed and was favorable till they reached port. Modern Methodists *discuss* prayer; Wesley prayed! All the difference in the world!

VI.

Ezekiel 36:25, 26, was John Wesley's great text. I preach from it frequently in my meetings in Brazil. A preacher in Scotland preached from it and took nearly two hours at it, 500 souls were converted and a revival broke out that swept over the country. Before that sermon among the faithful, several days and sometimes whole nights of prayer were given. The preacher himself spent a night in prayer. He trembled as he entered the pulpit, but the power of God came down.

"Revivals," said Chapman, "are born in prayer. When Wesley prayed England was revived. When Knox prayed Scotland was refreshed. When the Sunday school teachers of Tannybrook prayed 11,000 young people were added to the church in a year." The Koreans prayed and confessed their sins and got right with God in 1907, and fifty thousand souls were added to the kingdom. Revivals have been the glory and defence of the Church of God. When revivals die down the Church becomes formal and worldly!

VII.

We read recently of a woman who, sixteen years ago, through an injustice done to her by some professing Christians, threw up her connection with our Church, lost her faith in God and never again entered the doors of the House of God until a few Sundays ago. That night she heard a sermon on "The Unbelieving Heart." Before breakfast on the following Monday she ran to her neighbor's to tell her she had had no sleep. She said, "If the preacher had known my life from a girl in my 'teens he couldn't have spoken the truth more fully. I must go back to God." She sought out the Pastor and is now restored to the Church.

It is wonderful how the Spirit of God works in convicting, awakening power, and as preachers we never can tell who is in the congregation waiting for the message of God from our lips. May God save us from being triflers, from giving the people stone instead of bread. Brother, that sermon of yours on the *new social order* or the *dignity of human nature*, the *solving of the depression*, the *problem of God* and the *philosophy of prayer* is not likely to interest anybody as much as it may yourself; it is not likely to show some poor sinner his need; it is not likely to lead any soul to repentance. I believe what the times need are awakening, quickening, arousing messages on sin and salvation. "Where is the Lord, God of Elijah?" said Gilmour, of Mongolia. "He is waiting for Elijah to call on him." Arousing sermons and mighty praying will bring down the fire as in Elijah's days.

The devout Payson wrote: "I do not believe that my desires for a revival were ever half so strong as they ought to be; nor do I see how a minister can help being in a constant fever when his Master is dishonored and souls are destroyed in so many ways." Spurgeon said, "If any minister can be satisfied without conversion he shall have no conversions." "The deepest need of the Church today, (said Dr. A. J. Gordan in his time) is not for any material or external things, but the deepest need is spiritual. Prayerless work will never bring in the kingdom. Kingdom interests are pressing on us thick and fast and we must pray. Prayerless giving will never evangelize the world."

THE CENTRAL IDEA OF CHRISTIANITY.

Rev. L. S. Hoover.



HERE is an idea running all through the New Testament which someone has called the "central idea of Christianity." It appears under synonymous titles as, holiness, perfect love, baptism of the Holy Ghost, heart purity or sanctification. However it is best understood as the sanctification of believers as a second definite work of grace, subsequent to regeneration.

THE CENTRAL IDEA OF THE ATONEMENT

This idea is as central to the atonement as Christ is to the New Testament. To deny this amounts to unbelief of plain Bible statements and a contradiction of the statements of Christ and the apostles. Holiness must be the central idea of true religion. Therefore the doctrine appears in the New Testament as fixed as the sun in the heavens. The real proof for any Bible doctrine is the necessity for the same in the gospel system of truth. It can be shown from sacred history that millions of regenerate Christians throughout the ages have expressed their need of this experience in mighty prevailing prayer. If it were possible for a human soul to sense a need for something spiritual that the atonement of Christ could not supply, the atonement would be inadequate for the moral needs of the race. But thank God, it is ample for the moral needs of all.

God's chief ambition is the purification of his regenerate Church. To this end the atoning fountain was opened. Millions there have washed away their sin; millions more may freely enter in. Millions have testified to the blessed purging baptism of the Holy Ghost received by faith that cleansed them from all sin. Were it not so these would be found false witnesses before God. Among them Paul would stand forth as the clearest teacher of this experience. Some of us know that they were not false witnesses because we have the glorious fact verified in our experiences.

In reading the New Testament we also discover that, the sanctification of believers was the central idea in the prayers of Christ. It is very significant that in his last prayer (John 17) Jesus considered the sanctification of eleven men so important that he left the world out of his thought, for a time, while he prayed for the regenerate, unsanctified disciples. These disciples were regenerate, blessed and kept by his power, yet he prayed "Sanctify them." He did not mean that to sanctify them would be merely to consecrate them or set them aside for sacred service. While that might be implied from the words used, it certainly does not express the full content of the word as used here. The word sanctify is in the aorist tense in the Greek and means *purge them as quick as lightning*. The very nature of the term as used here would defeat any suggestion of their being sanctified by growth or by living out the word from day to day, as some teach. Also there is nothing here which would imply sanctification by suppression; neither is there anything here which speaks of an empowerment for service without the eradication of inbred sin.

But he did mean that they should be purged instantaneously from all inbred sin. The context of this verse and the answer to this prayer on Pentecost proves this to be the correct meaning of the term. Then they were instantaneously purified by faith and the unity, purity and perfect love mentioned in this prayer were evident in their experiences. See John 15:2: Here, living fruit-bearing branches were to be purged that they might bring forth more fruit. In this prayer Christ also prays for all believers, and makes this the central idea of his prayer for all time.

This Idea was Central to Apostolic Preaching. It was the very core of it. Paul claimed to be the pattern preacher and he was instructed by Jesus to preach the doctrine of the sanctification of believers as a second work of grace. (See Acts 26:18): Peter also preached this doctrine (Acts 15:9) as did John and the other disciples (Acts 8:15-17). If the pattern apostolic preacher preached the sermon contained in the text, one which for nineteen centuries all the combined anti-holiness forces in the world have not been able to successfully contradict, all other preachers are obligated to measure up to the apostolic pattern and preach this doctrine. It is the only doctrine which will give us apostolic results. It is the only logical idea of the way to obtain heart purity. Thank God for a place in the true apostolic succession—the ministers of the Word, and an opportunity to preach this glorious truth.

This Doctrine is Central to Christian Experience. Heb. 12:14 reads, "Follow peace with all and the sanctification without which no man shall see the Lord." 1 Pet. 1:16: "Be ye holy." These and other scriptures teach us that sanctification is not something which we may have if we wish or let alone if we wish. It is an absolute necessity for life and experience here. We must live holy lives or misrepresent God. That is the literal meaning of 1st Peter 1:16. God commands it. It is blessed to experience. It is the Church's only hope for a permanent revival. The Church and the Holy Spirit invite you to obtain it. Without it you cannot be at your best for God. Without it there is no hope for heaven.

That it is dangerous to reject it. "God hath not called us unto uncleanness but unto holiness. He therefore that despiseth, despiseth not man but God." There is no fathoming line to fathom the guilt of those who reject the light of holiness. This sin was the thing that caused God to swear the oath of judgment in the wilderness. Heb. 3:11: So I swear in my wrath they shall not enter into my rest.' Heb. 4:1: Let us therefore fear lest a promise being left us of entering into this rest any of you should seem to come short of it." It is a fearful thing to fall into the hands of the living God in the judgment, if we have rejected the blazing white light of holiness as a second work of grace. And now what will you do about it? To obtain it is everlasting joy; to oppose it is doom. So I pray with Paul and all the saints for you, "The God of peace himself sanctify you wholly." Amen.

BUD ROBINSON'S LETTER.

Beloved Saints who make up the Household of Faith:



I greet you this week from one of the beauty spots of the nation—the Ozarks of the beautiful southwest, mostly in Arkansas and Missouri.

In traveling more than a million miles I have never seen anything that is more beautiful than the Ozarks at this time of the year. The Ozarks are not so rugged as the old Rockies, but they are simply beyond description—beauty piled on top of more beauty. I have never seen the foliage so dark and green as at present. As a rule, the land is rocky, small rocks and pebbles, but the soil very fertile and produces everything a family needs to live on.

The Ozarks are fine for apples, and when it comes to strawberries the Ozarks are the limit. Tomatoes are simply at home in the

Ozarks, and potatoes are as good as a man ever ate. I have not been in but one state where the Jersey cows were equal to those in the Ozarks, that is Tennessee, my native state. Dear old Tennessee probably goes ahead of the Ozarks in high bred Jersey cattle. Last fall I wrote that the heart of Tennessee was covered with fine Jersey cattle, and that God smiled on the Jersey cows, while the heart of Kentucky was covered with race horses, and the devil smiled on the race horses, for he is a real product of the devil. The Jersey cow is a producer, while the race horse is a consumer. There was never one dollar made on a race horse. If one sinner wins ten thousand dollars on a race another poor old sinner loses ten thousand. Every race horse on earth ought to be used for big black bird food. Sure as God is on the throne and we are on the earth, hell will be overstocked with gamblers. A gambler is a sinner who is trying to get something for nothing, and get his dirty hands on something he never worked for, so he is a consumer and not a producer, and is a curse to the nation in which he lives.

While in Rogers, we visited a number of the fine springs in that region. We visited Siloam Springs and the Silver Springs, the great Cave Spring the Bellvista and Eureka Springs, making many other side trips besides. We visited the great Horse Shoe Bend on the White River. It was lovely looking down from the point of a mountain peak into the valley. Going from Rogers to Eureka we passed by the home of the great Bible man, Dr. Scofield. It is located on a high point in the Ozarks overlooking the White River, known as the "Inspiration Point." His summer Bible Conference was in session while we were in Rogers and we went by but did not stop.

It is at Siloam Springs where Brother John Brown has his Bible Conference, and one of his schools is located in Siloam Springs and the other a few miles north of Siloam at Sulphur Springs on the highway. If Jesus tarries for another generation the Ozarks will be the home of tens of thousands of fine people. It is coming to the front and the state is building fine highways all through those lovely mountains. I think Arkansas has made the greatest progress in the past ten years of any state in the Union. It will not pay any farmer who owns a little farm in the beautiful Ozarks to sell out his home and undertake to go to some other state and do better. Let him learn, as did St. Paul, that the State of Contentment is the best state in the nation. And why not Arkansas be that state?

Our meeting in Rogers was in the Nazarene Church, of which Rev. M. R. Dutton is pastor. He went there a little over a year ago, and there were only seven Nazarenes, and nine in Sunday school, and the church not any too large for a garage; at present we have a fine corner lot paid for and a church on it that will seat 450, with not a dollar against it. There are 39 fine members, 115 in Sunday school. The people packed the church and we had some cases of victory. The good people from Bentonville and Springdale were with us, and Brother Carter of the Eastern Oklahoma District, came on his vacation, and a fine carload came from Oklahoma City, and as far south as Waldron. Had a fine healing service in which a number were anointed, a baptismal service when we baptized six beautiful babies, and no finer tots were ever baptized by this preacher.

Thank God for the old-fashioned gospel of second blessing holiness preached with the Holy Ghost sent down from heaven; it is

(Continued on page 6)

THE HERALD PULPIT

THE CHRISTIAN MINISTRY.

Rev. P. Wiseman.

"And he goeth up into a mountain and calleth unto him whom he would; and they came unto him. And he ordained twelve, that they would be with him, and that he might send them forth to preach." Mark 3:13, 14.

THE NEED.

BY way of introduction it might be suggested that there is in the background a need; that is, a need for the Christian Ministry. The question might be asked, "Why did Jesus the Lord need a Christian ministry?" In answering we might recall the words of Dr. Gordon in one of his books. The story is that after Jesus ascended to heaven, he took a walk one morning with Gabriel. "Master," said Gabriel, "did you really become man and die on the cross of Calvary for the whole world?" "Yes, Gabriel." "What provision, Master, didst thou make for the carrying on of this work?" The Master is said to have replied, "I called a few fishermen, a tax-gatherer, and others from various vocations in life, saved them, taught them, sent my Spirit upon them, and sent them out to carry on the work." Then Gabriel said to Jesus, "But, Master, if they should fail, hast thou made any other provision?" "Gabriel," replied the Master, "I have made no other provision. I am counting on them."

The suggestion here is that Christ, shortly after entering upon his earthly career, going to the cross to die for the world, he was brought to realize the need of a band of men who would sit at his feet and learn of him; men who would afterwards carry on the work that he had made possible. We are well aware of the fact that the Holy Spirit in a very real way took the place of Jesus, but there is also a real sense in which Jesus needed a ministry that should imbibe his Spirit, his ideals and should carry on the work that he made possible while in the flesh. The great need was evident, hence the call and ordination.

THE SECRET.

There is also suggested in the background the secret of the wonderful life, the ideal life. The secret is found in prayer. I am glad for that selection in song this morning, "Ever will I pray." If we are to be an efficient Christian ministry we must live on our knees, that is, live in the spirit of prayer, independent of the posture of the body for that matter. We must walk and talk with the King. If we do there is no danger of failure. There may be mistakes but God will over-rule for our good and for his glory. There is no doubt regarding the ultimate outcome of the Christian ministry if the prayer life is kept up. We have that wonderful secret, "he went up into a mountain alone." He spent many nights there alone with God, the Father. When there was some great responsibility bearing in upon him, he made his way to the mountains. "Alone with God." and if the great Master, our Christ and Savior, had need for this aloneness with God, how much do we in the crushing problems and the challenging difficulties which come in our labors, whether as pastors, evangelists, or in any other office in the ministry?

THE CALL.

As to the message proper, we have first of all, the call. "He called unto him whom he would."

The call to the ministry is Divine and hu-

man. God called whom he would. It is the prerogative of God to call. "No man taketh this honor unto himself but he that is called of God as was Aaron." We cannot choose it because we may desire such a vocation. Bishop Simpson puts it very nicely when he says that a man may *desire* to enter upon a medical career; he *may* wish to be a lawyer, and so on; but if he has the call of God upon him, he feels that he *must* be a minister. That imperative 'must' bears upon him. With him, it is not so much a matter of choice but a matter of Divine imperative. God in his own wisdom has placed his hand upon him for the work of the ministry. The inward argument is, "I now preach the gospel." He may argue against it, and around it, but ultimately, there is the conclusive urge within, "Woe is me if I preach not the gospel."

THE ORDINATION.

Then follows the sacred ordination performed by Jesus Christ himself. There is a sense in which that same sacredness is needed today, and if we enter this sacred calling and ordination in the same spirit as did the early primitive ministers, God will put the same sanction upon it as he did in the long ago.

THE HUMAN TOUCH.

There follows that call and ordination what might be termed "the human touch." He called them and ordained them "that they might be with him." There is a pathetic touch here. He wanted some to be with him. With all due consideration of his Deity and of his ability to meet the crushing circumstances and the great difficulties that he did meet in his ministry, we find that during that ministry he sought for the human touch, human sympathy. You will recall that in the garden he took with him three a little nearer. "Could you not watch with me one hour?" was his gentle reproof, and it spoke of his desire for co-operation and sympathy. Thus it appears very clear from the context that it was not solely a matter of their spiritual uplift but there was a need from his standpoint. He desired their fellowship, their co-operation, and any human sympathy that they might be able to give during this time when his precious body, which had never known physical disease, became so crushed by the pressure of redemption that every pore in it became an open wound and forthwith came sweat as it were drops of blood falling down to the ground. No human mind can conceive of the physical, mental and spiritual agony of Christ in Gethsemane. He *wanted* some persons to be with him. Brethren, there is the ministry of intercession.

THE PREPARATION.

"That they might be with him that he might send them forth."

There is here the idea of association, impartation, and proclamation. Association led to impartation. He imparted to them of his very self. They saw what he did, heard what he said, and felt the touch of the Almighty Christ. They received of him, and thus were qualified to go out and proclaim him; a proclamation by word and by radiation, showing the Christ-likeness. One might suggest the order here, association, impartation, assimilation, and proclamation.

Christ is the Teacher, "Learn of me," and he is the lesson, "I am the Truth." "Learned Christ." It is thus summed up in a word, "As the truth is in Jesus." He is the Teacher. He is the Truth. He is the lesson.

"Learn of me, for I am meek and lowly in heart." "As the truth is in Jesus," and for its application we must finish the verse, "that ye put off concerning the former conversation the old man which is corrupt, and put on the new man."

I want to say friends, that Jesus Christ put emphasis where it belonged. There are a lot of things not mentioned in his teaching, because they are included in other things. They had that blessed association with the Master under trial that gave them qualification for the trials that afterward would come in their lives. When a minister has gone through the mill, the mill of trial, he can help others. They would see the Spirit the Master exhibited in temptation and misrepresentation. They would receive of him, and be thus qualified to exhibit the same spirit under similar circumstances.

They thus received an education that could not be received in any other way.

Beloved minister, we have to be with him before we can go out to talk about him. We have to hear his words, see his doings, and feel his touch. It is an alarming fact that there are scores of young men going out into the ministry without this. One cannot get this in college degrees. With all due respect to that aspect of a minister's qualification and although such a preparation is necessary and beneficial, indeed we cannot get along without it, and God knows, if we could not get it, he would take this into account; but there is a personal instruction from Christ, by association, observation and receiving from him through the Spirit, without which we are absolutely helpless in our ministry. We want the best standing educationally. We want the best spiritually; splendid educational attainments with the deepest spirituality is the glorious combination we should desire.

THE PROCLAMATION.

"That he might send them forth to preach."

It might be suggested that we are sent out to proclaim a *theme*. We can be true to that theme after being with him, and associating with him. There are many subjects for Christian preaching, but one theme, and it is found in the words of Paul, "We preach *Christ crucified*," the Person and the cross. Whether touching the home, the political, the national aspect, or any other problem on which a preacher may be duty bound to deal, they all center in the one theme; Christ and the cross. He is the solution. Paul knew that very well for he brought all problems to the Christ and the cross.

Our theme, then brethren, is the Redeemer; one man who died for us; one blood that is efficacious; one sacrifice that is equal to the needs of humanity, "Christ crucified." We are not called to fool with incidentals. We are called to emphasize the Person and his accomplishments. It is more or less useless for a man to harp even at modernism. We are to exalt the wonderful Christ, and get people ready to live, ready to serve, ready to suffer, ready for the trumpet's call at any moment.

The *source* of the message we are called to proclaim is the *Word*. We have the living Word, the Christ; and we have the written word, the Bible. You cannot separate them without a tragedy. One of the notable failures of the day is an endeavor to separate the written Word from the living Word. The

living Christ and all his accomplishments run as a scarlet thread through the written Word. That means life. One of the avenues by which we might be filled with the Word is to know the living Word. We have to be filled with the heavenly manna to preach the glorious message of God and to bless this twentieth century with the apostolic gospel.

With regard to the *message*, it might be suggestive to say that Paul's commission has that outlined very beautifully. His parchment reads: First, "To open their eyes." Secondly, "To turn them from darkness to light." Thirdly, "From the power of Satan unto God." Fourthly, "That they may receive forgiveness of sins." Fifthly, "An inheritance among them which are sanctified by faith that is in me."

Paul received this commission not from men but from the Lord. The first theological seminary he attended after his conversion was the Arabian desert. The Lord was President of that seminary and the Holy Spirit the Instructor.

Brethren, we are up against stone blindness today. There are people right in our midst and over our land who know no more about the gospel than men and women in Central Africa. By burning logic, a godly life, and the sword of the Spirit that cuts both ways; by such a qualification we can carry out the commission outlined by Paul. Brethren, we can by God's help do it. If the devil tells you you cannot, he is a liar. God who has called us will equip us for the job.

As to the *illustration* of the message proclaimed, well, that depends upon the preacher himself. If he is Christ-like he will be a good illustration. If he is not, he might as well quit.

Here is the order: God called, God qualified, God sent, God used, God honored. Though the Church may be the human avenue it is all of God. Oh, it is so nice, brethren, for us to individually feel, and be able to say, "God has called me, ordained me, fitted me to preach the gospel. God has brought me into contact with the greatest Teacher that ever graced the earth; has imparted to me full salvation; given to me the great Executive in the Godhead; has placed his sacred hand upon me in ordination."

Is that the way you feel? With that blessed consciousness we shall look beyond the difficulties, and realize that God is with us. A man said, "I have put so many years in the Church, and now I am without a church." That is sad, I grant, but there should be a conscious standing before God that the years have been put in for him. Should we find ourselves without a church home, that is, speaking of that branch of the church militant to which we might be affiliated, we are in the mystic body, spiritual and bound for the church triumphant. Bless the Lord. We shall have a good society up there when we are through here.

Let us be true to God. Brethren, to be used of God is the greatest honor that can come to any man. It is not, after all, a matter of what people may think and say; it is a matter of what God thinks about us. It is so restful to have his approbation.

Then there is that blessed approbation which arises from the fact that you have helped some person. You may have to forget your own tiredness in order to help some person. You may have to forget your own headaches and heartaches and take the burden of some weary soul and bless them, and do it as though you had no burden at all yourself; but he who sees and knows will give you the satisfaction of knowing that you have been used by him. When Mrs. Wm. Booth, wife of the founder of the Salvation Army, (in fact she is said to have been the founder) died, people from every phase of society walked by her casket with tears. They were heard to say, "Through the instrumentality of that godly woman, I was led to Christ." It has been said that she was

never a moment without suffering in her last years, but she labored on for souls, often it is said, arising from her bed, dressing, going and preaching to some gathering. Then return and return in pain. Brethren, there are discouraging fields of labor and the Devil will try to discourage you before you start; but go forward in God's name. The fact of a Christ-like man taking up his residence in any locality will speak volumes. God alone knows what it will mean if you will be true.

I read the ordination vows over again this morning. What a solemn moment. What solemn vows. What responsibility is ours. "If any member do take any hurt or hindrance by reason of your negligence ye know the greatness of the fault and also the horrible punishment that will ensue."

Then, the prayer for that Divine qualification. "The Lord pour upon thee the Holy Ghost for the office of a minister in the church of Christ, and be thou a faithful dispenser of the same in the name of the Father, the Son, and the Holy Ghost."

Let us have this divine, personal preparation, a personal qualification for the great work to which God has called us. You, brethren, who are to be ordained his ministers, exalt the Christ, exalt the Blood, exalt Calvary's accomplishments, honor the Holy Ghost, be optimistic, and God will give you a wonderful ministry even in this twentieth century. Let us pray.

The Perilous Sins of The Spirit.

BISHOP W. A. CANDLER.



ACCORDING to the teaching of the Scriptures, the sins of the flesh, that is, outward immoralities, are not more dangerous than those of the inner spirit. St. Paul tells us that "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." (Eph. 6:12). To resist these insidious forces it is necessary to take unto ourselves the whole armor of God.

Because they are invisible, we may overlook them and underrate their perilous nature. Among these alluring sins is ambition against which our Savior directed the keenest rebuke and the wisest instruction. As he was going to Jerusalem for the first time, —going there to suffer and die—this incident is recorded:

"And James and John, the sons of Zebedee, come unto him, saying, Master we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister; And whosoever of you will be the chiefest, shall be servant of all." (Mark 10:35-44).

It is shocking to see the ambitious sons of Zebedee and their indignant fellow apostles

infected with this ignoble passion when they walked with their Master on towards his crucifixion. But ambition is the besetment of noble minds. Shakespeare makes Woolsey exhort his servant, saying, "Cromwell, I charge thee, fling away ambition: by that sin fell the angels." A passion which allured angels to rebellion against God and brought them to their fall, may easily penetrate and pollute the wisest and best of men.

It is as insatiable as it is injurious to the soul. It is a lust that is never quenched, but grows on that which it feeds upon. Byron declared it was "quenchless," and Robert Pollock said of Byron:

"Great man! the nations gazed and wondered much,

And praised; and many called his evil good. Wits wrote in favor of his wickedness; And kings to do him honor took delight. Thus full of titles, flattery, honor, fame; Beyond desire, beyond ambition, full,— He died,—he died of what? Of wretchedness;

Drank every cup of joy, heard every trump Of fame: drank early, deeply drank; drank daughts

That common millions might have quenched, —then died

Of thirst, because there was no more to drink."

It deludes men by promising them happiness which it cannot give. Sir Edward Bulwer Lytton sets forth well this truth: "Say what we will, we may be sure that ambition is an error. Its wear and tear of heart are never recompensed; it steals away the freshness of life; it deadens our vivid and social employments; it shuts our souls to our youth; and we are old ere we remember that we have made a fever and a labor of our raciest years."

It enslaves, holding forth the most enticing prospects. A real slave has no more than one master, but an ambitious man has as many masters as there are persons whose favor he seeks to gain and whose aid he desires to secure.

It is capable of the meanest malice, and seeks to bring down all who stand in its way, and to secure their ruin by the most conscienceless methods. Such was the sin of Korah, Dathan, and Abiram when they rose up against Moses and Aaron, as the case is recorded in the Book of Numbers. These men were consumed by their own vaulting ambition when "the earth opened her mouth and swallowed them up and their houses, and all the men that appertained unto them, and all their goods." (Numbers 16:32).

One of the most fruitful sources of evil in our time is the nefarious passion of ambition. It brings ruin in the political world, and often brings on disasters in the ecclesiastical world. Leaders in political positions of influence often lose singleness of purpose and sacrifice the welfare of the people to promote their own selfish ambitions. They look upon every measure in the light of their own personal interests, rejecting the good and embracing the evil as they imagine their own interests may be promoted or ill-affected by the proposals brought to their consideration.

In the ecclesiastical world this wickedness of ambition is even more destructive. It pulls down the Church of God in order to find material for making a pedestal upon which to elevate itself. It finds pleasure in place-seeking, and suffers when disappointed in securing the positions which it covets. As our Lord has taught us, this evil spirit is utterly foreign to the fundamental principles of the kingdom of heaven.

It is alien to the spirit of Christ. Hence, in writing his epistle to the Philippians, St. Paul says, "Have this mind in you, which was also in Christ Jesus: who being in the form

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BUD ROBINSON'S LETTER.

(Continued from page 3)

what the world is crying for. Our home was with the Kelley family and no workers ever had better entertainment than Professor Messer and old Bud. We spent the night at the Kelley home and had supper and breakfast there, and were invited out every day for dinner. We were fed like we were King George of England and the President of the United States. Such love and kindness are seldom seen or enjoyed by any set of workers. The Lord bless their big hearts, is my prayer. It takes the Lord to build mountains and make rivers, and to make Christians, convert sinners and sanctify believers. Glory to God, he can do it, bless his dear name.

In love,

UNCLE BUD.

Steps in The Backslider's Descent.

REV. E. WAYNE STAHL.



An evangelist once said to me, "Although I am a Baptist I believe there is such a thing as backsliding." His observation of cases he had met revealed facts that were unescapable, and he was forced to relinquish the doctrine of "Once in grace, always in grace" held by those excellent folks, the Baptists.

Bunyan the Baptist, author of the ever-famous "Pilgrim's Progress," seems also to have believed in the possibility of backsliding, in spite of his denominational affiliations. Hear these tremendous words towards the close of the first part of his immortal allegory:

(The pilgrim, Hopeful, has just asked his companion, Christian, how those who have started for the Celestial Country go back to the world. Christian replies as follows):

"They draw off their thoughts, all that they may, from the remembrances of God, death, and judgment to come:—then they cast off by degrees private duties and closet prayers, curbing their lusts, watching, sorrow for sin and the like.

"Then they shun the company of lively and warm Christians; after that they grow cold to public duty; as hearing, reading, godly conference, and the like. Then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming color to throw religion (for the sake of some infirmities they have spied in them) behind their backs.

"They then begin to adhere to, and associate themselves with carnal, loose, and wanton men. They then give way to carnal and wanton discourses in secret; and are glad if they can see such things in any that are counted honest, that they may the more boldly do it through their example."

"After this they begin to play with little sins openly; and then being hardened, they show themselves as they are. Thus being launched again into the gulf of misery, unless a miracle of grace prevent it, everlastingly perish in their own deceivings."

What a terrific description of spiritual lapse! Is it not enough to make us tremble? Wise old Bunyan well knew the workings of the carnal heart! Notice the steps in the dreadful descent to the backslider's doom:

1. *Worldly-mindedness.* "They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment." They let a frivolous, daring spirit take possession of them.

2. *Trifling with conscience, neglect of secret devotion.* "They cast off by degrees private duties and closet prayers."

3. *Pleasing self, lack of self-denial and of vigilance and of humility of heart.* They

fail in "curbing their lusts, watching, sorrow for sin and the like."

4. *Failure to make use of the social means of grace.* "They shun the company of lively and warm Christians." Unfaithfulness in church attendance is one of the signs that love is growing frigid. A radio sermon heard at home on Sunday will never take the place of communion of saints in the house of God. Then, Bunyan pictures the inevitable sequel of neglect of the house of God: "They grow cold to public duty; as hearing, reading, godly conferences and the like."

5. *Criticism of Christians.* "They begin to pick holes, as we say, in the coats of the godly." In the early days of my Christian life I came across this advice, "Don't criticize or find fault; backsliding often begins in this way." It does, indeed. I once heard a man who had known the saving grace of God, but who had backslidden, give this testimony after God had healed his backslidings: "I thought I was called to be a judge. But I have found God wanted me to be a witness."

6. *Worldly companionships.* They begin to adhere to, and associate themselves with carnal, loose, and wanton men. "When a professed follower of Christ goes with non-Christian friends to the movies on prayer meeting night the devil rejoices and God is grieved."

7. *Secret transgressions.* "Then they give way to carnal and wanton discourses in secret."

8. *The practice of open sin.* "After this they begin to play with little sins openly, and then being hardened show themselves as they are." Even the "dregs of conscience" are gone now and the lapsed one has made his backsliding perfect. The devil has acquired a first mortgage on that soul. And "unless a miracle of grace prevent it" that infernal foe will eventually foreclose the mortgage; they "everlastingly perish in their own deceivings."

Should these words be read by any professors of religion whose practices are described in any one of the foregoing eight paragraphs, may God make the message effectual to the arousing of such persons to a sense of their unspeakable danger!

Sin World Sore

REV. GEORGE BENNARD.

One thing is certain—sin is the trouble with the world. If I were to give a new definition of sin I would call it moral insanity. While sitting in the courtroom in Chicago when two young Jews were being tried for the murder of the little Frank boy, and while attending the trial of Edward Hickman in Los Angeles for the murder of a little girl, I was compelled to say that sin is moral insanity. And when you look at the world in which we live and see the warring, hating, drinking, gambling, selfishness and crime that is rampant, you are forced to the conclusion that sin is the most terrible thing in the universe.

Christ said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." This text is a jewel set in gold. It contains an invitation, a challenge and a promise. And what a promise it is! Only one person in all the world's history has been able to stand forth and give utterance to such words and make them good. The value of a promise depends upon the person that makes it.

Mortal man makes promises, but how very, very often he finds himself unable to fulfill them. Unforeseen circumstances over which he has no control cause his promises to miscarry. But the One from whose lips these golden words fell, is master of all the circumstances of this life and is therefore

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abundantly able to make good every promise he ever gave.

The little word 'rest' suggests the thought of a burden. Yes, not to have what our Lord is here teaching, means that we are sinners, and because of that fact we are carrying a load that he never intended we should carry. Both the word of God and human experience teach that sin is a load in life, in death, and will be in eternity. And after all, sin is an unnatural, abnormal something that doesn't belong to us.

We are living in a time of great depression. Oppression, depression, and desolation have all played a great part in the drama of life. There are several kinds of depression: physical, mental, political, economic, financial and spiritual. And all these seem to be combined in the present depression. People are tired physically, largely from worry, depressed mentally, oppressed politically, discouraged economically, and lacking in financial aid, and, worse than all else, the souls of men have been spiritually depressed until in a single year it is said that 20,000 people in this country committed suicide, and 80,000 more attempted it but did not succeed. Men and women everywhere need to become quiet and hear again the words of the Master of men as he spoke to the tempests in the long ago saying, "Peace, be still." And more wonderful than that, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Toward Simpler Living

FRANK B. MCALLISTER.

It is related that some companions of Diogenes, the Cynic, once took him on a tour of the gay bazaars of Athens. Having displayed the riches of the shops, they demanded, "And what does Diogenes think of all this?" Whereat the dweller of the tub replied, "I am reflecting how many things there are in the world a wise man can get along without."

Who of us, in philosophic mood, can pass through a modern department store without some such thought? Here are tons of gewgaws and gadgets that may minister in some degrees, to be sure, to man's pleasure, to his love of ease or display—but in most instances hardly at all to any essential need. Certainly three quarters of the material goods we have accepted as a necessary part of our civilized existence might be sunk in the sea, with no real hurt to human welfare.

A few, simple, elemental satisfactions we must have in order to live. Long ago, Emerson named some items of the modest list. "Wealth begins in a tight roof that keeps rain and wind out; in a pump that yields you plenty of sweet water; in two suits of clothes, so that you may change your dress when you are wet; in dry sticks to burn, in a good double-wick lamp, and three meals." Perhaps an even more persuasive apostle of the simple life (who also unhesitatingly practiced it) was Emerson's fellow townsman, that strange genius, Henry D. Thoreau. When one drops a stone on the cairn marking the site of Thoreau's hut at Walden Pond, he honors a prophet who steadfastly refused to be cumbered with the trappings of civilization. We know how gallantly and happily the man lived, notwithstanding, and that about him there was ever a kind of regal independence.

In view of the unprecedented financial

dearth of our time, one hears it debated death of our time, one hears it debated whether or not the so-called "American standard of living" must be lowered. Certain economists seem to think this to be inevitable, while, on the other hand, there is a chorus of horrified protests. Let us here venture to recommend that our standard of living be not lowered at all, but rather lifted far higher. This does not involve, however, more goods for us to try to pay for—richer food, finer houses, faster automobiles, etc. Such things do not necessarily enrich life. As a matter of fact, most of the luxuries, and even many of the so-called comforts of life are not indispensable. They may indeed be positive hindrances to the welfare of mankind.

Centuries ago, Jesus spoke true words to humble dwellers in Galilee, and he speaks them to us too. When shall we realize the profound truth of the Master's declaration, "A man's life does not consist in the abundance of the things which he possesseth?" Perhaps the very stress of the times will teach us lessons that prosperity could never impart. Millions will learn to value anew those fine simplicities in which life actually does consist—domestic joys, the sights and sounds of nature, good books, loyal friendships, quiet conversation, the glory of faith, and hope, and love. Such great gifts are not dependent on money. But as we seek and gain them we may be surprised to find that they are so many, and so splendidly satisfying.

The Bible and Science

W. M. YOUNG, SC.D.

It is generally believed that we are now passing out of an old world order into a new. Intelligent people the world over stand in dread of the pent-up forces of social revolution that may overwhelm society, all the more terrible because so widespread.

Not least among the forces which are bringing about vast changes in human thinking are the scientific teachings which have largely controlled the public mind since the days of Charles Darwin and Herbert Spencer. The doctrine that progress, whether of the individual, the class, or the race, is to be reached by a process called "The Survival of the Fittest," has long been intensifying the innate selfishness of human nature; and this doctrine is taught to be the normal and not the abnormal condition of society. A geological and biological theory, not yet proven, has been carried over into the sociology, psychology, and politics of nations, and the whole civilized world has come under the spell of a doctrine which is the exact opposite of the teachings of Jesus Christ.

Herbert Spencer, one of the greatest teachers of evolution, saw the tendency of this doctrine working out in human affairs, and remarked shortly before he died: "My fear is that the retrograde movement will become too strong to be checked by argument or exhortation."

To show that the doctrine of evolution is anti-Christian, we need only to read the literature produced in Germany just before the World War, and we will see how tremendously the Darwinian doctrine influences the thinking of the most highly educated nation in the world. Mr. Nietzsche carried the doctrine of "the survival of the fittest" to its logical conclusion, until it became a religion of hate. In his attacks on Christianity he said: "I impeach the greatest blasphemy in time—the religion which has enchained us." And again he says:

"What have we to do with the herd morality which expresses itself in modern democracy? . . . It is good for cows, women, and Englishmen." He then voices his soul in the doctrine of the superman: "A new table I set over you, oh my brethren. Become hard"; "For the best things belong to us, the best

food, the purest sky, the fairest women, the strongest thoughts. And if men do not give us these things, we take them." Well says Benjamin Kidd: "Nietzsche's teachings represented the interpretation of the popular Darwinism delivered with the fury and intensity of genius."

The world is building up new tyrannies every day; there is the tyranny of organized capital; the tyranny of organized labor; the tyranny of various kinds of social and political organizations, even some forms of institutional religion, and church federation tend to become tyrannical. Some one has said: "Of all tyrannies there can be none like that of the majority, when that majority recognizes no external sources of human rights or human liberties, and reduces all such matters to mere conventionalities, subject, like taxes and tariff, to popular wish alone."

Russia was long under the iron heel of those who claimed to rule by divine right. The present rule is that of those who claim to rule by the right of the laws of biological evolution. It is simply putting into practice the old rhyme,

"That they should take who have the power,
And they should keep who can."

Such is the program of modern evolution; the most diabolical principle that was ever applied to human affairs; a religion of the devil which has no foundation in any true science either biology, geology or history.

God Versus John Barleycorn

G. LOUIS TUFTS.

To the Editor:

God is a prohibitionist. He never compromises with wrong. He absolutely prohibits all forms of sin, evil, immorality, fermented wines and strong drinks. He never repeals his moral code. All who violate it will receive their sentence at his judgment bar. Note some of God's prohibitory laws:

"Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness."

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder;

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise;

"It is not for kings (nor mayors) to drink wine, nor for princes strong drink;

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night till wine inflame them;

"Woe unto them that are mighty to drink wine and men of strength to mingle strong drink. Which justify the wicked for a reward"—the policeman who is blind to the bootlegger for a rake-off. The woe of the Almighty rests on all who are guilty of these offenses. Enforcement officers may hoodwink the people, but they cannot deceive God.

The above passages refer to fermented wines. There is another word used in the Old and New Testaments which means sweet or unfermented wine or fresh grape juice. There is no prohibition against its use. But all intoxicating liquors and strong drinks are prohibited. Fermented wine is used as a symbol of the divine wrath—"The wine of the wrath of God which is poured out without mixture into the cup of his indignation." There can be no question raised that God, the uncompromising Prohibitionist, is indignant with every promoter of the beverage liquor traffic.

But some will try to justify themselves on the ground that Jesus converted water into wine for a wedding feast. Let all such prove that it was intoxicating wine. It was made of water, not of decomposed grape pulp. It was pronounced by the guests to be better than the fermented wine they had been drinking. It was served before it had had time to decompose and ferment. It is un-

reasonable to think that Jesus would provide a kind of drink that was condemned by the Holy Scriptures. The Bible is on the side of absolute prohibition of intoxicating beverages. It is God versus King Alcohol. Alcohol is a rank poison.

The Association against the Prohibition Amendment reported to congress that they spent \$364,544 in 1932. Doubtless their agents in Oregon and other Pacific Coast States received their share of \$7,600 per state. In campaigning under the deceptive title of "Temperance Reform"—by which name the dry forces have been known for more than a century—they "stole the livery of heaven to serve the devil in."

Another huge deception is in proclaiming that prohibition has cost the nation \$60,000,000,000 and that its repeal will yield a billion dollars annually in taxes. The facts are that prohibition has paid its way by penalties collected, and the liquor traffic has always been a big expense to tax payers. The repeal of the Anderson law has increased drunkenness in Oregon and caused a loss of about \$50,000 a year from fines.

Another deception is in publishing their beer bill as 3.2% alcoholic content, when in reality it is about 4%. Drinkers buy beer by volume, not by weight, and 4% beer is intoxicating. Authorities in England hold that more than 1% is intoxicating and chemists declare that alcohol in any quantity is a rank poison.

The howling, hilarious House of Congress when they passed the repeal beer bill, reminded one of the Babylonian bacchanalian feast of Belshazzar, when the thousand drunken lords and princes saw the doom of their nation written on the walls of the king's palace—"Thou art weighed in the balances and found wanting"—and that night the mighty Babylon was overthrown.

And the do-little Senate, with 10,000,000 citizens appealing for bread and not for beer, have been acting the part of Nero fiddling while Rome was burning. Oh, for a Moses to lead this nation out of its Egyptian darkness. The deceived people have voted for Beer and Bacchus to be our gods. They propose to run our government on blood money. They are attempting to repeal the Bible, which stands for absolute prohibition of all intoxicants.

The doors of heaven are forever closed against all drunkards and drunkard makers. "The people imagine a vain thing. The rulers take counsel together against the Lord and against his anointed, saying: 'Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision.'" It is God versus King Alcohol. Choose ye whom ye will serve.

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(Continued from page 1)

the bridle pulled off and been turned loose in the garden of the sacred truths of his denomination, to trample down and devour the tender plants and beautiful flowers that are sacred to those who have given their lives for their planting and culture.

What Is The Matter With The Methodists?

THE Christian Herald sends out an encouraging report of the large increase of church membership during the past year, 1932. This report informs us that the net gain in all the churches amounts to 929,252 members. It also tells us that the Baptist Church had a gain of 347,358; that is quite a remarkable ingathering for a short period of three hundred and sixty-five days; almost 1,000 per day.

This report also reveals the fact that in the same number of days the Methodists had a gain of 94,607. This shows the Baptist gain of almost four to one over the Methodists. Meanwhile the Roman Catholics had a gain of 222,237. Much more than two to one over the Methodists. This should put Methodist leaders to thinking. There must be a reason why our Baptist friends walk away from the Methodists in this very remarkable manner of a four to one net increase, and the Catholics an increase of more than two to one.

These facts suggest the caption at the head of this article—"What is the Matter With the Methodists." We think we can give an answer that will to some extent explain the remarkable growth of the Baptists. Quite a number of Baptist preachers are so far behind the times in their thinking and action, so very ignorant of conditions that they have not found out that "the day of revivals has past." And they are going right on holding revival meetings, gathering the people together, singing, praying, preaching, and gathering in the multitudes as if "the day of revivals" had not passed. Which reminds us of a trite old saying, "where ignorance is bliss, it is folly to be wise."

We can name the city where there is a

Methodist Church, with a large membership, an educated, intelligent preacher, who has said most positively that the day of revivals has passed, and he acts accordingly. There has been no sort of effort for revival in the church of which he is pastor for many years. In the same city there is a Baptist Church a few blocks away that has a revival every year, is crowded with people, and has hundreds of additions. This Baptist pastor has not found out that God is any less concerned for the salvation of sinners than he was a few decades ago, and that human nature is practically the same. And that joyful singing, earnest praying, and evangelical preaching, will and does, still attract people, bring them to repentance, and to Christ.

There is another thing about these Baptists. As a rule, Baptist preachers believe something very positively. They have certain doctrines that they preach definitely, believe sincerely, and insist upon zealously. A good idea. If you desire to make converts, you must offer them something to be converted to. There is a suspicion that we have a good many Methodist preachers who have no creed, no system of doctrine; they are not with earnestness and emphasis preaching anything so definitely that they can make converts. Make converts to what—if you haven't got a what.

We need a Methodist ministry in this country who has not found out that the days of revivals have passed. The fact is, we are living in a period of revival efforts. We have revival efforts in the matter of education, health, transportation, business, politics, and every sort of thing. Men are going about with messages on a vast variety of subjects, and with enthusiasm seeking to make converts to their ideas, notions, and opinions; and they are making converts. They are getting people to believe what they believe.

Methodism once had a system of Bible doctrine which appealed to the intelligence and consciences of men. When earnestly preached these doctrines had powerful effects, stirred the communities, brought the people together, made converts, brought sinners out of darkness into light, aroused the church, restored the backslidden, stirred the lukewarm, led on to consecration and perfect love. Methodism once had a great, positive, appealing, powerful message; wherever these same doctrines, so dear to Methodists, a few decades ago are faithfully preached, converts are made.

Modernism, unbelief in revivals, and a species of spiritual birth control carried on a few decades longer and Methodism will be a sort of religious old maid, without children, save some sinners she may adopt without regeneration on certain decision days, and by other methods entirely free from the gospel which is the power of God unto salvation, and regeneration wrought by the Holy Spirit.

What shall we do? Sit still? Keep quiet? Let these false teachers dominate the summer schools?? And foist upon the Methodist Church an unmethodistic ministry who have no message from God for the salvation of the lost? Or will we arise in protest, rebellion. I must confess I am a bit indignant. I fully expect to live and die in the church that led me to Christ, and has been my spiritual home, but we have had enough of these gentlemen, who sneer at, and ridicule almost every doctrine of the Bible, once so dear to Methodist hearts; once so powerful in Methodist sermon and testimony.

The day of revivals has not passed. "The skies are full of Pentecosts." The divine fire cannot fall upon an altar that contains no sacrifice. True Methodists must awaken, arouse themselves, go to God in prayer, go to the people with a message, and bring down the divine fire that will sweep away the worshippers of Baal, and the hosts of false prophets, and bring back to Methodism the revivals, the purity and power that once made her religion in earnest.

The Building of Palestine

We are always gratified to note anything in the public press with regard to the prosperity of the returning Jews to Palestine. It may be that the persecutions which have broken out in Germany against the Jews are a move on the checkerboard of the long varied history of the Hebrew peoples, which will have its influence in increasing the migration to Palestine. We clip the following from a recent editorial in that dear old paper that we Kentuckians always love, whether we endorse all it says or not, *The Courier-Journal*. It is very interesting.

OVER THE JORDAN.

It is an adage as old as the hills that a truth is much more easily taught by example than by instruction. The case of the Arabs of Transjordan is in point. As its name indicates, this land is across the River Jordan, east of Palestine. It is part of the British mandate over Palestine, but is separate from that governmental area. Its government is an emirate, with one of the noted Hashimite family as its ruler. Emir Abdullah is a brother of King Feisal of Iraq and a son of the late King Hussein of the Hejaz.

When the Jews began to go to Palestine in great numbers, the Arabs were in fear that they would take over the whole country and make them minor subjects. Transjordan immediately set up barriers and the politicians succeeded in keeping the Jews out. Now a change is coming about. The poor Arabs of the transjordan country have observed with increasing envy the growing prosperity and enlightenment of their brethren in Palestine. From the Jews the Palestine Arab farmers have learned deep plowing, fertilization, crop rotation and irrigation. The Jews of Europe, even those from the ghettos, have brought with them a measure of culture and rudimentary sanitation of which the Arabs knew nothing. The Jews have built great cities and fine buildings, established industries and "made the desert blossom as the rose." The Transjordanians want some of this good fortune for themselves.

Emir Abdullah is now carrying on negotiations with the Jewish Agency looking toward opening the country to colonization. Transjordan is sparsely populated and is similar in aspect to Palestine, though larger. It lacks railroads and highways, and it would be up to the Jews to build them, if they come.

The Transjordanian quarry owners have noted with keen envy the prosperity of the quarries of Palestine. They have seen the city of Tel Aviv spring up, the business district of Haifa rebuilt, and a great university and other buildings erected at Jerusalem. They would like to have a few cities and some borrowed culture themselves, and probably would even be willing to risk the Moslem Allah's displeasure by erecting a few synagogues, providing the shekels were available.

Nobody could have told the Transjordanians what they were missing by putting up barriers against Jewish immigration. They had to learn it by observing what was taking place on the west side of the Jordan.

Much-Needed Revenue

Beer, whiskey and malt tax collections in Indiana from June 27 to July 27 amounted to \$143,873.35, it is reported by the state excise collector. That is a revenue thought impossible two months ago in Indiana—driest of the dry states.

Multiply the one month's collections by twelve, and Indiana may look forward to garnering nearly \$2,000,000 annually on a legitimate trade which it has been losing to illegitimate rum dealers since its dry law went into effect. Even the die-hard prohibitionists in the Corn State must admit that \$2,000,000 yearly will do several things in keeping the wolf from the treasury door.

We clip the above from one of the daily papers. A two million dollar revenue from the sale of intoxicants in a short period of twelve months, I suppose, will mean that the people of Indiana in a short period of 365 days will drink from eight to ten millions of dollars worth of intoxicating liquors. This may keep the wolf from the treasury door but the wolf will prowl in the doors of poor hard-worked people and gorge himself so completely on the ruin of women and children, as well as the drunken men who ought to support them, that he will hardly care to prowl about the treasury door.

It seems that some men are so eager for the collection of taxes on strong drink they do not stop to think of the ravages and ruin

that liquor will work among the people who drink it. Many seem entirely dead to the crime of the liquor traffic against God and humanity. Their one thought seems to be revenue, regardless of the waste, the poverty, the disease, the physical and moral ruin of the victims that fall under the merciless juggernaut of the liquor traffic. Well, there's a judgment day coming. There is a time when greed and lust for money must answer for its crimes at the judgment bar of God. That will be a fearful time for those who have enriched themselves in the sacrifice, robbery and slaughter of their drinking and drunken victims.

H. C. MORRISON.

PROHIBITION and THE BIBLE.

MRS. H. C. MORRISON.



It is astounding what ventures the liquorites will make in order to try to prove their point. They have insinuated against the Father of our Country, George Washington, endeavoring to make it appear that he did not endorse prohibition. Yet he said, "The Constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all." They have besmirched the name of America's Emancipator by trying to prove that he favored intoxicating drink; while we have Lincoln's own words: "With the help of the people, we have cleaned up a colossal job. Slavery is abolished. After reconstruction the next question will be the overthrow and abolition of the liquor traffic; and you know . . . that my head and my heart and my hand and my purse will go into that work." But the most outrageous and presumptuous attack they have made is in quoting the Word of God in defense of their nefarious business.

The fact is, God's Book is a treatise on PROHIBITION admonishing us what to shun, and the dire results that shall follow in case we do not heed its warning voice. God's "shalt not's" are the bars of protection that he places between us and evil; they are not to detract from our happiness, but to protect us from the harm that would come to us, should we fail to observe their restrictions.

It has been truly said that, "God nothing does, nor suffers to be done, but we ourselves would do if we could see the end of all events as well as he." In his love and desire to give us his best, he throws around us certain limitations and restrictions which, if we are careful to observe, shall be the better off.

In the face of such facts, how could our Father endorse or encourage the use of intoxicating drink when there is no one thing on earth that demoralizes and reduces man more nearly to the level of the brute, than such indulgence. God, through the inspired prophet, said, "Woe to him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness." "Woe to him that buildeth a town with blood"—the blood of women and children whose lives are cut short for lack of the necessary food, because the father's wages went over the saloon counter instead of in food for their famishing bodies.

Ex-Congressman, J. H. Davis, of Texas, called "Cyclone" Davis, has spoken in strong and burning words on this subject of the Bible and Prohibition. I can do no better than to give you his observations along this line.

"As long as the booze bunch moan and mouth about prohibition and their friends 'the poor, innocent, suffering bootleggers' without bringing in the Bible, I care but little about what they say. But when they seek to prostitute that sacred Book to the defense

of the foulest, filthiest, basest, most corrupting institution that ever beset the human family, I can't resist the impulse to reply.

"I make bold to say that every law that God gave to man was a prohibition law. 'Thou shalt not' stands in front of every one of them. The first law that was ever given to the human race was in the Garden of Eden and said, 'Thou shalt not.' But according to some of the liquor advocates, Adam was a bootlegger and wouldn't obey. Guess that they thought God was interfering with his 'personal liberty.' God gave Adam dominion over a whole glorious world except one tree and he ran a prohibition law around that and its fruits and said, 'Thou shalt not.'"

"It is a well-known principle in all civilization that a law prohibiting the doing of a certain thing carries with it the necessity of making all corollary laws required to make that law effective. The laws given by the Almighty God on Mount Sinai are the foundation for the criminal codes of civilization. I affirm that booze in every land is a violent and vicious enemy to all those laws.

"God said, 'Thou shalt not kill,' yet booze has made a million men kill. It has made the father a fiend to cruelly murder his whole family; made the friend a foe, the brother a brute, and made them all cruel enemies to both God and man. God tells us in the fifth chapter of Isaiah that he had to make hell bigger in order to hold the criminals the liquor traffic made.

"Listen to what he says: 'Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night till wine inflame them. The tabret, the harp, the viol, the pipe, and wine are in their feasts, but they regard not the work of the Lord; and neither consider they the operation of his holy hand. Therefore, *hell hath enlarged herself and opened her mouth without measure and their multitude, and he that rejoiceth shall descend into it.*'"

"Yet there are men who assume to be decent and respectable who want to keep the booze business in action so as to surfeit hell with its victims."

May every one who reads these lines be stirred to the depths and feel their personal responsibility to lend a hand in driving back the cohorts of evil. "Let the hero born of woman crush the monster with his heel! As he died to make men holy, let us live to make men free. Our God is marching on!"

THE PERILOUS SINS OF THE SPIRIT. (Continued from page 5)

of God grasped not at equality with God as for a prize, but emptied himself, taking the form of a servant, being made in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross." (Phil. 2:5-8).

If we enter the school of Christ, to acquire his spirit and do his will, we must "take his yoke upon us and learn of him who is meek and lowly in heart." Pride has not power to propagate the kingdom of God. The way of the Cross is the path to the crown. Because Jesus humbled himself, God also "hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow of things in heaven, and things in the earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:9-11.)

By sacrificial service and not by selfishness are men exalted. To such the Lord promises a share in his kingdom, saying that he will grant to them to sit with him in his throne as he, having overcome, has sat down with his Father in his throne. (Rev. 3:21.)

Ambition caused the angels to revolt against the rule of God and turned them

into devils. Humility leads men to imitate the divine nature and lifts them to the level of angels.—*Southern Christian Advocate.*

Whatever you do, or do not do, don't fail to keep THE HERALD coming up the pathway to your door the coming year. Don't let that old adage, "You never miss the water till the well runs dry," be experienced in your life by failing to let THE HERALD's healing stream pour into your heart each week.

H. C. MORRISON'S SLATE

Glasgow, Ky., Camp, Aug. 25-Sept. 3.

Kentucky Conference, Wilmore, Ky., Aug.

31.

Holiness Convention, Chicago, Ill., Sept. 10-12.

Holiness Convention, with W. T. Mason, Lexington, Ky., Sept. 14-17.

Evangelistic Services, Louisville Conf., Sept. 20-24.

Binghamton, N. Y., Boulevard M. E. Church, Oct. 1-22.

Brooklyn Holiness Convention, Oct. 27-Nov. 5.

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OUR BOYS AND GIRLS

WHO?

"I love you, mother," said little John; Then, forgetting his work, his cap went on,

And he was off to the garden swing, Leaving his mother the wood to bring.

"I love you, mother," said rosy Nell; "I love you better than tongue can tell";

Then she teased and pouted full half the day,

Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan; "Today I'll help you all I can; How glad I am that school doesn't keep!"

So she rocked the babe till it fell asleep.

Then, stepping softly, she took the broom;

And swept the floor, and dusted the room;

Busy and happy all day was she, Helpful and cheerful as child could be.

"I love you, mother," again they said—

Three little children going to bed; How do you think mother guessed Which of them really loved her best?

—Joy Allison.

THE FAITHFUL SHEPHERD.

A German shepherd boy named Gerhalt was watching his flock feeding in a valley on the borders of a forest, when a hunter came out of the woods and asked: "How far is it to the nearest village?" "Six miles," said the boy, "but it is only a sheep track and is easily missed." The hunter looked at the track and said: "My boy, I am hungry and thirsty. I have lost my companions and missed my way. Leave your sheep and show me the road, and I will pay you well for your trouble."

"I cannot leave my sheep, they would stray into the forest and be eaten by wolves or stolen by robbers."

"Well, what of that; they are not your sheep. The loss of one or two would not be much to your master, and I will pay you more money than you can earn in a year."

"I cannot go, sir. My master trusts me and pays me for my time. If I were to sell you my time and the sheep should get lost, it would be the same as if I had stolen them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get me some food and drink and a guide? I will take good care of them for you."

"The sheep do not know your voice, and—," here Gerhalt paused.

"And what," said the hunter, "can't you trust me? Do I look like a dishonest man?"

"Sir," said the boy slowly, "you tried to make me false to my trust and wanted me to break my word with my master. How do I know that you will keep your word with me?"

The hunter laughed, for he felt he was fairly beaten. "I see, my lad," he said, "that you are a good, faithful boy. I will not forget you. Show me the road and I will do the best I can."

Just then a number of persons came out of the woods, and the shepherd found that the hunter was the grand Duke, who owned all the country round, and that these were his assistants, who had been looking for him. The Duke was so pleased with the boy that he had him educated, and he became wealthy and prosperous.—Selected.

Dear Aunt Bettie: Greeting to you and all the cousins from sunny California! I wrote a letter before about six years ago but never saw it in print, so I thought I would write again. We certainly have had a love-

ly summer here. The flowers have been exceedingly beautiful. For the last few days I have been to Hermosa Beach. I went fishing while there but did not catch anything but one mackerel. I am thirteen years old. My birthday is Jan. 10. Have I a twin? Please write if so. I am a blonde, have deep blue eyes, brown hair and fair complexion. Can anyone guess my middle name? It begins with I and ends with E, and has nine letters in it. I am a Christian and am glad to see so many of the cousins are also. My grandfather is a preacher; he is Rev. J. B. McBride. If any one knows him please write me as I would like to get acquainted with you by mail. I must close for now, sending all the cousins my best wishes for everyone of them. I would be glad if any of you would please write me and I will answer all letters received. Phyllis J. Cole, 975 N. Raymond Ave., Pasadena, Cal.

Dear Aunt Bettie: May I join your band of boys and girls? I am nine years old and in the fourth grade. I've passed every year. I go to Sunday school every Sunday I can. Who can guess my middle name? It starts with I and ends with Z. It has four letters in it.

Eleanor I. Drake.

Artesian, S. D.

Dear Aunt Bettie: This is my first letter to *The Herald* and would like to see it in print. I am certainly glad to hear so many of *The Herald* family are Christians. I was converted under the preaching of M. L. Goodman, at Cressona, Pa. My birthday is Dec. 14. I am fourteen years old. Have I a twin? If so, please write to me. I wrote to Esther R. Peterson, El Monte, Calif. If she reads this, and you have received my letter please answer. Girls and boys, please write to me. Let all letters fly to

Thelma M. Kambe.

Rt. 1, Box 32, Owingsburg, Pa.

Dear Aunt Bettie: For the help and encouragement of our readers, both young and old, we want to tell you of some of the wonderful ways in which the Lord has led us and answered prayer in our life.

I am so glad that I gave my heart to the Lord in my early life, and since then he has helped us to get established in grace. For years, the Lord seemed to have his hand on us for a particular kind of work, but we held back largely on account of our lack of education, until finally, the Lord showed us that he was not pleased with that kind of an excuse and that he wanted us to go ahead and use what we had and trust him to take care of the rest.

It is truly wonderful how he has blessed us with the pen since the time when we quit making excuses and went ahead trusting the Lord to help and guide. Our "Articles" have been published and circulated all over the U. S. A., and even reaching foreign countries.

And now comes another wonderful epoch in our life. We were led of the Lord to take up tract work. Little did we realize when we ordered that sample package of tracts that it would ever reach such a great magnitude, in such a short time, and that today we would be sending tracts all over the country and even to foreign countries, besides personally distributing thousands in hospitals, sanatoriums, alms houses, prisons, etc.

About nine months ago, we began to be moved of the Lord to desire a printing press to print our tracts and thus enlarge our work. But when we priced the presses we found that even the small ones were beyond our reach, but we just quietly waited, little realizing what a grand surprise the Lord had for us and how soon he was going to fulfill his promise, "Delight thyself in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust

also in him; and he shall bring it to pass." Psa. 37:4, 5. One day we went to see a Christian brother about printing some tracts for us, and what do you think! There was the press waiting for us. He had bought a larger press and offered to sell me his smaller one which was just about what we needed, and the greatest surprise of all; almost gave it to us. Now isn't that wonderful?

We knew nothing about printing, but the Lord wonderfully helped us, he gave us a motor to run the press, and linotype for our tracts, until now we have a number, and new ones are continually being added to our line. We soon found that we greatly needed a paper cutter. Knowing that the Lord had answered in the past, we took the matter to him, believing that he had one for us, although we had no idea where it was. One day some one came to see us, whom we had never seen before, and it developed that he had a paper cutter that he offered to sell us, and at a price that was within our reach. And here is another remarkable thing, although he was a printer, and it was the only paper cutter he had, yet he sold it to us not knowing where he could get another. Well we have it here in our room where we are writing this, and have used it to cut many thousands of tracts, and the press is turning out tracts by the multiplied thousands. I think the Lord needed that paper cutter more for his gospel tract work which he has entrusted to us than the other man did, so made him sell it to us.

The Lord is now greatly burdening us with this one great desire—to have Christian workers all over the country who will carry our tracts, especially to those who are deprived of gospel privileges, such as in hospitals, sanatoriums, alms houses, prisons, mining camps, etc. This is a work that all classes and ages can engage in, you don't have to be a preacher to take a bunch of tracts and give them out to those who cannot go to church.

Our tracts are free, as the Lord provides us with means to do so. Send postage, for a sample package, and start working for the Lord. Eternity alone will reveal the good you may be able to accomplish.

Julius W. Stone.

1115 Jefferson Ave., High Point, N. C.

Dear Aunt Bettie: We have taken *The Herald* for some time, and I have thought I'd write to you for some time. I am thirty-eight years of age and have eleven children. We have a happy home. Emma Hill Brookshire and Ruth Denton Royster, if you happen to see this please write me; we were in Kingswood College together and I have often wondered about you girls. If there is any one that would like our family group, write me and send 3c stamp and I'll mail you one. We are very proud of our family.

Mrs. H. H. Davis.

Springdale, Ark.

Dear Aunt Bettie: Will you move over a little for a Georgia boy? I am fourteen years of age. I live with my grandparents. I have been living with them ever since I was seven weeks old. Grandmother takes *The Herald* and I enjoy page ten. My mother died when I was seven weeks old and I have been living with my grandparents ever since. I hope Mr. W. B. is asleep when this arrives. Let the letters fly to

J. R. Chastain.

Rt. 5, Gainesville, Ga.

Dear Aunt Bettie: I want a little room on page ten of the dear old *Pentecostal Herald*. I am glad so many of the young people are Christians, for it is the only life worth while. This life is only a dressing room to get ready for heaven, and oh how thoughtful we ought to be of each word and action as such a strict account we all must give. Oh God, help us to live true Christian lives for I feel like Jesus is coming soon. Praise his dear name, I was saved twenty-one years ago this coming August and have had my ups and downs in life but am still trusting in my dear Savior for there is no other

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such a friend or brother. Now dear Christian friends, I am requesting prayer for my two boys that the dear Lord will take away the appetite for strong drink, and show them that they are on the wrong road. I have an invalid mother and am at home most of the time and would be glad to hear from some one near my age. I am fifty-three. Now as this is my first letter I won't make it too long, but hope to see it in print if Aunt Bettie thinks it is fit to print.

May Huston.

Box 27, Blackburn, Okla.

Dear Aunt Bettie: Just a few words to let you know I am reading *The Pentecostal Herald*, and enjoy it very much, especially page ten. I am

glad to know so many girls and boys belong to Christ. There are so many around here that are not Christians. What people need is a real spiritual revival. I have been a Methodist for a good many years. I used to teach little children, but I have been afflicted for four years so I couldn't walk, so I had to give it up, but I have lots to be thankful for. God is so good to me. He has not forsaken us. I am forty-nine years old but if any boys or girls write I will be glad to answer. I have a boy and girl at home. I must close with best wishes to Aunt Bettie and cousins.

Mrs. Laura J. Wilkins.
110 W. 15th St., Traverse City, Mich.

Dear Aunt Bettie: We certainly enjoy The Herald, it is food to our souls. Our whole family reads it and enjoys the truth it contains. In

these days of unbelief and sin in the church it is refreshing to read a paper that teaches the plain truth as it is in Christ. We should all try to spread the good news. Will state that I am willing to send a limited number of six months subscriptions to shut-ins or those who are not able to pay for the paper. Send address to August Schneider.
Rt. 5, Box 277, Austin, Tex.

Dear Aunt Bettie: I am a little girl eight years old and want to join your happy band. I live in Kentucky. I have black hair and brown eyes and have medium complexion. I have the larger brother and two smaller brothers and one larger sister and two smaller sisters. As I can think of nothing else to write I will close now.
Eloise Ensor.
Fullerton, Ky.

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SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF.

Lesson XI.—September 10, 1933.

Subject.—Jonathan. Samuel 18:1-4.
1 Samuel 20:35-42.

Golden Text.—A friend loveth at all times. Prov. 17:17.

Time.—About B. C. 1025.

Places.—Gibeah and other places in Canaan.

Introduction.—In the lesson for May 28, 1933, I published some thoughts on friendship that I would like to repeat here, but space will not permit. Read them again in connection with this lesson.

Jonathan was the eldest son of king Saul and heir-apparent to the throne of Israel. His father looked forward to that end, and the people expected that such would be the case.

Judging from what is said of him in Scripture, Jonathan was a robust, powerful young man. In no sense was he a weakling, or a coward. When Saul selected 3000 men as a sort of standing army, 1000 of them were placed under the command of Jonathan.

There was a very close, intimate relation between him and his father. He told David that Saul would do nothing without consulting him. He seemed unable to believe that the king would harm David, and so assured him.

There is just one great adventure recorded in the life of this young prince. It occurred when the Philistine garrison was stationed near Michmash. Jonathan sallied forth from Gibeah in company with his armor-bearer without consulting the high priest or his father. He set forth his own oracle for the battle, telling his armor-bearer that if the Philistines started down the rocky passage to them, they would have to flee; but if they invited them to come up, it would mean that God would deliver the garrison into their hands. When the enemy told them to come up, they clambered up the rocky steep and poured such a volley of arrows and other missiles into them that twenty men fell dead; and the entire garrison becoming panic-stricken fled in utter confusion. Men who had been captured by the Philistines turned against their fleeing enemy; others came out of their hiding places in caves of the earth, and joined in the slaughter; Saul rushed to the battle with his men of war; and the Philistines were completely routed.

It was on that day that Saul pronounced his horrible, foolish curse upon any one who should eat anything before evening. Jonathan not knowing anything about his father's curse dipped his rod into some wild honey and ate it. When Saul learned what his son had done, he determined that he should be killed; but the men rescued Jonathan, and thus prevented the rash murder. Even kings sometimes act the fool, no less than other rulers. Israel was saved that day through the daring of Jonathan and his armor-bearer; but don't forget that Jehovah delivered the Philistines into their hands, and helped to fight with an earthquake. It was not that God was on their side; but that they were on God's side, as Abraham Lincoln said.

The strength of Jonathan's charac-

ter comes out in his friendship with God. We may have it on the ground of absolute obedience to all his commands, but on no other.

Comments on the Lesson.

1. When he had made an end of speaking unto Saul.—If you will read the closing verses of the seventeenth chapter you will find that David had been talking with Saul immediately after the slaying of Goliath. The statement here refers to that conversation. The soul of Jonathan was knit with the soul of David.—Jonathan was present and witnessed the conversion between his father and David. It must have stirred his great soul to its very depths. As a result, the two young men fell in love with each other. The genuine manhood in David appealed to Jonathan because there was just as genuine manhood in him. It was diamond cutting diamond. How strong the statement: "Jonathan loved him as his own soul." Only strong natures can thus love each other.

2. Saul took him that day.—It would seem that at that particular time Saul was much impressed in David's favor; but it lasted only a short time; for it was not long till he grew jealous of the young hero, and wanted to have him killed. But Jonathan stood by his friend.

3. Jonathan and David made a covenant.—This was beautiful—something on the order of an Oriental white-stone friendship that nothing could break.

4. Jonathan stripped himself.—This was a token of the highest sort of friendship. Presents of costly robes and weapons of warfare were common between intimate friends at that time and in the eastern lands.

The scene changes here. Saul set him over his men of war. Then the women did an imprudent thing that roused Saul's bitterest jealousy. They played on their instruments of music, and said: "Saul hath slain his thousands, and David his ten thousands." That was too much; it put David ahead of the king. Saul's anger rose, and he determined to have the young hero killed. Jealousy is a devilish passion. It stops at no crime.

Now turn to the twentieth chapter and read as far as the thirty-fourth verse to get the full connection. Saul had definitely determined on the murder of David; but Jonathan plans to save him. He would consult his father while David hid himself in the field. They had an understanding that as he lay hidden Jonathan would come out into the field with a small lad, and by shooting some arrows he would let David know what his father had determined to do. This brings us to the second section of our lesson.

36. He said unto the lad.—Jonathan had not yet shot an arrow; but as the boy was running he shot an arrow beyond him. There was an express understanding between Jonathan and David that if he told the lad that the arrow was on this side of him, all would be well with David.

37. Is not the arrow beyond thee?—This was the signal to David that he would have to flee for his life.

38. Make speed, haste, stay not.—These words were not for the lad, but for David. They meant that Saul was

very wroth, and that his friend's life was in great danger.

40. Jonathan gave his artillery unto his lad.—That is a big name for a bow and arrow. It is a sample of the change of meaning in words. Artillery now means cannon, heavy guns, etc. Carry them to the city.—They were outside the city in a field, or woodland.

41. David arose out of his place.—One would suppose that David would flee as rapidly as possible; but not so. "He fell on his face to the ground, and bowed himself three times." That was strictly Oriental, a sign of great reverence and thankfulness. They kissed one another.—A seal of their undying friendship. David ex-ceeded.—His grief was the deeper. Think what he was losing. It was possible that he would never see Jonathan again. Saul had given him his daughter for a wife; now he must leave her. He must leave his beloved homeland, with the altars of his God, and go among the heathen. No doubt his grief was deep and bitter.

42. This last verse of the text is beautiful. All the sacredness of Jonathan's great heart is poured out for his beloved friend and brother. Go in peace.—How the words ring. He reminds David of the covenant of friendship, and prays for him. I cannot portray on paper the heart-pang of their parting. One must feel it to know it; and that can be done only by putting one's heart in the place of the hearts of these two broken-hearted friends; and that is not easy.

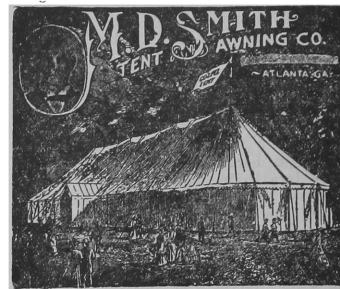
METHODIST HOME NOTES.

If you were not at our picnic I am mighty sorry for it certainly was a lovely affair. Although it poured rain in several sections of the state and county the day here was perfect. We had the speaker's platform by the pond and there were many comments on how beautiful it looked as the audience sat there.

The Bishop made one of the best talks I have ever heard him make in which he spoke of the church's obligation to children everywhere and especially to those here. He said that if you were not contributing to the Orphans' Home your conscience was probably hurting you and he wasn't sure but what it ought to hurt you pretty severely; that depression or no depression this is one institution of the church that should not suffer. I hope you will make your plans to come next year for the Bishop speaks, himself, as thinking it a beautiful custom we have established in having the Methodists in Kentucky meet together in a social way.

In speaking of the picnic I want to express my personal thanks to all those people who came prepared to and did take care of the children. I think it is due the people of Versailles to speak of how loyally they stood by the Home and how faithfully they served. Not only did they invite the children but gave me the privilege of sending to their table any one whom I wanted to send. I think they are truly fond of the children and proud of the Home.

Another thing I want to speak of is the fact that I quoted Dr. Morrison as saying if we would make this donation day he would give us a barrel of sugar. Dr. Morrison was in Georgia holding a meeting but certainly he has not forgotten his promise and he



sent a check for \$10.00. We received several donations on that day and were very glad indeed to get them but we do not want anybody embarrassed over it.

I hope you are getting ready to attend the Conferences and that you will listen to the report from the Methodist Orphans' Home for we are very proud of it. We have been able to pay all our bills and keep out of debt which is more than most institutions have been able to do during this year. This of course is due to your loyal support; to the fact that so many of you have contributed—a greater number than ever before. We have had no outstanding gift for running expenses and it has been made up of small donations and contributions. I am hoping for a good collection at each Conference to be able to take care of the fall supplies which as you know will necessarily be heavier than in the past.

We will have this winter at least 85, perhaps a hundred children as the applications for admittance are coming in almost every mail. So far we have not turned down a single one that came under our regulations and we do not intend to just so long as you stand by us as faithfully as you have been standing in the past.

If you do not get one of our little papers by mail or at Conference please write in for it for we want you to see this report.

Hoping to see you at the Conference and counting on your support in every way, I am,

Sincerely yours,

Mrs. Jessie Ray Williams.
Supt. and Treas. Methodist Orphans' Home, Versailles, Ky.

TO WHOM IT MAY CONCERN.

Believing, as I now do, that the greatest need of the hour is for intercessors, and feeling specially called of God to that sacred office, I am resolved to devote much of whatever time and strength may be left me to that blessed work.

I would like to get in touch with pastors, evangelists, missionaries (both home and foreign), as well as other workers, who are carrying heavy loads and feeling the need of help. It will be a delightful task to help them bear their burdens at the place of prayer. Write me fully who you are, what you are trying to do, and what your needs are, so that I can pray intelligently; but don't bother me with little trashy matters—time is too precious for that. If you wish a reply to a letter, please send a stamped, self-addressed envelope. Of course I shall continue in evangelistic work; but as the Holy Spirit is pressing me into this other field, I dare not refuse.

Your brother in Christ Jesus,

O. G. Mingledorff,
Blackshear, Ga.

WARSAW, OHIO, CAMP.

The twenty-first annual Warsaw Camp Meeting, beginning at the Tabernacle east of the village, July 27, closed with victory August 6, under the leadership of Rev. Wm. Kelley, of Greenup, Ky., Conference Evangelist of the Methodist Church. This camp is interdenominational, and is definitely committed to the spread of Scriptural Holiness, which Rev. Kelley ably presented, according to the interpretation of John Wesley. Prof. and Mrs. J. L. Phillips, of Princeton, N. J., had charge of the music, which was uplifting and inspiring. The services at the Tabernacle were supplemented by house-to-house visitation, by evangelist and singers, during week days, also by street meetings, and crowds gathered on the Sabbath days. It was a time of faithful seed sowing, during which sinners were converted, backsliders reclaimed, believers sanctified and saints encouraged and edified. Having an open date following the camp meeting, Rev. Kelley accepted the call of Rev. Touriss, pastor of the Nazarene Church, to continue services in his church at Warsaw.

BROTHER TILLMAN'S REPORT.

At this writing, August 12, am glad to report one of the busiest years of my evangelistic work. So far have held 14 meetings this year with a full slate for nearly three months ahead. Am just closing up a camp meeting near Atlanta, the ninety-ninth encampment of Mt. Gil-lead, where we have had great preaching and some of the most wonderful singing I have ever heard. I am not keeping tab on the results of my work; I am leaving that to be met in eternity. My plan which enables committees to have a meeting with practically no expense is keeping me with more calls than I can fill. No places too small for me if co-operation is assured. I can entertain a few calls after October. Pray for me.

Yours in his service,
Charlie D. Tillman.

VANCEBURG CHARGE.

Through the help of our Lord this has been a year of many happy achievements on the Vanceburg work. All the churches have been repaired or newly furnished. One hundred dollars were spent for interior decoration on the parsonage and the outside is now receiving a new coat of paint. The pastor has held six revivals and assisted in two other meetings. There have been conversions at all the churches with 28 new additions. Two churches reported the first gains in ten years.

A Stewardship Revival was conducted at Vanceburg and a Local Church Board of Christian Education was elected at each church. The Woman's Missionary Society doubled its pledge over last year and is doing good work. One Epworth League has been organized.

An all-day "Charge Fellowship Meeting" was held at Black Oak, August 11, with Rev. F. D. Rose, presiding elder, officiating. It was a wonderful day for all, with Rev. R. F. Jordan, of Maysville, Rev. S. E. Adams, of Tollesboro, Ky., and many friends from nearby communities attending. Sunday school reports showed a splendid increase over last year.

More was reported paid to date on benevolences than has been paid reported for over eight years. The pastor expects to go to the Annual Conference with presiding elder, pastor and benevolences paid in full, making the first 100% report this charge has turned in for many years. The people are requesting the pastor's return for the ensuing year.

A. D. Houghlin, Pastor.

HOLINESS CAMP MEETING.

It is with pleasure that we announce to you that there is a new holiness camp ground established at Piedmont Springs, near Piedmont, Ala. This camp ground is not completed but we will have it in shape to where we can have a camp meeting Sept. 1-10. We already have a nice cook shed on the grounds, and it will be equipped with cook stoves. We have a nice restaurant on the grounds for the benefit of those who prefer to buy your meals. Meals will be furnished here almost as cheap as you can cook them yourself. Bring your bed linen, blankets, pillows, towels, and soap and such like. There will be a place provided for you to sleep. Rev. Hugh Bowling, of Franklin Springs, Ga., and Rev. B. F. Duncan, of Gresston, Ga., are the slated preachers. However we will have a number of good preachers aside from these that will be preaching some. Our home folks will have charge of the singing and music. We have a good string band that will add special interest to the music and singing. Also we are expecting a number of visiting musicians of different kinds to bring their music and help us in that part of the service. The Piedmont Springs is 1500 feet above sea level and contains several different kinds of mineral. Come and drink this water and take in this camp meeting. If you are not there you will miss a treat to your soul.

For further details write
B. L. Cox, Piedmont, Ala.

LOUISVILLE CONFERENCE, COLUMBIA DISTRICT. FOURTH ROUND.

Greensburg, Sept. 6, P. M.
Summersville, Poplar Grove, Sept. 7, A. M.
Mannsville, Union Ridge, September 10, A. M.
Campbellsville Ct., Soul's, September 12, A. M.
Elkhorn and Earley's, Elkhora, September 17, A. M.
Campbellsville, Sept. 17, P. M.
J. L. Piercy, P. E.

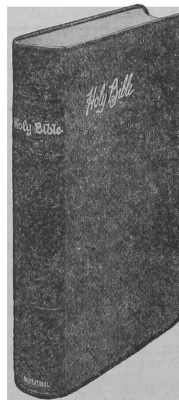
LOUISVILLE CONFERENCE, BOWLING GREEN DIST. FOURTH ROUND 1932-1933

Horse Cave Ct., Rowletts, A. M. September 10.
Rocky Hill Ct., Old Zion, A. M. September 17.
Bowling Green, Broadway, A. M. September 24.
Adairville, Auburn, Epley, Russellville Ct., and Russellville Sta., adjourned sessions, 2:30 P. M., Sept. 20, at Russellville.
Scottsville Station, Scottsville Circuit, and Chapel Hill adjourned sessions 2:30 P. M., Sept. 23 at Scottsville.
J. W. Weldon, P. E.

"Home, What Makes It and What Breaks It," by Rev. R. J. Haskev. This booklet is sold under the guarantee, money's worth or money back. 35 cents per copy, or 3 for \$1.00. Order from Pentecostal Publishing Co., Louisville, Ky.

PROMOTION DAY BIBLE

Convenient in size, Attractive in Appearance, Good type King James Version



Every young person likes a small, neat book. This Bible is size 4x6x1 in. thick, weighs only 15 ozs.

It is bound in a beautifully grained black morocotal, with an attractive design on back and backbone, also the title "Holy Bible" in gold on back and backbone. It is flexible and durable.

The type is a splendid, clear, easy-reading minion, paragraphed, with the chapter headings; chapter numbers in figures.

It has a Calendar for the daily reading of the scriptures, which enables one to read the Bible through in a year. It also has an exposition of the Lord's Prayer.

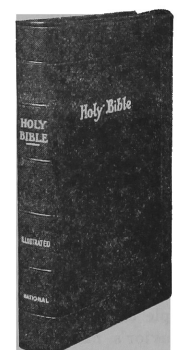
This Bible has a good quality of white, thin Bible paper, making the type show up nicely and easy to read.

We are offering these Bibles, before the advance in price, at 75c each, postpaid, or \$7.50 a dozen, postpaid. This is a most excellent Bible for class use as well as a Promotion Day gift. We have only a few hundred of these and are unable to obtain more to sell at this special price. Let us have your order at once.

Pentecostal Publishing Co., Louisville, Ky.

Beautiful Big Value Bible

For Young and Old King James Version



THE BINDING is a beautiful, flexible, small-grained morocotal, with blind stamp, title in gold on backbone. It has overlapping edges. Very neat and pretty.

THE PAPER is very white opaque Bible paper; very thin, thus making a thin, light Bible. It has red under gold edges.

THE TYPE is a new large bold brevier, self-pronouncing, names of books on corner of page, making it self-indexing, chapter numbers in figures, also chapters numbered consecutively.

THE ILLUSTRATIONS are some of the most attractive we have seen in any Bible; they are in sepia, and anyone will enjoy studying them and turning to them as they read the Scriptures.

THE HELPS are a summary of all the books of the Bible, which you will find most interesting and helpful; the languages of the Bible, the English versions of the Bible, a table of parables and miracles, weights, money and measures, Paul's missionary journeys.

THE SIZE is 5x7x3/4 in. thick, weight, 19 ozs. One of the neatest and prettiest Bibles on the market.

THE PRICE, while our present supply lasts, is \$1, with a charge of 15c extra for wrapping and postage. If you order six copies or more, we will send them by express at \$1 each. You will say this is the prettiest book and the biggest value you ever received for your money. You will want to buy a half dozen for gifts.

Pentecostal Publishing Co., Louisville, Ky.

KINGSWOOD HOLINESS COLLEGE

(Now undenominational)
A. E. Wachtel, President
Kingswood, Kentucky.

1933-34 session opens Sept. 19th.
Splendid Faculty of well trained and experienced teachers. Regular rates very low. Opportunity for thoroughly saved work students.

Rev. Raymond Browning will be back on the air Sunday afternoon, September 3rd, 3 to 4 P. M., conducting the "Nazarene Hour" over WAIU. 640 Kilo.

He that is faithful in that which is least is faithful also in much
Luke 16:10.

Tiny Testament

This Testament is so small, thin and light that any one will be delighted with it. It is about one-fourth of an inch thick, and the size is 2 1/2 x 3 3/4, and weighs only two ounces. It has a beautiful, clear, black-face type, nonpareil, easy to read, and a large number of full-page illustrations. It is beautifully bound, has overlapping edges, and has the red under gold edges. Stamped in gold on back. A gem, and just the thing for boys and girls. The owner of this Testament need never be without it in their pocket or purse. It may be had in black, blue or maroon colors. The price is 60c.

"Make a Little Rainbow of Your Tears"

and twenty-one other songs, among them "The Christ We Forget," "The Day Without a Cloud," etc., are found in an octavo size song book, which we are offering for 50c. A leading song evangelist was just in our office and stated that he bought this book for two of the songs mentioned above. Send us \$1 for two copies.

EVANGELISTS' SLATES.

ARTHUR, E. J.
(Kenton, Ohio)

AYCOCK, JARRETTE AND DEL
(Evangelists, 2923 Troost Ave., Kansas City, Missouri)

BUDMAN, ALMA L.
(Song Evangelist, Muncy, Pa.)
Louisville, Tenn., August 28-Sept. 10.

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

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

CAROTHERS, J. L. AND WIFE.
(Colorado Springs, Colo.)
Burchard, Neb., Sept. 3-17.

CRAMMOND, PROF. C. C. AND MARGARET.
(726 1/2 W. Washtenaw St., Lansing, Mich.)
Plymouth, Mich., August 16-Sept. 3.

CROUSE, J. BYRON
Salem, Va., Aug. 25-Sept. 3.
Mt. Pleasant, Mich., Sept. 10-24.
Columbus, Ohio, Oct. 1-15.
New Lothrop, Mich., Oct. 22-Nov. 5.

FLEXON, R. G.
(Shackelfords, Va.)

GADDIS-MOSER EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, O.)

GLASCOCK, J. L.
(1350 Grace Ave., Hyde Park, Cincinnati, Ohio)

GREGORY, LOIS V.
(Waterford, Pa.)

HAMES, J. M.
(Greer, S. C.)
Oklahoma City, Okla., Sept. 1-17.
Findlay, Ohio, Sept. 19-Oct. 1.
Galena, Ohio, Oct. 2-15.
Reading, Pa., Oct. 16-20.
Canton, Ohio, Oct. 30-Nov. 19.
Atlanta, Ga., Nov. 24-Dec. 3.

HARMON, E. F.
Melba, Idaho, Sept. 3-17.

HARVEY, M. R.
(Cherryville, N. C.)

HUDNALL, W. E.
(Trevecca College, Nashville, Tenn.)

HOLLENBACK, ROY L.
(48 Humphrey St., Lowell, Mass.)
Saskatoon, Sask. Can., Sept. 19-Oct. 2.
International Falls, Minn., August 29-September 10.
Saskatoon, Sask. Can., Sept. 19-Oct. 2.
Regina, Sask. Can., Oct. 4-10.
Prince Albert, Sask. Can., Oct. 18-30.

HOOVER, L. S.
(Tionesta, Pa.)

IRICK, ALLIE AND EMMA
(Bethany, Okla.)

JOHNSON, ANDREW
(Wilmore, Ky.)
Alexandria, Ind., August 25-Sept. 5.

KELLEY, EDWARD R.
(726 Manzanita, Pasadena, Calif.)

LEWIS, M. V.
(Song Evangelist, 517 N. Lexington Ave., Wilmore, Ky.)
Granite Falls, N. C., Sept. 5-17.

LINCICOME, F.
(Gary, Ind.)
Indiana, Pa., August 30-Sept. 6.
Gary, Ind., Sept. 7-16.
Casselton, N. D., Sept. 17-22.
Winnipeg, Canada, Sept. 24-Oct. 8.

McBRIDE, J. B.
(1224 N. Mentor Ave., Pasadena, Calif.)
Sweetwater, Texas, August 17-Sept. 3.
Stanford, Texas, Sept. 10-24.

MAXWELL, SAM
(Wilmore, Ky.)
Wilmore, Ky., Aug. 28-Sept. 2.
W. Newton, Mass., Sept. 4-12.

MILBY, E. CLAY
(Song Evangelist, Greensburg, Ky.)
Greensburg, Ky., August 28-Sept. 10.

MILLER, JAMES
(1114 King Ave., Indianapolis, Ind.)
Columbia, Tenn., August 23-Sept. 10.
Cincinnati, Ohio, Sept. 14-Oct. 1.
Flint, Mich., Oct. 5-22.
Pittsburgh, Pa., Oct. 26-Nov. 12.

MINGLEDOREFF, O. G.
(Blackshear, Ga.)

NORBERRY, JOHN
(111-42 202nd St., L. I., N. Y.)

OWEN, JOHN F.
(124 W. 8th Ave., Columbus, Ohio)

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Clarksburg, Ont., Can., Sept. 7-17.

POCOCK, B. H.
(133 Parkman Rd., N. W., Warren, Ohio)
Niles, Ohio, Aug. 30-Sept. 10.
Warren, Ohio, Sept. 17-Oct. 1.

FUGH, C. B.
(Box 363, Scio, Ohio.)

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)
Greenville, S. C., Aug. 30-Sept. 10.

REED, LAWRENCE
(Salem, Ohio)

REES, PAUL S.
(1311 E. 78th St., Kansas City, Mo.)
Gaines, Mich., August 28-September 3.

ST. CLAIR, FRED
(Winter Haven, Fla., 731 E. St., S. W.)

SHANK, MR. AND MRS. R. A.
(Lindsey, Ohio)

SHELHAMER, E. E. AND WIFE.
Capetown, So. Africa, September and October.
Umzumbi, Natal, S. A., November.
Durban, S. A., December.
Johannesburg, S. A., January.
Ormiston, S. A., February.

TILLMAN, CHARLIE.
(Tillman's Crossing, Atlanta, Ga.)

VAYHINGER, M.
(Upland, Ind.)

WILEY, A. M.
(223 E. Wisconsin St., Jamestown, N. D.)
Steele, N. D., Sept. 6-24.

WILLIAMS, L. E.
(Wilmore, Ky.)

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Hartford, N. C., Aug. 31-Sept. 10.
Ravenna, N. Y., Sept. 13-24.
Marcus Hook, Pa., Oct. 1-15.
Jermyn, Pa., Oct. 22-Nov. 5.
Reserved, Nov. 6-15.
Tunkhannock, Pa., Nov. 16-26.
Endicott, N. Y., Nov. 27-Dec. 10.

WOOD, MR. AND MRS. IRA L.
(Song Evangelists, 39 Dakota Ave., E., Detroit, Mich.)
Petoskey, Mich., Sept. 3-24.
Port Huron, Mich., Sept. 27-Oct. 8.
Cass City, Mich., Oct. 9-29.
Detroit, Mich., Oct. 30-Nov. 19.
Kalamazoo, Mich., Nov. 20-Dec. 17.
Vineland, Ont., Dec. 31-Jan. 14.
Toronto, Ont., Jan. 17-Feb. 4.
Englewood, Ohio, Feb. 11-March 4.

WOODWARD, GEORGE F.
(Artist Evangelist)
(120 W. Barnard St., West Chester, Pa.)
Sunbury, Pa., August 18-27.
Union Point, Ga., Aug. 27-Sept. 5.
Canon, Ga., Sept. 10-19.
Sycamore, Ga., Sept. 24-Oct. 3.
Quitman, Ga., Oct. 8-17.
Geneva, Ga., Oct. 22-30.

Camp Meeting Calendar.

ILLINOIS.
Springerton, Ill., August 31-Sept. 10.
Workers: Rev. Charles Stalker, Rev. J. A. McNatt, evangelist; W. B. Sparks, song leader; Write Jacob Fleck, Pres., Endicott, Ill.

TENNESSEE.
Louisville, Tenn., August 28-Sept. 10.
Dr. C. E. Hardy, evangelist; Miss Alma Budman, song leader. Mrs. Walter Fouché, Sec., Maryville, Tenn.

THE OLD CAMP MEETING DAYS.

Etta Gibson Hoffman.

My thoughts go back to long ago,
To old camp meeting days,
When people came from far and near
Their Savior's name to praise.
They laid aside all worldly cares
To tune their souls aright,
Determined, by the grace of God
To walk in all the light.

I watched them as they gathered in,
Their fellowship was sweet,
With "Hallelujah!" "Praise the Lord!"

Each other did they greet.
Their dress was plain and modest,
No gold or jewels rare,
No feathers, flowers, paint or rouge,
No worldlying could compare.

The keynote of the camp was prayer,
From morning until night,
And many times they prayed until
The dawn of morning light.
They prayed in tent and cottage,
And, under friendly trees
Could many saints of God be seen
In prayer, upon their knees.

Such holy demonstration
One would go miles to see,
They laughed and cried and shouted,
And danced with holy glee.
Their testimony meetings
Were times of joy and mirth,
Until it seemed that surely
Heaven had come down to earth.

The preachers rose with solemn mien
Their message to proclaim,
They did not fear the face of man,
Nor sought they worldly fame.

They preached repentance, the new birth,
(These truths, how they did stress!)

They preached against all worldliness,
Tobacco, lodge and dress.

They painted, too, the carnal mind
As ugly as could be,
An enemy—a hidden foe—
From which we could be free.
They showed us clearly by the Word,
'Twas God's most glorious plan
To crucify this monster, which
The Bible calls "Old Man."

They preached that Jesus soon would come—

What joy this message brings!
In sheer delight we almost hear
The flapping of his wings.
They preached on restitution,
On Heaven and on Hell,
Till sinners fell upon their knees
And deep conviction fell.

Those altar scenes—who could describe?

As men of God prevailed,
While sinners wept and groaned and prayed

In agony, travailed.
I seem to hear those old-time saints,
Sing softly, "Let me die,"
Then as faith rose they sang with joy,
"Jesus is passing by."

Some sought a pard'ning Savior there,

And some, the cleansing flow,
E're long they leaped upon their feet,
Their faces all aglow.

Then, such a mighty shout went up
As glory mounted higher,
And when they prayed and testified
They set the camp on fire.

The missionaries came and told
Of heathen o'er the sea,
Our hearts were stirred and melted
As we listened to their plea.

The people gave their money,
Their silver and their gold,
And some obeyed the call to "Go"
To those outside the fold.

We do not see so much today
The old-time pow'r and glory,
But, if we prayed as they did then
'Twould be a different story,
We cannot reach the hearts of men
By operatic singing,
Nor need we hope to see them saved
By flowery sermons, bringing.

There still remain some camps today,
Where God is glorified,
Where sinners find a Savior dear,
And saints are sanctified.

Where sick are healed and saints are blest,
And sin is boldly named,
Where all the blessed Word of God
Is faithfully proclaimed.

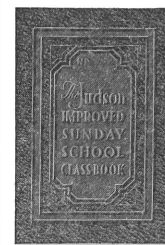
So, let us not sit down and say
"The former days were best,"
The pentecostal skies are full
If we but meet the test.
The good old Gospel still has pow'r
If we will fast and pray,
God waits, He longs to show His arm,
His mighty pow'r display.

A Bouquet of Graces

By REV. J. M. HAMES
Just off the press, and a book that is calculated to stir up Christians to a greater growth in grace and sainthood. There are five chapters, "The Best Thing in the World," "God's First Dwelling Place," "The Sweet Incense of Prayer," "The Holy of Holies" and "Let Not Your Heart be Troubled." The first chapter on the 13th chapter of First Corinthians is a fine one to measure oneself by and see where one is lacking. The last chapter is most comforting, and makes one feel that one has a Pilot, a Guide and a Conductor to see one through. The other three chapters are just as helpful. Price 25c, or five copies for \$1.00.

LOUISVILLE, KENTUCKY.
PENTECOSTAL PUBLISHING COMPANY

and Mrs. DeWitt Johnson, Prof. and Mrs. Edson Crosby, and Rev. and Mrs. Jack Linn. Address, Rev. Jack Linn, Oregon, Wis.



The Improved Sunday School Class Book

In preparing the Improved Sunday School Class Book, the aim has been to provide a practical and simple method in keeping a correct record of attendance for each scholar during the year. The name appears only once for the twelve months.

No. 1.—For twenty-four names..... 5c
No. 2.—For forty-eight names..... 10c

1000 Thoughts for Funeral Occasions

There are in this large volume of nearly 900 pages fifty-five illustrations, poems and reflections, suitable for general deaths. Sixty-two illustrations, poems and reflections suitable for little children. Thirty-four illustrations, poems and reflections suitable for young people. Sixty-seven illustrations, poems and reflections suitable for mature persons. Thirty illustrations, poems and reflections suitable for memorial day of prominent persons. Twenty-eight reflections and illustrations of sudden death, accident, etc. Ninety-five reflections and illustrations of chastening and affliction. Eighty-eight reflections and illustrations of resignation and trust. Sixty-seven reflections and illustrations on readiness for the summons. Five hundred reflections and illustrations on immortality, heaven, worldliness, influence, death-beds, including about 50 sermons by great men. This great book was published at a net price of \$2.50; we are offering to send it postpaid to any address for \$1.00.

Wonderful Opportunity For Boys and Girls

We have purchased a very large quantity of a beautiful child's Bible; it has splendid type, good paper and binding, an attractive design on back and backbone. The regular price is \$1.00. We have also been fortunate in buying one hundred thousand beautiful post cards, of twelve different biblical characters, in many colors. They originally sold at 50c for the twelve.

OUR OFFER
We propose to send you four packages or these post cards, which you are to sell at 20c a package, and send us the 80c and we will mail you one of these beautiful Bibles, postpaid, free of charge. Just drop us a postal card saying send me the four packages of cards, and promise to sell them or return them within ten days. We will send them along to you by first mail.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

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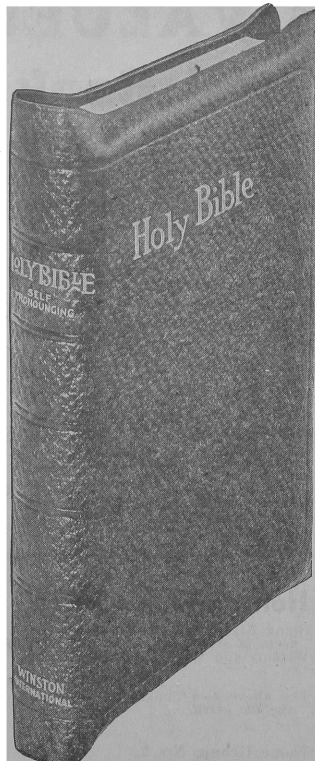
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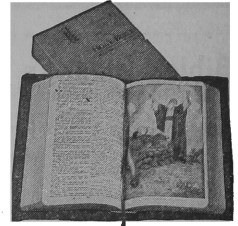
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