

PENTECOSTAL HERALD

AND WAY OF FAITH

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RELIGIOUS LEADERSHIP.

By The Editor

RELIGIOUS leaders have existed from the early history of the human race. They have been men with intense beliefs. They had convictions; they believed themselves to be divinely illuminated, inspired, to be led of God, to have a message for their fellowmen.

Religious leaders have been of vast varieties; some of them, in teaching and life, have been almost entirely out of harmony with the plainly written word of God, and yet, they have had beliefs and enthusiasm that have given them, in some instances, almost complete power over the people who came under their influence.

Religious leaders include Confucius, Mohammed, Buddha; in more modern times, Brigham Young, Dowie, Russell, Mrs. Eddy and others whom we might mention, who have been able to wield a powerful influence over their fellowbeings and inculcate into them all sorts of unscriptural and dangerous teachings which has led to the wreckage of evangelical Christian faith.

Religious leaders are quite necessary in order to the instruction, organization and direction of the thought, aspirations and efforts of the people. From the dawn of history, God has taken men into his counsel, into close fellowship with himself, given them his message and sent them to teach, direct, and lead their fellowbeings into saving faith and righteous living.

Religious leaders, like Abraham, Moses, Elijah, Samuel, David, John the Baptist, St. Paul, Martin Luther, John Wesley, Dwight L. Moody, Charles Finney, and many others whose names might be mentioned, have, through the centuries, been the shepherds of the Lord, guiding and feeding the people, and leading on to the dissemination of saving truth among men.

Religious leaders of intelligence, of close fellowship with God, unselfish men with intense faith in the Holy Scriptures, of unshaken trust in Jesus Christ, men filled with the Holy Spirit, given up entirely to seeking the glory of Christ and the salvation of the lost, are the greatest needs of the world in these perilous times. The people are more ready to follow the leadership of such men than is generally supposed. The work of God cannot go forward successfully without an intelligent, consecrated, unselfish, Spirit-filled leadership. We must have true men of God to guide us through the present wilderness of false teaching, chaos and moral corruption, wreckage of unbeliefs and lawless multitudes who neither fear God nor regard men, or the Church and humanity must suffer irreparable loss.

Religious leaders who write question marks all over the Bible, who do not believe with unshaken faith in the Godhead of Christ, the

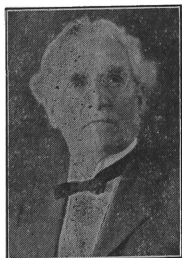
atonement he made upon the cross, his resurrection and power to save the lost, cannot lead the people into the holy light of salvation. They can only add to confusion, sow the seeds of uncertainty and doubt; the larger their following, the more concealed they become, and the more manifest their contempt for divine truth, saving faith and evangelical gospel, and all of those who hold on tenaciously to the word of God for truth, and the Son of God for salvation. Those men who would elevate into places of power, influence and leadership, modernistic false teachers are, at heart, unsound; they are willing to see the poison of unbelief placed in the springs from which the Church and the rising generations are to drink. If Methodism survives, grows, proves herself to be "religion in earnest," she must have for her leaders men who believe the Bible, who rest their faith in Jesus Christ for salvation, who are filled with the Holy Spirit, who declare with earnestness, the whole counsel of God, who are burdened day and night for the salvation of the lost. If there ever was a time when the Church needed the kind of leadership indicated, that time is now.

Monthly Sermon.

REV. H. C. MORRISON.

SIN AND ITS REMEDY.

Text: "As by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned."—Romans 5:12.



The human race is a fallen race. The human heart is defiled by sin. Sin is as universal as human existence. Wherever men are sin is. The prophet Jeremiah covers the ground when he says, "The heart is deceitful above all things, and desperately wicked. Who can know it?" Jer. 17:9.

The prophet is not speaking of some individual heart, or the corruption of the nature of some nation or tribe of people; he is speaking of the universal heart, and includes the entire race. All men are fallen and by nature sinful. Their natural tendency is to drift away from God; no man is within himself, naturally holy; holiness must be obtained from some outside source. God must give help and salvation or man must remain a sinner.

Our Lord Jesus Christ speaks very plainly and positively with reference to the sinfulness of human nature and the defilement of the universal heart, when he says, "For from within, out of the hearts of men, proceed evil thoughts, adulteries, fornications, murders,

thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man." Mark 7:21-23. We can have no higher authority than our Lord Jesus, who gives here a fearful description of the human heart, and the history of the world bears witness to the truthfulness of the description our Lord gives. Individual experience is in harmony with what the Lord has to say on this subject. The seed of all sin is in all men and can only be restrained, suppressed, or removed by the grace and power of the Lord Jesus through the operation of the Holy Ghost.

The writings of the Apostle Paul are in perfect harmony with these sayings of the Lord Jesus. In Galatians 5:19-21, Paul describes to us the natural state of the human heart in the following words: 'Now the works of the flesh' (that is, the carnal nature, the natural heart) "are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Those persons who deny the natural depravity and sinfulness of the human heart take positive issue with the teachings of Christ and Paul on this important subject. Not only so, but they take a position in conflict with the history of the human race and the experience of the individual Christian. All men of intelligence and piety are well aware of the fact that the greatest battles they have had to fight since their regeneration have been within their own breasts. The "prone to wander, Lord, I feel it" has often been their sad lament.

Christ and the inspired teachers do not mean to say that all men are always under the full domination of their depraved natures; that they are always under the mastery of their evil passions and propensities; but they do teach that all these evil seeds and tendencies are within man; and that they may spring up and break out in any one, or many, of these manifestations at any time. We have false teachers among us who are claiming that the human heart is naturally pure; that there is no such thing as natural depravity or inherited sin. They have a doctrine that all that is necessary in order to a holy character and a righteous life is careful training and helpful environment. There is no place in their theory of religion for the regenerating power of the Holy Spirit, nor for the sanctifying power of Jesus' blood. The teachings of Mrs. Eddy and Pastor Russell are not more dangerous, unscriptural and out of harmony with the teachings of the Scriptures and the stubborn facts of life, than the teachings of those men who strike at the very foundation of all Bible doctrine

(Continued on Page 8.)

LIGHT FROM THE OLD THEOLOGY.

Rev. G. W. Ridout, Corresponding Editor



I.

Hear these great sayings of Pope, the eminent Methodist Theologian, whose books instructed and blessed Methodist preachers in days of old when Methodist Doctrine was pure, when there was no blighting modernism in our pulpits.

Entire Sanctification:

"This may be viewed as the complete destruction of sin, as the entire-ness of consecration to God, and as a state of consummate holiness to which the character of the saint may be formed in the present life."

The entire destruction of sin: "This is everywhere declared to be the design of Redemption; and it is promised to the believer as his necessary preparation for the future life. Scripture presents a sinless state as actually attained in this life."

Perfect Love: "The love of God having its perfect work in us, is the instrument of our deliverance from indwelling sin; and the return of our love made perfect also is strength of our obedience unto entire holiness. This is abundantly attested as the possible and attained experience of Christians."

The Mystics: "A true mysticism may be traced in every community and wherever found has taught directly or indirectly the perfection to which the Spirit of God raises the spirit of man." "Its methods have been from time immemorial described as first, Purification, 1 John 1:7; second, Illumination, 1 John 2:20; third, Union, 1 John 4:16."

The Witness of Sanctification: "To this confidence that God is both able and willing to sanctify us now, there needs to be added one thing more—a divine evidence and conviction that he doeth it. In that hour it is done, God says to the inmost soul, "According to your faith be it unto you." The soul is pure from every spot of sin, it is clean from all unrighteousness. The believer then experiences the deep meaning of those solemn words, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (Wesley.)

"Saviour, to Thee my soul looks up,
My present Saviour thou!
In all the confidence of hope
I claim the blessing now."

II.

Brother, it is great to preach to hungry crowds. The other night I dropped off for one night only to give a preaching service to the Presbyterians. When I reached the church at 8 o'clock the place was packed out to the yard; my interpreter, Professor Lenington, of the Theological Seminary, told me we would have to reach the pulpit by the back door which we did, and there we faced a church, gallery and all, full to the limit. The revival spirit kindled in a previous meeting in that city was aflame and the singing of the revival songs was glorious. Our message was from 1 Cor. 15:27. It was a definite word about Full Salvation or the Life of Victory. When it came to the invitation the question was, "How can you have an altar service with such a crowd right up to the pulpit?" But the brethren pulled out the chairs, moved the people back and in a little while we had row after row of chairs all

filled with seekers for full salvation, for conversion and all other needs of the soul.

No brother, this was not in the U. S. A., but in Brazil.

III.

Often as I come out of a revival I say again with a new emphasis: "I believe in the resurrection of the dead." It is a glorious thing to go into a dead church and witness the power of the Holy Spirit in raising those dead in trespasses and sins. Eph. 2:1.

We were called to a meeting up in the mountains of Brazil where the healing waters bring people from many parts for healing and cure. The church had many elements in it—the worldlings, the impure, the carnal, the careless. We preached in some services where one could feel the opposition keenly. But we preached and prayed on and then came confessions, reconciliation, cleansing, converting, renewing and the whole scene was changed. Amens and hallelujahs took the place of dead unbelief, and the shine upon the faces of the redeemed transformed the look of things. It takes the gospel of the Holy Spirit's power to produce changes of this sort.

IV.

The Brazilian Revival work keeps me constantly busy. Yesterday, Sunday, I preached four times—at 8, noon, at 3 P. M., and 8 P. M. These services take one's strength; every sermon is followed with altar services and it is difficult to get through in less than two hours—preaching through interpreter; generally takes from forty to sixty minutes. Then to have from thirty to sixty people kneeling at the altar services all needing real help in their souls along the line of conversion and cleansing and the power of the Holy Spirit taxes one's strength in seeking to help them. When the praying spirit is given things go easier, and we seek to get the people to pray through themselves. I had a great surprise in the afternoon preaching service after the message on Acts 1:8. About sixty were found in prayer and such a spirit of prayer prevailed that I remarked to my interpreter, "These people seem to be familiar with this kind of service; have they been led along this way?" The answer was: "No, I suspect that most of these people never had a meeting of this kind before." The spirit works in ways truly marvelous. Sometimes at the first service the fire will burn; then again it may take several days of preaching to bring on any freedom or any break.

I find everywhere the simple gospel message of salvation through the precious blood and the power of the Holy Spirit is that which God honors and blesses. We need pentecosts in our churches, not plans and programs. I have seen the most marvelous transforming power of the Holy Spirit in a few days' meeting where absolute dependence is put upon the Spirit of God.

V.

The Brazilian papers tell of an old man who died in Rio de Janeiro recently in a state of the most abject poverty. The old fellow was a millionaire several times over in money, bank stocks, bonds, real estate; he lived amid the most wretched surroundings. He was one of those poor miserable creatures which the world calls miser. He could have lived in a mansion and had all the comforts that money and servants could have brought him, but he chose to live miserably for selfish purposes.

What a wail is in Rom. 7:24: "O wretched man that I am!" Many prefer to live in Romans seven instead of Romans eight. To make a choice of that kind is to do as the miser did and choose the misery of a defeated life instead of the happy life of victory in the Spirit as set forth in Romans 8. I made my choice long since. I moved from the seventh into the eighth of Romans.

VI.

John Wesley was a man of deep religious experience; he had two definite crises in his life—the crisis of conversion and the crisis of sanctification. He knew what heart religion was. In his Journal, 1769, he writes:

"The very thing Mr. S. calls fanaticism is no other than heart religion; in other words, righteousness and peace and joy in the Holy Ghost. These must be felt or they have no being. All therefore who condemn inward feeling in the cross leave no place whatever for joy, peace, or love in religion and consequently reduce it to a dry, dead carcass."

"In truth I cannot but fear Mr. S. is in the same class with Dr. Middleton and aims every blow, though he seems to look another way, at the fanatics who wrote the Bible. . . "If the reasoning were just it would fix the charge of fanaticism on our Lord himself and his apostles." And so it goes. Many people would rather have painted fire than the fire of the Holy Ghost.

VII.

John Wesley tells of his visit to A. O. He says: "I was shocked! The children that used to cling about me and drink in every word had been at a boarding school. There they had unlearned all religion, and even seriousness; and had learned pride, vanity, affectation, and whatever could guard them against the knowledge and love of God! Methodist parents who would send your girls headlong to hell, send them to a fashionable boarding school."

These certainly are sharp words. But they become the 20th century as much as they did the 19th. American colleges and universities today are deadly in their influences on the religious life of the young people. They are centers of the most destructive modernism. They destroy faith in the Bible, in God and in salvation; and the big church schools are as bad, almost, as the State Universities. Wesley went to Kingswood and says, "Having told my whole mind to the masters and servants I spoke to the children. I will have one of the other, a Christian school or none at all."

VIII.

What absurd things have been done in the past in the name of Christianity. John Bright, the great British orator and friend of righteousness, had an intense aversion to high church and high salaried bishops. In one of his speeches in 1851 he referred to those dignitaries in no uncertain tones.

"Whenever they travel these bishops and archbishops are surrounded with pomp and power. A bishop was lately sent to Jerusalem and he did not travel like an ordinary man; he had a steam frigate (war vessel) to himself called The Devastation, and when he arrived within a stones throw, no doubt of the house where an apostle lived, in the house of Simon the tanner, he landed under a salute of twenty-one guns." This would hardly happen today but at the same time ecclesiastical dignity and strut and carnality are doing immense damage to spiritual Christianity.

WHAT WE "MUST" DO.

Rev. W. S. Bowden.



WHEN God says we *must* do a thing we better not imagine that it is optional with us whether we do it or not. "What the Lord speaketh that I must do."

1. We "must be born again" (John 3:7), in order to enter into the kingdom of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:23). Jesus said that in order to enter the kingdom one must be born "from above." The mineral cannot force itself up into the vegetable kingdom; but the corn may reach down and lift up the mineral into its own texture. The vegetable cannot lift itself up into the animal kingdom; but the sheep may incorporate the grass into its own organism. The human cannot lift itself up into the divine; but God can reach down and make us partakers of the divine nature. We must be born again, from above.

2. We "must" believe. "But without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). We must believe in Jesus Christ. There is only one name under heaven given among men "whereby we must be saved" (Acts 4:12). Saul, on the Damascus road, "trembling and astonished said, 'Lord, what wilt thou have me to do?' And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:6). The jailor asked, "Sirs, what must I do to be saved?" Paul and Silas answered, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:30, 31).

3. We "must" reckon ourselves to be dead unto sin (Rom. 8:11) if we are to magnify Christ in our lives. John testified, "He must increase, but I must decrease" (John 3:30). We must appropriate grace divine if we are to glorify God. As we feel our need, we must pray: "Lord, give me thy patience, thy humility, thy strength."

Jesus "must" die for sin, and we "must" die to sin and self. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3:14). "He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16:21). Do you say that Christ could have called for twelve legions of angels to deliver him? How, then, could God have been just and at the same time justify the ungodly? Yes; we must die daily. Pastor Theodore Monod of Paris expressed the thought thus:

"All of Self and none of Thee!
Some of Self and some of Thee!
Less of Self and more of Thee!
None of Self and all of Thee!"

4. We "must" suffer. "We must through much tribulation enter into the kingdom of God" (Acts 14:22). "It is given you, in behalf of Christ, not only to believe on him but also to suffer for his sake." "Marvel not if the world hate you." "In the world ye shall have tribulation." "Yea, and all that will live godly in Christ Jesus shall suffer persecution." We have the blessed promise that if we suffer with Christ we shall also reign with him. The Christian who does not know what it is to suffer for Christ lacks an important mark of discipleship. Let us gladly suffer for his sake. "He must reign." Those who are identified with Christ in suffering will share in the reign.

5. We "must" serve. Jesus said: "I must be about my Father's business." So must we. Jesus said: "I must preach the kingdom of God." So must we. Jesus said: "I must work the works of him that sent me,

while it is day." So must we. Jesus said: "The gospel must be published." We are to publish it. It is said of Jesus in John 4:4—"He must needs go through Samaria." Christ must tell a certain woman of the "Water of Life." We must serve. We must serve in the spirit of the Master. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient" (2 Tim. 2:24). May God put upon us the "must" of service!

It is interesting to think of the Lord's servants who have felt the "must" of service. Dr. F. B. Meyer said, "Peter *must* go to Cornelius, though as a strict Jew, he had never entered a Gentile house." Philip *must* leave a great revival in Samaria and go to wait on a lonely road for the coming of a certain chariot. Paul *must* leave Ephesus on the left and Galatia on the right to make straight for Philippi. And every good man *must* allow his steps, and some one has said his "stops," to be ordered by the Lord. We are saved to serve. We must serve.

6. "We *must* all appear before the judgment seat of Christ" (2 Cor. 5:10). The children of God will not appear for condemnation but for rewards. Are we building on the true foundation, Christ Jesus? Are we building wood, hay, stubble, or gold, silver and precious stones? Do we ever keep in mind the solemn yet joyous fact that we must all appear before the Righteous Judge? "The things written *must* be accomplished." Part of the Bible is written to show us "things which *must* be hereafter." There must be a judgment day. We must face the Judge.

7. We "must" worship God "in spirit and in truth." John 4:24. Much that goes under the name of worship is not acceptable to God. It is all right to have costly and beautiful edifices for worship. It is all right to give proper attention to dress. It is all right to have the best of music and trained voices for singing. But when these or other things detract from the true spirit of worship we better get along without them. True worship includes praise, which is largely emotional. Christian joy is sometimes expressed in songs, shouts and testimonies. True worship includes prayer, which has been called "the heart's sincere desire, uttered, or unexpressed." True worship also includes meditation, which has to do with the intellectual nature. True worship includes the giving of self and substance unto the Lord. May the good Lord help us to do what we must do to meet his approval!

A Lost Word

REV. HENRY J. ZELLEY.

Some years ago an editorial appeared in a religious weekly, which said that Christian brotherhood no longer existed, and that even ministers were "like horses feeding contentedly in the barn, while their mates were dying in neighboring stalls." The writer of this article denied the statement so emphatically that the editor hesitated to publish the reply, but finally did so with a note stating that it was needlessly severe.

If he were living now we should feel constrained to apologize to him for our severe criticism, and possibly in the language used by a lawyer in apologizing to the court—"Your Honor is right, and I am wrong; as your Honor usually is."

But we are not writing comedy, but tragedy. We can't define the "lost word," nor pronounce it, nor spell it. The spirit of today may be expressed by the quatrain:—

"Of all my father's family
I love myself the best,
And if the Lord will care for me,
The devil may have the rest."

Of course there are exceptions to this rule, but the tragedy of it is, that *they are exceptions*. We have heard it stated, and is it not true? that when a man dies by disease or accident, there are at least a dozen applications for his job before his widow, or parents, receive the final letter of condolence.

As the age grows less Christlike, it becomes more manlike, and man, untouched by the Holy Spirit, is selfish and mean. James says, "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." Joseph was not the only good man of whom it might be said or written, "And his brethren envied him."

"The following excerpt from a church bulletin, if carefully read between the lines, reveals the character of the person who wrote it:

"Brudderin' we must do something to remedy de status quo," said a Negro preacher to his congregation. "What am de status quo, Brudder Jones?" asked a lay member. "Dat, my brudder am de Latin fer de mes we's in." This Church is 'in exactly such a situation. Notes everywhere you turn. Debt everywhere you look. Obligations not of this pastor's creating, but which are a grievous burden to his heart. When is your sister thinking of getting married? A young man was asked. 'Constantly,' came the prompt reply. So this matter of the debt is constantly on the mind of the minister. He cannot stand as one having power in the community, in his study or in his own mind if he has to worry every minute about finances. It is one thing to make improvements, it is another vastly different thing to pay for them. If only a little effort had been put forth, a little initiative exercised when times were normal, the membership would not now be having the bitter struggle it is experiencing. What the outcome will be remains to be seen."

Another concrete example (and we may add that the word "concrete" is very appropriate in this case, for it is defined as "a hardened mass"), is given to prove the lack of—today.

In an annual conference of the Methodist Episcopal Church, recently held, a young minister of exceptional intellectual ability, and of rare spiritual attainments, was eagerly sought by several of the larger and more important churches. The presiding Bishop decided to assign him to one of these. When this became known, a voluntary group of about a score of his brethren, called upon the Bishop and objected to the appointment. The Bishop reminded them that the names of several of the group had been suggested to the church under consideration, and it had declined to receive any of them: "For he knew that for envy they had delivered him." The objection to the appointment was because of the increased salary the young man would have received; and the closing act of the tragedy was presented when the Bishop declined to make the appointment, though he advanced in salary several ministers who were greatly inferior, both intellectually and spiritually, to the one desired by the church in question.

And yet we are told that the Methodist Church is a Connectional Church—a great The minister sought by the church is a graduate of Asbury College.

Keep the Home Fires Burning by keeping that burning torch of evangelistic flame—THE PENTECOSTAL HERALD—coming to your home each week. You need it. The boys and girls need it. The well need it. The sick need it. The entire household needs it.

A Courageous And Confident Campaign of The Cross.

Bishop Arthur J. Moore.



THE real spirit of Methodism is expressed by a single line in one of the hymns written by Charles Wesley: "O let me commend my Savior to you." In this terse sentence is expressed the experience which gave birth to Methodism and the purpose which justifies our existence. But for that wonderful experience which came to John Wesley on the twenty-fourth of May, 1738, when he felt his heart strangely warmed and received the assurance that God had saved him from the law of sin and death, there would have been no Wesleyan Revival, and the great sisterhood of Methodist churches around the world would have had no existence. We must not forget our history. It was in that personal experience of Christ's redeeming love that Mr. Wesley found the inspiration and power which, under God, created Methodism.

From the beginning the credentials of Methodism have been the evangelistic passion, and the evangelistic message. In the face of unbelief and shocking immoralities, despite industrial and spiritual depression, the early Methodists lighted their evangelistic fires, and gave themselves with sacrificial passion to the telling of the good news. Having received the direct assurance of the forgiveness of their sins, and spiritual adoption into the divine family, they refused to believe that this was an exceptional privilege inaccessible to other men. They found fellowship with each other, and made their impact upon the world by declaring that this experience and power were to be the common experience of all men. Their joyful experience gave them tongues of fire. Their one mission was to bring all men into a saving knowledge of the truth as it is in Christ Jesus. They felt that upon them a very special responsibility rested for the conversion of the world.

The normal mood of Methodism is the evangelistic mood. Whatever place other groups may assign to evangelism, there is no question but that it is essential and vital for Methodism. We have always regarded ourselves as heralds of the joyful message of salvation, both here and hereafter for all who believe in Jesus Christ. A Methodist Church which does not evangelize may have names and numbers, but it lacks meaning. The stirring history of our advance across this continent is the story of resistless evangelism. Our supreme emphasis has not been a philosophical theory, or even a theological system, but a prophetic call to sinful men to accept Christ and go forth to a new life of faith and sacrificial service.

Methodism needs a new baptism of this missionary and evangelistic fire. The flaming urgency of those early Methodists must be restored. There can be no effective substitute for the evangelistic passion. It is quite easy for a Church to forget its divine mission and settle down into a self-satisfied attitude ministering only to itself. Some congregations tend to become exclusive—a group of respectable people—with only a slight passion for humanity. Of course such churches have little enthusiasm and no spiritual daring because they fail to see that Jesus identified himself with broken and disinherited outsiders, with the lost, the least, and the last.

In the beginning every Methodist was an evangelist. They had more than a faltering hope that their sins were forgiven. They enjoyed the "full assurance" of redemption. As a result there rose up a great crowd of witnesses—some of them rough and unlearned, but they knew their facts, and were hot and eager to bear testimony to the power of the living Christ.

Never was there a greater need for the effective proclamation of a gospel of life, hope

and salvation than there is today. To many balanced and competent observers the very foundations of our social order seem to be crumbling. The structure which our fathers labored so patiently to build is trembling if not tottering. The disintegration of the normal home life, the lack of reverence for law, the sag in the moral idealism of our people reveal that our world is sadly in need of redemption. Our help must come from God or it comes not at all.

We profess to believe that in the gospel of Jesus Christ there is not only salvation for the individual believer but the solution of all our social problems. Have we the courage to inaugurate a courageous and confident campaign in all our churches in which we challenge men to accept Christ?

Preceding every great spiritual awakening there has been a moral self-complacency amounting to nothing less than spiritual deadness. It is when such conditions obtain that men grow hungry for spiritual help, and become conscious of their sin and their need of God. We are in such a time. There is everywhere a spiritual expectancy. Nothing but the living Christ will meet the need of this hour. There are untold numbers of persons hungry for spiritual reality. Their longings can never be satisfied until they find Christ.

What an incomparable challenge comes to us as we face the present situation. The Church alone can point the confused mind and groping spirit of the world to One who takes away sin and gives peace. Will we do it? If so, how? By new methods? Yes. New Gospel? No. The essential facts of the gospel must remain if it is to be the eternal gospel. We must go again to the source of divine power. This means prayer; personal and corporate prayer; importunate, knocking, seeking, asking prayer—until we receive. Once our hearts are set on fire by the love of Jesus the victory is assured. With a new vision of the Savior, a more complete surrender to his mastery, and a new yielding to his redemptive purposes, with hearts gladdened and uplifted by his presence, let Methodists everywhere go forth to sing "O let me commend my Savior to you."

Mrs. T. H. Gaddis Gone Home

We were grieved to have the following letter from Brother Gaddis bearing the sad intelligence that his dear wife has fought the good fight, finished her course, and has gone to receive her reward in the house of many mansions. May the God of all comfort be with him and his dear children as they try to adjust themselves to the loneliness of a motherless and wifeless home. Knowing that many of our readers know and love Brother Gaddis, we are giving his letter as written to Dr. Morrison and myself.

MRS. H. C. MORRISON.

Kearney, Neb., Aug. 21, 1933.

My Dear Friends:

You will sympathize with me in the sudden and unexpected loss of my dear companion. She passed away at Bethesda Hospital in Cincinnati, Ohio, Sunday, August 13th, at 8:30 P. M., in a convulsion following a serious operation.

The funeral on the Wednesday afternoon following was conducted in the second Pilgrim Holiness Church of Cincinnati with Rev. E. R. Clough and Rev. F. C. Sanholtz her pastor and former pastor ministering. Evangelist J. L. Glascock made some comforting remarks and offered the opening prayer. Rev. C. W. Perry, pastor of the Central Church of the Nazarene, read the obituary and spoke briefly. Rev. B. O. Shattuck, after a closing tribute, made the last prayer. A quartette from God's Bible School sang, "Going Down

the Valley," "Face to Face," "There's No Disappointment in Heaven," and "Just When I Need Him Most."

Groups, organizations, churches and individuals sent many beautiful floral sprays, showers and baskets and telegrams and letters are coming from many states expressing the sorrow and sympathy of many friends.

She was a woman of prayer, often going to the church at midnight to pray until morning and she always wrestled matters through and kept victorious. Always cheerful, never murmuring, never criticising and in my last happy conversation with her just an hour before she died she had the encouraging smile and joyful attitude that God would do all things well. In the home she kept a holy atmosphere and her devotion to God and to her family drew her children to her to the extent that they cared little to seek for pleasure beyond her companionship. Beginning as schoolday sweethearts and through twenty golden years of married life there was no cloud to mar the harmony of an unusual devotion to each other.

Her steps were ordered of the Lord. This staggering step we cannot understand. It seems we needed her, her children needed her, the church needed her, the community needed her, but could it be that Heaven needed her more? We are saying with our lips and praying that we may mean it from our hearts, "Thy will be done."

A kind friend hands me this: "Blessed be God, even the father of our Lord Jesus Christ, the father of mercies and the God of all comfort. Who comforteth us in all our tribulations that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

May God bless you. Looking to him, I am,
In the everlasting arms.

TILDEN H. GADDIS.

H. C. Morrison's Slate

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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The Spirit and Church Machinery.

J. O. KNOTT, PH.D.



YEARS ago when my father came into possession of his patrimony on the Potomac River in the Valley of Virginia, he found an old mill which for two generations had remained idle and dilapidated. A beautiful fountain, which issues from a hillside nearby, was sufficient to propel the mill wheel and was still at hand; but its waters now trickled over a silent, moss-covered, unresponsive wheel.

Within the mill could be seen clogged appliances covered with cobwebs, old leather belts which had not moved for years, broken parts of former machinery here and there on the floor, while the mill-burrs which had in other days ground grain to feed the public, were dust-covered and unmovable.

My father set to work to renovate, repair and put once more in motion the old mill. What could be used that was already on the ground, he used. Other machinery had to be provided. The mill wheel itself was completely re-made. At length each cog, each belt, each appliance was in place ready to work harmoniously when the power to put all in motion was given. The hillside spring was now ready to turn its water upon the immense mill-wheel.

From all the country round about came eager visitors to see the water turned upon the wheel. At a given signal there came a "mighty rushing sound," the giant wheel began to turn, every cog and belt in the mill at once responded, and a rumble was heard which might have been detected for a mile away. Grain was at once put in the hoppers, and flour and meal began to pour forth to provide bread for the public.

Jesus, the Christ, found the church as represented at Jerusalem, its center, powerless to feed the people. That which was made to serve mankind was utilized for other ends. As the old mill, just referred to, was a mere storehouse for anything and everything and a playground for boys in days when it had ceased to fill its intended mission, so the Temple at Jerusalem stood, not a "house of prayer," but as a "den of thieves." Its officials were political appointees; it was an arena for every form of human machination which would elevate intriguing men to power and emolument. There was no bread issuing from it to feed the people. There was no harmonious action of part with part. There was no power on the wheels of the church machinery, even had there been readiness for it within.

Our Lord's ministry was one of repair, readjustment, and the providing of principles which like effective parts of a machine would work to a given end for the good of mankind. He used some things which he found ready at hand. Changed others. Provided what was needed as new. Got all in readiness for an entirely new condition on the old site. Then, indicating what would soon take place on his departure from earth, he told his disciples,—the New Machinery—to be ready for the "power" which would be given "not many days hence." That power came with a "mighty rushing." Every silent tongue was ready to speak. Like an electric shock, the entire body of the new church felt the moving of harmonious action. Food for the multitude began at once to come forth. Peter preached what the people needed to have preached. They responded since their hearts bowed to the truth. The people discovered that they were being fed with "the bread of life." Hungry multitudes everywhere turned to the new Movement. Despite the angry opposition of the old regime, which could provide no bread, the new Movement fed hungry souls. And so the church grew and spread its influence.

Wesley found in his day a condition almost as bad as Jesus found. He saw the world's need, hence stressed the "power of the Spirit." He turned England from atheism and scoffing to a church movement which was to "spread holiness over the land."

But religious movements like other forms of human action, even though originally inspired by divine power, may be so neglected that they no longer fulfill the purposes for which they were designed. We are now where the lessons of the past are being brought to mind as never before in years. In Europe, the Catholic churches are almost entirely empty of worshippers. The church itself, accused of political intrigue, has been either driven from lands where it formerly was the outstanding power, or is suppressed in other locations because of its attempt to usurp political influence. In Italy, it has a name but little effect in the public mind.

In our land, we still have well-filled churches, both Catholic and Protestant, but save for much "voting" power and much political "place-getting" power, the church is one of the most ineffective agencies now in our land—particularly considering its numerical strength.

The mass of the Protestant church leaders have recently seen how helpless they are to control the millions of their church people, by noting how the Eighteenth Amendment is being repealed in their very faces. Never before in our generation or in fact in the last two generations has the Protestant Church been brought face to face with so humiliating a situation. Preachers have lost their power, somehow. They hustle about, they manipulate, they advertise what they think are crowd-drawing topics, they attend conventions and conferences, they pass drastic resolutions almost demanding that the people under their peculiar jurisdiction heed what they say and vote for sustaining the Eighteenth Amendment. The people merely smile and vote for repeal. One of the presiding elders of the Baltimore Conference, M. E. Church, South,—in fact the metropolitan elder of the Conference,—said to me the other day, in reference to the Amendment, "I confess I'm on the fence." Yet the church leaders have spoken unequivocal words on that matter.

Does the church—particularly the Protestant church—need another Wesley? Or does our land need another Moody? We are told that "this is a scientific age" and no mere emotional leader can change our minds. But Wesley preached to an age which thought it was scientific. Moody brought "higher critics" to sit at his feet, though they never changed their peculiar views of biblical interpretation. George Adam Smith and Henry Drummond acknowledged Moody's spiritual power and reasonable Christianity, though they came to faith through a different interpretation of much of the Bible. With "power from on high," we soon reach harmony, where men are sincere. But with no Spirit on the wheels of the Church, how futile are our efforts! This may sound trite, but our desperate situation will soon, it is hoped, drive the better class of our preachers to see that the Church machinery is out of gear, and there is no power on the wheels. Stop, listen, and then act.

A Great Camp at Eldorado

Are the camp meetings going backward or forward? If we may take Eldorado camp in Illinois as an example, they are going definitely forward. It was our privilege, with the Gaddis-Moser evangelistic party, to hold the Eldorado camp this year, and we found that as compared with a few years ago when Brother Butler and I were there together there was a general advance. Nearly two hundred children were in the children's services; from one to two hundred were in the smaller week-day preaching services, and the great tabernacle, about 70x100 feet, was reg-

ularly full at night. There have been times when there was more visible response, but a goodly number of souls were converted, reclaimed or sanctified. Considering the condition of the times, the financial support of the meeting was remarkable.

The Eldorado camp organization is under the leadership of a group of Spirit-filled Methodist preachers who are in the prime of their ministry, with no axes to grind, and with a burden for souls. They have the confidence of the leading ministers of their own church and of other churches. It was estimated that fifty Methodist preachers alone, besides Nazarenes, Baptists, and others, were in the services this year. Eldorado is distinctly a "holiness" camp meeting, so advertised; though the new churches that make a distinctive feature of the message of holiness are not largely in evidence in that field, some of the leaders of the Eldorado camp are so hot that they have been taken for Nazarenes. The Southern Methodist Church, also has a conference in Illinois, and was well represented at the camp.

Such was the swell in attendance this year that all space was taken. A number of people, availing themselves of the small cost of \$5 for a lot, are planning to build new cottages for next year. More than 100 people at this session paid their dollar and became members of the Camp Meeting Association. If Eldorado continues to be blessed with a sensible and faithful leadership as it has now, it is going to be an increasing source of life and power for all that important section.

The Gaddis-Moser party, with whom I was associated for the first time, represent wonderful zeal for Christ and manifold talents. The three Moser sisters, as well as Brother Gaddis, are forceful and practical gospel musicians, carrying many instruments, from the trombone up. The ladies are skilled workers with young children and young people, and Brother Gaddis is a great gospel preacher, with plenty of judgment and hell fire in his messages, to move the fear of sinners. He is a high class gentleman and a real brother. The camp was deprived of his services the last Sabbath, requiring me to preach three times. On that same day, Brother Gaddis had to speed to Cincinnati, where his beloved wife, who was staying by the stuff, had been stricken and was to die before the sun went down. His sense of bereavement is exceeding great, as is that of his beautiful children, and I am sure our readers will bear him up in their prayers. JOHN PAUL.

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MISTAKES ABOUT REVIVALS.

JOSEPH H. SMITH.



THREE of these are: That they are necessitated only by backslidings or spiritual declensions; that their objective is limited to the reclamation and conversion of souls, and that they are exhausted in the emotional nature.

This last may be refuted by the fact that church history will show that some great movements, charitable and educational institutions as well as churches and whole denominations, owe their birth and existence to *revivals of religion*; as have also political and national reforms, in some instances, as that of Great Britain under the influence of the Wesleyan Revival.

As for the second mistake noted, it may be sufficient, for the present, to state that the modern revival of holiness has not only led more into that experience in its less than 100 years of continuance than the regular church course had done in many centuries before, but has further projected this issue into the attention of many Christians of almost all churches; and that the movement itself is only productive of suitable results in proportion as it is *revivalistic* in its spirit and methods.

As to the first named mistake, perhaps we have been misled by the indiscriminate use of the word—'*revive*'; for this naturally suggests the thought of bringing to life again that which was dead. What we *mean* by *revival*, when rightly understood, has often a very different signification from that. Possibly, *Times of Refreshing* as spoken of by the apostle Peter will better give us the correct idea. Water has been a favorite figure with the Holy Spirit in promises on these lines, as: "I will pour water upon him that is thirsty, and floods upon the dry ground." "I will open the windows of heaven and pour you out a blessing there shall not be room enough to contain." Again: "I will pour out of my Spirit upon all flesh and your sons and your daughters shall prophesy."

A few months ago there was much concern in California about the continued drought and the prospect of short supply of water for the irrigation season. It was not for the waste and desert land they were anxious, but for the cultivated and seeded acreage; not for deserted orchards, but for that which was promising crops of fruit. It was not so much for recovery of twice-dead or near-dead trees; but for groves that had been newly set out, with budded and thrifty stock from the nursery. The man who had ten shares of water stock with his ten acres of land at the start, now that the trees have grown and are bearing, instead of dispensing with his water stock is securing five shares more, and making six furrows to the row instead of four, that they may get a wider and a deeper drenching—for all depends upon keeping the soil properly moist and the roots steadily watered to insure life; it is so, too, with the virtue and the vigor and the growth of the church. God's methods in the natural world are analogous to his methods in the spiritual world. As there are mists, and dews, and sprinkles, showers and good steady rains, and downpours on earth's vegetation to insure our harvests; so there is beside the salubrious moisture of normal spirituality in the soul and in the Church and in the world, "the early and the latter rains" are promised. I am not sure but that the weather probabilities point to a Dispensational Latter Day Rain shortly. In any event, evidences multiply that, individually and collectively, wherever God's people, at the present time, are meeting the conditions of revival the Lord is showing a gracious disposition to pour out of his Spirit *all along the line* as in the former times, and as in days of old.

Scriptural instances show that such refreshings were needed and were granted to sustain and advance the flow of *rivers of living water* upon the parched world in the apostolic period. Thus was the gift of New Testament prophecy maintained. The timelessness, adaptation, and Spirit demonstration of *Paul's own ministry* insured *sufferings* of his and the other apostles enabled and compensated. In Acts 4, we have a most representative instance where the advance and aggression of the gospel propaganda were augmented by a marked and mighty revival in answer to prayer for the same, and that was where only *their own company* were enlisted, not the backslidden or unconverted at all.

Next to this, we would note the Upper Room tarrying of the 120, all of whom were already disciples and had been subjects of John Baptist's Revival and of our Lord's ministry; up until this time no such *Time of Refreshing* had ever been visited upon the souls of men; this, too, without direct and immediate design of either the reclamation of backsliders or the conversion of sinners, but rather the purification of the hearts of believers.

Following this we have record of the inauguration of a Revival Era, in which not only some 3000 were saved in a single day, but a continuous revival current by which the Lord added to the Church *daily* such as were being saved.

The way for the ministry of Christ was prepared by John Baptist's revival; and Christ in turn, in preparing the way for the promised coming of the Comforter, announced not only for his own post-resurrection appearances, but for manifestations through the Spirit by which sinners of the world would be convicted, lost sheep be found, his own people should be sanctified, all that should call on the Lord would be saved, and the ministry of his gospel be extended to the uttermost parts of the earth.

For lack of revivals much good seed that has been sown from pulpits, in Sunday schools, and by religious literature has never germinated. Missionary propaganda has been halted and to some measure thwarted; great numbers of people churchied, and the religiously educated are yet in their sins never having been born again. The constitution and occupation of the Church have been much diverted to political, educational, social and worldly lines rather than to the saving of men of all classes from the wrath to come, and the preparing of the Church—His Bride—for the certain coming of the Lord Jesus Christ.

Revivals, or times of refreshing, are designed and to be desired, for the Christian, the Church and the community. They require specific and energetic effort unto this end. This effort may demand and develop specialists, such as we would designate as evangelists; but, if so, their ministry and mission should be largely that of ministering the grace of Revivalism to preachers and church members in general. To be "fishers of men" is next to that of being intercessors, the highest calling of the Christian and the primary mission of the Church. Priesthood and Revivalism are closely enough related to be justly esteemed as but parts of the same.

Revivals have been born without much preaching but never without *prayer*. The great Revival which swept the United States before the Civil War has been traced to the Fulton Street Prayer Meeting in New York City for its origin. The wondrous Revival of a few years ago in Wales owed its birth and its continuance and spread almost wholly to prayer, with but little preaching and more personal persuasion and intercession. Revivals now that are springing up, as it were, spontaneously over the land; and that with a great variety and simplicity of methods and means, must be in answer to the prayers of hands-full of saints here and there, for a nation-wide Revival. Not only

the diversion and digression of many ministers and churches demand it, and the distressed condition of the country, but the onward militant progress of Christ's Kingdom in the world was never meant to proceed apart from repeated downpours and outflows of the Spirit of God. Likewise the Christian's pursuit of the mark, in the apprehending of that for which he is apprehended of Christ, can only be successful as he is recipient of the recurring "Supply of the Spirit." Nor can he meet and master tribulations of this probationary life, nor the temptations of his adversary the devil, save as the visitations and manifestations of the Spirit of Light to his soul are as certain and as frequent, at least, as the approaches and assaults of the ruler of the darkness of this world. A chief result of the ministry of an evangelist—be he pastor or specialist—should be the training and development of Christians *in the habit of being blest*. For it is only in being blest that we can be made a blessing. And as the 'salt of the earth' and 'the light of the world' a main reason why we are detained from departing and being with Christ, which (for ourselves) "is far better," is that we may bless the world through which we are passing. Our detention thus is in minor measure a partial fellowship with our Elder Brother's Incarnation.

Apathy, lethargy, stoicism and fatalism are all dispelled by revivalism. Those are deceived theorists who would discredit emotionalism in revivalism, or who would utterly divorce feeling from faith. Neither politics nor commercialism would think of discrediting enthusiasm in the advancement of their interests. And *the passions* which are in evidence around us—and often carnally inflamed, in the enthusiasm of the world at ball games, stock-exchange, political mass meetings, etc., and which are depended upon as potent factors in the success of these matters, are, when purified and aroused and enflamed by the Holy Spirit, potent factors in the service of the Kingdom, the glorification of Christ, the publication of truth and the enriching of pilgrims in time and for eternity. Thus it is written: "The joy of the Lord is your strength." Emotionalism, as well as Intellectualism, is a legitimate phase of the spiritual life and factor in the holy warfare of the Christian.

Neither, however, is *the end* of the church, either in regular service or in Revivalism. As a generous shower will make the flowers bloom, the trees blossom, and the corn tassel, yet we do not harvest these; but rejoice in them as they give promise of the headed up grain, and the luscious, ripened fruit yet ahead. Emotionalism, we repeat, is no less and no more a legitimate phase of Christian life and feature of gospel propaganda than intellectualism.

Let us, then, in conclusion, make but three suggestions:

(1) That we labor for the recovery of *revival conditions* and the *revival habit* in all our churches.

(2) That we train our young people in *revival practice* as diligently as they are trained in school for study habits, and in gymnastic practice.

(3) That we look to Christ our Savior in earnest prayer for these two things for ourselves—an *immediate reviving of all the faith and love energies of our souls*; and a fixing of the habit of dependence upon such times of refreshing, as obligations, opportunities and oppositions confront us.

Think

of one or more ministers, Sunday school teachers and Christian workers whose spiritual lives need to be stimulated and enriched and send them THE PENTECOSTAL HERALD from now until January, 1934, for only 25c each.

The Conflict of Prayer in Revivals.

ROY L. HOLLENBACK, EVANGELIST.

"Praying always.....and watching thereunto with all perseverance." Eph. 6:18.



HIS is the last of four exhortations in this wonderful treatise on the church's conflict, in which is contained that matchless description of the Christian's armour. Notice these exhortations in brief, with the significance of each, and how they bear a close relation to each other in the exercise of Christian warfare: (1) "Be strong in the Lord"—quicken your morale. (2) "Put on the whole armour"—prepare your equipment. (3) "Stand, therefore"—assert positive resistance. (4) "Praying always . . . watching thereunto"—press your battle.

The actual fighting exercises, then, as you will see, is done on our knees in prayer. Here is where actual contact with the forces of opposition is made, and where, if ever, we engage, subdue, and conquer those forces. True prayer in the Spirit puts the soul in contact with the "rulers of the darkness of this world," and requires the exercise of every soul energy and the use of every spiritual weapon here named by the apostle. Not the least of the difficulties which the soul encounters in prayer is to keep at it, to persevere, until the desired triumphs are gained. This is the reason for the apostle's exhortation: "Watching thereunto with all perseverance."

1. Among the many things touching intercessory prayer which the soul must engage to watch will be found temptation to be too easily and quickly satisfied. This leads to innumerable defeats in revival efforts. When the desired answer to prayer begins to come, we are prone to conclude that we are now "over the grade," and to slacken the energy of our prayers. We think that since the enemy's columns are beginning to fall back they will doubtless continue. But we woefully deceive ourselves when we think we have put the devil to complete rout. That is not the way he retreats. He never flies from the field. He only yields ground inch by inch, putting up a constant and stubborn resistance. His rear-guard covers the retreat with fighting to the last ditch. This is why we are enjoined to resist the devil "*steadfast in the faith*." There is never a time until the pitched battle is over for us to stop fighting and begin to toss our hats in the air and shout our triumphs. Steady and unrelenting warfare is the only thing that spells victory in the fight of faith.

2. Another thing important to be watched in our praying is that there be no detractions. Revivals that promise far-reaching results are often circumscribed or defeated because the workers permit themselves to lapse periodically into a profane or secular spirit. The spirit of prayer must be cherished and held constantly, without allowing the intimate communion with the Spirit to be broken even for short intervals. Very small things may break the spirit of prayer and throw you out of line with the Spirit's movings. It may be too much conversation, or perusing at too great length the secular papers and magazines. Or we may take too great and too frequent relaxes for physical recreation. I have come to doubt the wisdom of indulging in any outings, fishing trips, sight-seeing trips or other forms of recreation during the actual progress of the meeting. I know that both the mind and body must have rest betimes, but this would better be taken between battles than in the midst of them. These things work very subtly to rob the heart of the spirit of prayer. There must be perseverance in our "watching unto prayer," and this means that we must be constantly at it. Keep the tension of vigilance constantly

tight. Take up the slack frequently, and do not let down nor ease up; for on the retention of the spirit of prayer hinges the destiny of souls. I suppose there is no one who naturally enjoys common recreations such as hunting, fishing, hiking, etc., more than this writer, but I have discovered that these things and revivals have nothing in common, and that I am better equipped to pray and preach when I forego them all. I must go into the pulpit God-conscious, prayerful, and so sensitive to the Spirit's voice that I can discern his message and his design in the service. Otherwise I always suffer some defeat.

3. In retaining an unbroken spirit of prayer throughout a meeting it is necessary to see that the flesh is always subdued. I believe one of the great benefits of fasting is that it strengthens the mastery of the spirit over the body. It takes great physical energy to pray, and the flesh often asserts itself in opposition. But I find that if the physical is at times overtaken in prayer, God marvelously renews our strength. If burdens carry into the night hours, and deprive the mind and body of sleep, God has a way to quickly rest us after the struggle. The victory we gain in the struggle, and the definite answers to prayer with which we are rewarded so refresh us that the loss of rest is soon overcome. There is frequently in prayer the temptation to become "weary in well-doing," and to succumb to retarded spiritual heart action, which the apostle calls *fainting*. This exhaustion, unless successfully resisted, will prevent us from gathering a harvest of souls when we are right near the point of reaping. "In due season we shall reap *if we faint not*." If we persevere against weariness of the mind or body, and pray persistently and importunately, God will work and keep on working.

In all the realm of learning there is no science that, for the measure of its possibilities or the rich rewards it offers to the explorer, begins to compare with the art of prayer. As I stand now on the outer rim and survey its vast expanse of possibility, I know I am only a beginner, and a dumb one at that. But my prayer joins sentiment with the Lord's disciples in their petition: "Lord, teach us to pray!"

THE MINISTER'S GOSPEL.

T. RICHARDSON GRAY.



AS "Glad Tidings" has it lost its gladness, or no longer hailed as "good news?" The present world plight is anything but cheering. Each day brings its quota of bad news, illness, accident, depression, disappointment, death! The effect should bring whole communities to church at tap of the bell. When the *Vestris* sank with loss of more than 100 lives, a lifeboat of passengers, wet, cold, ill, and all but hopeless, sighted a big ship. Hands were lifted heavenward, and with tears of joy they shouted the good news—"saved." But what has blinded souls to their sinking condition, that they welcome not the "Glad Tidings" of Christ the Rescuer. By what trick has Satan robbed men of desire to be saved, taken away hunger for what is "sweeter than honey in the comb?" Folk gladly accept money, food, clothing, things. But though more souls than bodies starve, they ignore the proffered "Bread of Life." To all who will hear, the minister's Gospel points a

WAY OF ESCAPE.

The blood-bought way, the way of the elect—"Who shall bring charge to God's elect? It is Christ that died," thus cancelling the debt of sin, effective in every penitent soul who appropriates it unto himself. The Lindberghs, visiting the starving Chinese, said, "We felt the horror of it all, but we had a way of escape." Men on earth have felt the

breath of eternal fires, before awaking to their alarming state, and escaped by way of this Gospel. A child of Princess Alice lay dying of fever. She was warned to not touch her child in pain of contracting the disease; but her mother love could not resist; she embraced and kissed her child, paying the penalty with her life. Jesus saw a world sinking in disease and death, and regardless of cost to himself, embraced it in his love, for which he yielded up his life. Cole Younger, of Quantrells Band, took a liking to a young prisoner he guarded, and who was to be hung as a spy. At risk of his own life, Younger resolved to befriend him. The two riding ahead of the Raiders, at a road bend Cole told him to "Put spurs to his horse," which he did, and escaped. He later distinguished himself as a Virginia congressman, but throughout the twenty-six years of Younger's imprisonment, he never forgot the debt of gratitude to his benefactor. Thus do they whom Christ sets free, dedicate their lives to him whose life their freedom cost. "It is Christ that died."

GOSPEL OF TRIUMPH.

"Yea, rather, is risen again." Does the world realize how unbearable its griefs, but for hope through Christ's victory over the grave, and the world? How dark the picture till his Resurrection. For years there hanged in French Art Halls pictures of France's defeats, reminders of her war conquerors. But these have since been removed and replaced by pictures of French victories. Satan, source of all mischief, was making of earth a picture of wretchedness and defeat, "Tears of woe its Baptism: Cries of despair its Litany: The blood of crushed hearts the awful wine of its sacrament: and groans of the dying the Organ dirge of its worship." A dark picture. But Christ, Satan's Master, takes down that awful picture, to replace with one of Triumph, turning the dirge of despair into songs of victory. During the French "Reign of Terror," thousands were guillotined. Monchott kept busy shaving necks for the knife. With fear-blanching faces, people kept within barred doors. But brave Loyalists rose in their might and crushed forever that bloody scene. Satan instituted a monster world "Reign of Terror," spreading misery and ruin over all the earth. But Christ interrupted his scheme by opening the grave, setting free those whom Satan had bound, assuring all who are "Risen with him," immortality, eternal life, which more than all else has lifted earth's burdens, with an undying hope through a conquering, triumphant Savior—"Yea, who is risen again."

GOSPEL OF INTERCESSION.

Paul was jubilant over what Jesus is still doing for us. Far from leaving his sheep to wander defenceless in uncertainty, "He is at the right hand of God, making intercession for us." Some may question—"But why this intercession? Aren't we already saved through his sacrifice? What need anything further?" We forget that having necessitated employment of infinite power to save, believers are still in process of "working out their own salvation" under divine oversight. These require his constant, daily intercession, for guiding, restoring, encouraging, even to life's close. We can no more live "approved of God" without Jesus' intercession, than we can be saved apart from his supernatural intervention. Believers who yield entirely to his leadership become sanctified, and these are led most unerringly. Thus is the great "Shepherd of the Sheep" constantly employed in a glorious service of Divine Intercession for us, which will end, only when traveling days are done. What a gospel is this! "And they shall never perish, nor shall any pluck them out of my hand."

Tell Somebody

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(Continued from page 1)

and the whole structure of our Christianity in their doctrine of the natural moral purity of the human race and therefore no need of the new birth or the divine cleansing; in fact, no need of a blood atonement.

It was, and is, because of this fallen and sinful state of the human race that the Atonement became a necessity. Had there been no sin there had been no need of a Savior. A fallen Adam entailed sin upon a fallen race. There has not been found in all the history of the world a nation, a tribe, a family, or an individual, except our Lord Jesus, who were in and of themselves holy. Wherever we find human beings, we find sinfulness, estrangement from God, and a natural strong current from the divine Father's house. We find everywhere the human heart as Christ has described it, and a manifestation of that depraved heart as Paul has described it. John, the Beloved, under the inspiration of the Holy Spirit, is declaring the universal sinfulness of men when he says, "If we say we have no sin, we deceive ourselves and the truth is not in us." 1 John 1:8. John is not here describing the state of those who are saved and sanctified, who by the blood of Christ have been cleansed from all sin, but he is speaking of the universal sinfulness of men and their need of an atonement. Further on, he says, "If we say we have not sinned, we make God a liar and his word is not in us." 1 John 1:10. The whole tenor of the Scriptures unites in teaching this startling truth—that the human race is fallen, the human heart is naturally depraved and sinful. This fact is established by the unerring testimony of three witnesses—the Bible, the history of the race, and the facts in individual experience.

It is because of the fall and sinfulness of mankind that Christ was given. The sinfulness of man made the Atonement a necessity. A Redeemer must be found or man is lost without hope; hence, the coming of our Lord Jesus into the world. The fall of man and his sinfulness did not shut him out from the compassionate love of the God who created him, hence, the Atonement. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John 3:16. The above facts explain at once the reasonableness of the key-note of the gospel of our Lord. "Except a man be born again,

he cannot see the kingdom of God." John 3:3. It was to meet the fallen and sinful state of the race that our Lord "suffered without the gate that he might sanctify the people with his own blood." Sin had separated man from God, therefore, sin must be separated from man in order to restore him fully to God. The mission of Jesus Christ in the world is to buy back, redeem, and restore man to a state of obedience, fellowship, harmony and co-operation with God. Sin is not an essential part of man. God did not create man in a state of sin; man became sinful by disobedience, and his sins can be forgiven. The sinful taint and propensity, the carnal nature can be removed and man can be wholly sanctified. The divine image re-stamped upon him, and the man, the whole man, as God created him, can be left in his entirety. Nothing that God created in the make-up of man is taken out of him; or away from him, through the regenerating power and sanctifying grace of our Lord Jesus. Sin was introduced by the devil and our Lord Jesus Christ "was manifested to destroy the works of the devil," and he is abundantly able to save to the uttermost.

In the new birth, or regeneration, pardon is granted; the soul is restored to a justified state, and the guilt of its transgression is cleansed away. A new life principle is imparted, but the sinful propensities are not entirely destroyed; there is yet need of a further cleansing. The Apostle Paul, writing to the Corinthians, says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you enwying, and strife, and division, are ye not carnal and walk as men?" 1 Cor. 3:1-3. These Corinthians had been pardoned and regenerated. Paul recognizes them as "brethren." He distinctly says they are "babes in Christ." Paul never could, and never would, have recognized one as a "babe in Christ" who had not been born of the Spirit; such recognition would be impossible. The inspired apostle could make no such mistaken and loose statement. His teaching here is in harmony with the Scriptures and of Christian experience.

Christian people everywhere who know they have received the forgiveness of sin, can testify with the Apostle Paul, "I find then a law, that, when I would do good, evil is present with me. But I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin within my members." Rom. 8:21-23. We know that the old man, the carnal nature, does not delight in the law of God because the carnal mind (the old man) "is enmity against God; for it is not subject to the law of God neither indeed can be." "So then they that are in the flesh," that is, under the dominion of the old man, "cannot please God." Those who delight in the law of God after the inward man are those who "have put on the new man, which is renewed in knowledge after the image of him that created him." This inward man who delights in the law of the Lord is the new man introduced by the new birth, who finds himself beset with the inward law of sin which is in his members warring against this new inward man who delights in the law of the Lord. It is this inward law of sin warring against the new man of salvation created by regenerating power that constitutes the old man who must be crucified and cast out. The crucifixion of this old man is that entire sanctification that purges and cleanses the heart and restores the soul to its moral state of purity.

It is the need of this divine cleansing that the inspired writer has in mind when he says, "Jesus suffered without the gate that

he might sanctify the people with his own blood." His sufferings covered the whole sin problem, provided for the forgiveness of our transgressions, regeneration, the introduction of the new man which is created in Christ Jesus, and the crucifixion of the old man, the sinful, carnal nature, and the restoring of the soul to that holiness without which no man shall see the Lord. *Repentance* for sins committed and *faith* in Christ bring forgiveness and the regenerating power of the Holy Spirit. *Consecration* and *trust* in the blood of the everlasting covenant wherewith we are sanctified bring cleansing—purity of heart. Thus it is that sins forgiven, the old man, the carnal nature crucified and cast out, the new man lives in the peace and joy of full salvation under the reign of Christ with the indwelling, comforting and empowering of the Holy Ghost.

This is a great redemption, but Jesus is a great Savior. Man is a great sinner; his needs are great, but God has provided in Christ all that man needs and requires. Regeneration, or the impartation of the new life, is an act of the Holy Ghost. Sanctification, or the crucifixion of the old man, is an act of the Holy Ghost. Outside of the atonement made by our Lord Jesus on the cross, there is no hope, there is no help. But in Jesus and the Atonement which he has made, there is full redemption, restoration to communion, fellowship and co-operation with God and the blessed indwelling witness of the Holy Ghost. Repentance and faith are man's part; God forgives. Consecration and faith are the acts of the man; God sanctifies wholly. Sin is a fearful fact and is universal. Wherever man is found, sin exists, and the need of salvation exists, but Jesus Christ by the grace of God "hath tasted death for every man;" and Jesus who came to destroy the works of the devil is abundantly able to save us from all sin and present us to his Father "without spot or wrinkle." Keep in mind always the glorious fact that the blood of Jesus Christ, God's Son, cleanseth us from all sin.

Is a More Religious Day Coming in America?

The Editor of *The Wesleyan Christian Advocate*, published in Atlanta, Ga., is one of the most vigorous writers in the Advocate Family, north or south. The Advocate under the influence of his thought and pen ought to grow into a sixteen page paper and have a wide circulation.

In a recent issue of that paper, in which the Editor warns the Church, and wisely so, that there must be an awakening and a more aggressive movement in the performance of the task divinely assigned to it, or it must expect failure. Near the close of his editorial we find this sentence: "A new day is coming and the America of the new day will be more religious than the America of today, but who shall interpret Jesus Christ for the new day?"

That is an interesting assertion and a pertinent question. It appears that the "new day" has arrived. It is not reverential; it is not sober; it is not humanitarian; it doesn't keep the Sabbath; it doesn't make any plea for high morals, decency or sobriety in its public press. It is not high tone and elevating in its popular fiction; it doesn't move with majestic tread of reverence and statesmanship in halls of legislation. The new day is not a Sabbath keeper; it is not a modest day; it cares but little for the sacredness of the home; is not law-abiding; is quite disposed to tear up the Bible and throw the fragments on a convenient junk-heap. It does not exalt Jesus Christ as a Savior; it assembles more churchmembers around tables of bridge parties than it does prayer meeting; it doesn't object to officials spending a good part of Sunday afternoons on the golf links. On the whole, it seems to us that

it is a stretch of the imagination, rather than divine illumination, to be prophesying that the new America will be more religious than the old one now passing away. We must hope for the best. No doubt the skies are full of pentecosts. Redemption has been wrought upon the cross; there is large room and a great demand for a better America, but in order to the birth of such an America, there must be travail. Who is going to sweat and bleed and bring forth the America of modest women, pure men, obedient children, Spirit-filled ministers, and a devout and fearless laity, eager for the spread of the gospel and the salvation of lost multitudes?

We are not going to drift into a better day. A better age than the one now passing must be *born* if it comes into existence. It must come through a revival brought about by the preaching of the gospel. We have the churches, an army of ministers, no lack of officials; the laity is pouring a stream of money into the coffers of the Church, but is the Church ready to get down off her high perch and her clamor about religious education? Is she willing to go back to the mourner's bench, to ring the words of Christ through the nation, "Ye must be born again," to declare with holy writ that, "Without holiness no man shall see the Lord?" There is a way to a new and better nation, but it is the way of Gethsemane and the cross. Are there hopeful indications that the ministry and laity of the Church are willing to sweat and pray in Gethsemane and rally about the cross? If the better day comes it must come the Gethsemane and the cross route. May the Lord send it.

H. C. MORRISON.

An Indispensable Qualification.

MRS. H. C. MORRISON.



UCH is being said today of "empty churches," a lack of interest on the part of members of the church indicated by their conspicuous absence from its services. There may be several reasons why this is true; one of them being the lack of *personal religious experience* in the hearts of the members. There is an old Book which says, "Where your treasure is, there will your heart be also." Not having been *born into the Kingdom of God*, not being in the Family of God, it is difficult to manifest any decided interest in the affairs of the spiritual household.

But there is another reason why people seem indifferent to the services of God's house—not the fault of the people, so much, but a lack of spiritual unction and power in the pulpit. It is a notable fact that preachers who strike from the shoulder with a message of gospel truth, under the anointing of the Holy Spirit, will interest their hearers, stir their consciences and make them want to "hear that preacher again." There is something in the *gospel*, which is the *power of God*, that will interest and hold the people. The most imperative qualification and the most urgent, yea, indispensable need, in the pulpit today, is the unction of the Holy Spirit in the heart of the preacher, warming his heart and sending forth the message with burning flame into the hearts of his auditors. It is the case of one hot heart touching another, thus kindling a spiritual conflagration that will burn up sin and the desire for it. It is just as impossible to sit under the preaching of a man filled with the Holy Spirit and not be affected by his message, as it is to sit in front of an electric fan, going at full tilt, and not feel its refreshing current. The fact is, when there is divine power behind the arrow of God's truth it will hit the spot of man's need.

In line with these meditations, I am giving something apropos to these suggestions, written by Rev. A. H. Bryans, in the *Wesleyan*

"WE DO OUR PART."

The above is the slogan for the NRA, and people are falling in line endeavoring to meet the requirements of the national code.

It occurred to me that it would be a fitting slogan for The Herald readers in our effort to build up a reading constituency for The Herald which is "contending for the faith once delivered to the saints," and urging the people to "hold fast their profession of faith" in these days of uncertainty and—we don't know what will happen next.

You who have friends who need The Herald's inspiring messages, why not secure their subscriptions, or send it to them while you can do so with such a small outlay of money. From now until January, 1934, is a long stretch in which The Herald will make its weekly visits for only 25 cents. We shall not label you with a "blue eagle," but the Lord will say unto you, "Well done, thou good and faithful servant," which will be ample reward for your efforts. Get busy! Time is passing! NOW is your opportunity to be a blessing to some one in a large way, with very little outlay. I hope you will be one of those who can say, before this offer shall have closed, "We do our part."

Sincerely yours,

Mrs. H. C. Morrison.

Methodist of recent date, which reminds us of the days of power when the ministers were saturated with their message, and energized by the Holy Spirit.

"The pastor should preach with the consciousness that he is in the presence of God. It is said that Dr. A. J. Gordon had a dream one Saturday night which profoundly influenced all his after ministry. In his dream he was in the pulpit, when a stranger entered and passed slowly up the aisle. A gentleman offered him a seat in his pew, which was quickly accepted. At the close of the service Dr. Gordon asked the gentleman, in whose pew the visitor sat, who the visitor was. 'Why, don't you know?' was the reply, 'that was Jesus of Nazareth: doubtless he will come again.' 'An indescribable rush of emotion came over me,' writes Dr. Gordon. 'To think that Jesus was present! What did He think of the service? Had I preached like I would like Him to hear? A lifetime, almost an eternity of interest was crowded into a single moment.' That vision of the personal presence of Christ transformed Dr. Gordon's life, ministry and church. O that we as pastors might be vividly and powerfully conscious of the Lord's presence in our congregations!

"The pastor should preach as though it were his last time. For not only does he have the saints to feed and comfort and heal and nourish, but he has sinners to preach to who are bound in chains and fetters of sin. Some are stupefied by worldliness, their ears are dull, their eyes are closed, their hearts are hard, yea, they are dead in trespasses and in sins, and the preacher has perhaps only about forty minutes to preach to them. Forty minutes to break chains and fetters, forty minutes to unstop deaf ears and open blind eyes, forty minutes to soften hard hearts, forty minutes to bring the dead to life through him as God's ambassador. Through him God is trying to say to the congregation, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' How it ought to thrill and inspire the preacher's soul!

"The message should be given with that strange anointing which distinguishes Pentecostal preaching from every other form of discourse. We may not know how to define 'unction' but if we have ever had it we know what it is, and if we are in earnest in our calling we don't want to do without it.

"It is absolutely indispensable to success in winning souls for Christ. A preacher may speak ever so correctly, have a clear, trained voice and be trained to perfection in his gestures and pulpit manners, but if he lacks this divine anointing with unction, his success in soul-winning will be very meager. But unction can only come as the result of much waiting before God in prayer and meditation

and study of his word. Only a man who himself realizes that he is fresh from the presence of God can preach with unction and genuine spiritual power. The Apostles thought it not meet that they should leave the Word of God and prayer and turn their attention to serving tables, but the average minister of today is so occupied with material and social affairs that he can give but a fraction of his time to prayer and meditation and preparation of his own soul to preach the gospel. And this is the reason our success is so small.

"A preacher may be ever so clear in his doctrine, he may be sure that he is saved and sanctified up to the minute, but he will have to come to his pulpit saturated with prayer and meditation and Bible study if he preaches with unction and spiritual power. When I was a boy in the old country there used to come to our Wesleyan Chapel, almost every year, on special anniversary occasions, a preacher by the name of Richard Roberts. I think he was pastor of the Wesleyan Chapel of City Road, London. When it was announced that he was coming the news spread like wild-fire. For twenty miles people would come to hear him preach. The church was a large brick building. The auditorium was spacious and had a gallery all the way around it. But when Richard Roberts came every seat and aisle were packed with people half an hour before the preacher entered the pulpit. The pulpit was elevated, as most English pulpits are, and had stairs of six or more steps. As the time drew near for the preacher to come through the door on the side of the pulpit, the people would become quiet and turn their eyes to that door. Presently at about one minute of the time announced for service, the door would open, and a man, dressed in a long black gown with a white bow fastening it at the top, would ascend the stairs. His hair was silvery white, hanging on his shoulders, resembling the pictures we see of John Wesley.

"Sitting with my father and mother in our family pew, I would watch every move of the preacher. After announcing the number of the hymn he would read the entire hymn before the organ played the tune. When he announced his text and began to preach he began in a rather low tone of voice. As he proceeded with his sermon he would talk a little louder, but he stood perfectly still with his hands resting on the bookstand. As he warmed up to his subject he would raise one hand and would talk a little louder. After a while the other hand would be lifted, his eyes would be raised and his face begin to shine. About that time the tears would begin to course down my cheeks. I would try to keep them back but I couldn't. I would turn to look at my father and mother and the tears were pouring down their cheeks. I would look up into the gallery and everybody seemed to have their handkerchiefs out wiping their eyes, saint and sinner alike. I was a sinner myself, but I could not keep from weeping.

"What caused it? Was it the preacher's words? I don't remember one of them. Was it his long black gown or his little white bow? Was it the long silvery locks of hair? No, it was none of these. It was **UNCTION**. Genuine Holy Ghost unction. Brethren, that is the great need of the Wesleyan Methodist pulpit today.

"For an hour and a half or more we sat and listened to Richard Roberts, and many people said they could sit all day and listen to him. He told no funny stories, he described no death-bed scene. He stood still and preached the Word with the unction of God upon him. May God give us more Holy Ghost unction."

One Dollar

will bless four homes with the weekly visits of THE PENTECOSTAL HERALD from now until January, 1934.

OUR BOYS AND GIRLS

A SINGLE SOUL.

"Ruth, I have tickets for the concert of the Bell-Ringers on Wednesday night, can you go?" Alice said to a friend, as she stopped at her gate.

"It is prayer meeting night."

"I know; but they sail for Europe Friday night, and this is their last concert."

"But I never stay away from prayer meeting for anything."

"But this is a sacred concert—and only once. We can worship just as well there."

So, reluctantly, against her convictions, Ruth consented.

That night the girl dreamed that an angel in shining raiment stood beside her, and asked gently, "Where are you going tomorrow night?"

And she answered, "I thought I would go to the concert."

Then the angel said sadly, "Have you so little appreciation of the value of a single soul?"

Vividly the vision came back to Ruth the next morning, as she lay, saying softly to herself wondering what it could mean—"So little appreciation of the value of a single soul."

She decided that she must take back her promise to attend the concert, and go to the prayer meeting.

Ruth sat in the house of prayer with a strange joy in her soul, singing:

"Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.

Thou of life the fountain art, freely
Let me take of Thee;
Spring Thou up within my heart, rise
To all eternity."

As the music ceased, the girl sprang impulsively to her feet.

"I meant to hear the Bell-Ringers tonight," she said, "but I decided that I would rather come to prayer meeting; and I am happier here than I should have been at the concert; and I am sure no music could be sweeter to me than the hymn we have just sung."

As the hour for closing drew near, the pastor arose, and invited any who would give themselves to Christ to come forward.

As he waited, in silence, a lady in mourning walked slowly up the aisle, and kneeling, was shown the way of salvation.

When the service was ended, a friend came to Ruth and said:

"The lady who went forward wishes to be introduced to you."

Much astonished, the girl went to receive the introduction to Mrs. Walters.

"I wanted to tell you," the lady said, "that I owe the fact of my being a Christian tonight to your testimony. I have not been inside of a church for ten years. I came here to please a friend, and when you said you would give up a concert for a prayer meeting, and that no music could be sweeter to you than the hymn,

"Jesus, lover of my soul," I thought to myself, "There must be something in religion, and I am going to have it." So, I wish to thank you that it is because of your testimony that I shall go home tonight a servant of the Lord Jesus Christ."

Ruth held out her hand, and pressed gratefully that of her new friend.

She knew now the meaning of the angel's message.

She could not tell Mrs. Walters how nearly she had come to proving recreant to her trust, nor of the dream that had influenced her in the true direction, so she answered simply:

"I thank you for telling me this. I shall never forget it."

Yet, she little guessed what cause she would always have to remember it.

Ruth's home was close beside the railroad track. About midnight she was awakened by a horrible crashing sound.

Looking from the window she could

see where the midnight express and the 11:30 freight had collided.

The frantic cries of the frightened and the piercing shrieks of the wounded made her shudder. But she bravely put away all thoughts of self, and calling her father, was soon ready to go with him to the rescue.

And the first face that looked into hers, as she stood beside the burning train, was that of Mrs. Walters.

Pale and peaceful it was, though showing how intensely she suffered.

She was extricated and borne to Ruth's home.

The power of speech was almost gone.

She rallied a little as they laid her on Ruth's couch.

Taking her hand, and pressing it to her lips, she whispered feebly:

"Child, I'm going away—it was my last chance—what if you had not spoken—what if I had not taken it?"

And kneeling there beside the dead, the tears raining down her face, Ruth promised her Father always to do her duty; always to give her testimony; always to appreciate the value of A Single Soul.—Mrs. A. C. Morrow.

Dear Aunt Bettie: Here I am back in the homeland for furlough. It is simply wonderful how God undertakes for us and supplies all our needs when we trust him. I had been in Africa nearly six months over the usual first term of three years. As you know, the "depression" has been felt all over the world; and so, finance has been at a low ebb in all departments of missionary endeavor. I was finally prepared to stay longer on the field, but God wanted me to come home at this time. His bank has not yet been closed. I was ordered to sail from Nigeria on April 15th with three other workers who went out with me in 1929.

We did not know where the money was coming from, but when I reached England I heard that all the money for my passage home had been sent in a few days previously. Then when I reached New York I heard that this money was sent in from my home church, Central Methodist, Hampton, Va. Upon reaching Hampton I was told about it: Most of the money was drawn out of the bank just three days before its doors were closed; and—sad to say—that bank has not yet reopened. Isn't it wonderful how God works "just in time," moving hearts here at home for a cause so many thousand miles away? This experience is just one more added to the many instances of his faithful care and provision.

We had a wonderful trip home, enjoying fellowship with several missionaries from other sections of West Africa on our way to England. We went to London and had the pleasure of meeting our Honorable Secretary, Mr. E. E. Grimwood, and the other dear ones in our London office, as well as some who came from Liverpool to attend the Annual S. I. M. Meeting. Among the latter were our beloved Hon. Home Director of the British Branch, Mr. Robert Lee. It was a great privilege to be present at this Annual Meeting and get acquainted with some of our British prayer helpers, and also to give a few words as to the way the Lord is working in Nigeria.

While in London we visited many places of interest, the one impressing me most being the tomb of David Livingstone, the great missionary and explorer of Africa, in Westminster Abbey. His last words have continued to ring in my heart: "All I can add in my solitude is, 'May heaven's rich blessing come down on everyone, American, English, or Turk, who will help to heal this open sore of the world.'" Livingstone has been dead sixty years and still that open sore of the world, Africa, has not been healed. Let us pray that it may soon be done.

Since coming home I have been very busy in many ways, but I am hoping that I can get away to the

Berkshire Bible Fellowship on Chestnut Hill, Monterey, Mass., for a month's real rest sometime this summer. I have a number of curios and kodak pictures of the work in Nigeria, and I shall be very glad to have any of you who can, to come and visit me and see these while I am at home.

I have been so busy that I have not had time to write any long personal letters, but perhaps I can get around to it later. In the meantime this will serve to let you know where I am at present, and any mail addressed to me here will be forwarded in case I go elsewhere.

Continue to pray for the work in Africa and especially for our Girls' Bible School at Oro. I am looking forward to returning early next year. Please pray that nothing may hinder this, if it be his will.

I want to close this letter with three stanzas from a poem which was handed to me by a lady in London just before I sailed, and which was most appropriate for the occasion:

"The sea looks rough and unpleasant,
And your cabin feels stuffy below;
The voyage must be undertaken,
It matters not how the wind blows;

But—He puts you in charge of His angels
To guard you wherever you go."

"Uncertain and dark is the future?
Or the banking account running low?

"Which way shall I turn?" you may question,
Just turn God-ward—and time will soon show

That—He puts you in charge of His angels
To guard you wherever you go."

"And so in the comings and goings
Of each life in its changes below,
You may cheer the weak and discouraged,
You have proved it; and therefore you know

That—He puts you in charge of His angels
To guard you wherever you go."

Sincerely yours in Him,
Josephine Bulifant.

La Salle Ave., Hampton, Va.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald*. I sure enjoy reading page ten. I am glad that so many of the girls and boys are Christians and pray that others may soon follow Jesus. I could not live without him. I am twelve years of age, my birthday is March 14. I have gray eyes, light hair and fair complexion.

I could not do without him, Jesus is more to me Than all the fairest and richest, On earth could ever be, What will you do without him? Is he not kind indeed? Did he not die to save you, Is he not all you need? Do you not want a Savior? Do you not want a Friend? One who will love you faithfully, And love you to the end?

I hope this will do the reader some good as I like to help somebody. I got run over by a car two years ago the 24th of March. If it had not been for the Lord I would not have lived, but the Lord spared me. I belong to the Missionary Baptist Church of Bemis, Tenn. Our pastor is Rev. W. A. West. I like to hear him preach. If worthy of space will write again soon. I would like to hear from the cousins and will be glad to answer.

Mildred Jordan.
Rt. 5, Jackson, Tenn.

Dear Aunt Bettie: May I come in and chat a while with you? I had a letter printed in *The Pentecostal Herald* in one of the November issues the year of 1931. I am writing this to thank Aunt Bettie for printing my letter and the cousins that wrote such nice letters to me. I take *The Pentecostal Herald*; it certainly is a wonderful paper. Mother and I enjoy reading it very much. I was converted April 1, 1933, at home. I thank God for saving my soul. My daily prayer is that I may hold out faithful. My heart just aches for sinners. I hope that some of my friends that answered my letter that was printed

RALLY DAY SERVICES

THE GATEWAY TO TOMORROW. A Sunday school service for Rally and Promotion Day. Exercises and Lyrics by Mrs. May M. Brewster; Music by various composers.

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in 1931 will please write again. I will do my best to answer all. My middle name is Wildering. There wasn't any one that guessed it before. I will close, hoping to receive lots of letters.

Erma Wildering Ross.
Rt. 1, Flemingsburg, Ky.

Dear Aunt Bettie: As I have never written to the good old *Herald* I thought I would write and let you know how I love to read it, especially page ten. I dearly love it all. It is a wonderful privilege and blessing to have a good spiritual paper like *The Herald* in anyone's home. God's word says, "Blessed are they that do hunger and thirst after righteousness for they shall be filled." How anyone can read the dear *Herald* week after week and not be filled with the Spirit I cannot understand. As I think of the dear old *Herald* it brings to my mind the song of my mother's Bible, "As I walk the narrow way that leads at last to that bright Home above. That blessed Book, precious Book, on thy dear old tear-stained leaves I long to look. Thou art sweeter day by day." That is true of *The Herald*; on thy holy pages I love to look, for to a real child of God it does become sweeter

day by day. God bless Brother H. C. Morrison. I am certainly glad we have a few faithful soldiers for the Savior that are not afraid to preach the truth. That is what the world needs worse than it ever did. I hope and pray God will spare him many years that he may preach the blessed truth and when our blessed Savior sees fit to call him home that he may go shouting the victory and wearing a bright and shining crown. My sincere prayer is that God will help each one of The Herald family to buckle on the whole armor of God a little more closely and be up and doing for our heavenly Father, for I certainly believe time is short. Let us not be weary in well doing for God is able to carry us through. If you fully trust him he will surely bring you out. You don't even know the way, simply trust him and obey, for he keeps his prom-

ise. May God's blessing be upon all and help us to be true until Jesus comes.
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SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF.

Lesson XII.—September 17, 1933.

Subject.—Solomon. 1 Kings 8:1-11.

Golden Text.—Enter into his gates with thanksgiving, and into his courts with praise. Psalm 100:4.

Time.—About B. C. 970.

Place.—Jerusalem.

Introduction.—King Solomon's career covers so much ground that one does not even know where to begin to write notes about him. In the time and space allotted one can touch only a few important points.

He was the youngest son of King David by Bathsheba who had formerly been the wife of Uriah the Hittite. At the time of his birth David was growing old—the force of his manhood was waning. Although his terrible sin had been pardoned, he never regained himself after that fall. His was a blighted character for the remainder of his days. There was nothing noble in the character of Bathsheba. She seems to have entered willingly into adultery with David, the record showing not so much as a protest. Judging from the account given in Scripture, one would suppose that she, if not actually particeps criminis, acquiesced in the murder of her husband. If not criminal in the beginning, her future conduct shows that she made all possible capital out her connection with the king.

Notwithstanding his bad inheritance, and his having been brought up in the royal palace, Solomon made a splendid start in life. His father's life was full of blunders, not to mention some fearful sins. He had been a man of war—a bloody man; and was anxious that Solomon should have a peaceful reign. When this youngest son was but a boy, for he was only about ten years old when Absalom the legitimate heir to the throne was killed, Bathsheba by intrigue induced David to take a solemn oath that he should take the throne after his own death. This scheme came near being thwarted by Adonijah who had himself crowned king before his father's death; but again Bathsheba comes to the rescue with more scheming. Nathan the prophet comes to her help, and with a little trickery David is induced to fulfil his oath by having Solomon crowned at once.

According to the custom of the times we would expect the young king to have Adonijah and a goodly number of other opposers killed immediately; but he displayed remarkable leniency. Beginning his reign while his aged father still lived, they, in some measure, reigned jointly, thus giving Solomon an opportunity to become well acquainted with the duties of kingship before assuming full control of the nation. Then he had a vision in which he conversed directly with Jehovah, and was promised great wisdom for his task; and, because he asked for neither fame nor riches, these too were granted to him. Few men have ever begun life under more auspicious circumstances.

It fell to Solomon's lot to erect a marvelous temple for the worship of Jehovah, David having gathered much of the costly material that was to go into the structure, as well as a great store of money that was to be used to defray the cost of building.

When the edifice was completed, one of the real wonders of the world, Solomon held the service of dedication, sacrificing an immense number of animals, and himself offering the great prayer of dedication that must have been precomposed and mastered for the occasion. There is about it a sweep and power that have rendered it note-worthy in all ages of the Church.

But Solomon's glory did not last. He went down where most men fall, if they do fall, in his moral character. Probably his first fatal step was taken when he made an alliance with the king of Egypt, and married his heathen daughter, which was contrary to the law of Jehovah. Soon other heathen princesses were taken into his harem, until there were a thousand of them, some of whom were termed wives and some concubines. Solomon was going the wrong way, and going fast. He was headed for the rocks.

Although the nation prospered during his reign, and grew wealthy, God was almost forgotten. Solomon himself became an idolator, worshipping idols in the temples he built hard by the temple of Jehovah to accommodate his wives. His kingdom stretched from the river Euphrates clear down to the border of Egypt. Many smaller kingdoms paid tribute to Solomon. He was feared, petted and flattered, visited by the Queen of Sheba who gave him costly gifts, in return for which he gave her an heir to the throne of her country. Solomon was falling fast; but he was walking in the footprints of his father. After a reign of forty years, during which time he bitterly oppressed his people, and thereby prepared the nation for revolt that split the kingdom in twain, the old fallen king cried: "Vanity of vanities; all is vanity." As far as I can see, he is lost forever; but we leave him in the hands of a merciful God who will finally pass judgment upon his deeds.

Comments on the Lesson.

1. Solomon assembled the elders of Israel.—The beautiful temple has been finished, and the day of its dedication has come. Vast multitudes are arriving from different parts of Canaan for the service; but Solomon assembles all the notable men of the nation for special work. David had some sort of a tabernacle on the hill of Zion, known as the "City of David." There the sacred vessels of worship had been kept for some years. Now they must all be transferred to the new temple, some for use and some to be kept as memorials of former days. That was the greatest day in all Solomon's career. One can but wish that the glory could have continued; but he himself will write Ichabod on the closing years of his great life. One must not be guilty of lese majeste, but when he considers the marvellous energy of our own president, although there is much to praise, already he beholds the fingers of a man's hand inscribing ICHABOD on the walls of the nation's Capitol. One cannot destroy the Eighteenth Amendment to our Federal Constitution and escape eternal vengeance. There is too much at stake for one to escape God's eye.

3. The priests took up the ark.—That was exclusively their office, no one else being permitted to touch it.

4. They brought up the ark of the LORD.—Brought it from the hill of Zion into the temple. The tabernacle of the congregation.—David had evidently built some sort of a tabernacle for the worship of Jehovah; but this tabernacle must have been the one built under the direction of Moses while the people were in the wilderness. It was not brought up for use, but to be kept as a sacred memorial.

All the holy vessels that were in the tabernacle.—Like the ark of the covenant, some of these could be of use in the temple. Such things as the golden lampstand, the altar of incense and the table for shewbread could enter into the service of the new temple. They were sacred and very costly.

5. Sacrificing sheep and oxen.—When the statement is made that the animals could not be numbered, the meaning is a vast number. That expression is what is termed a Hebraism—a sort of hyperbole that is common in Scripture.

6. The priests brought the ark . . . unto his place.—The wording here is very distinct. The ark was placed in the Holy of Holies, just underneath the overshadowing cherubim. The room was a fifteen-foot cube; and the wings of the cherubim were so large that they must have stretched almost to its full dimensions.

7. Stretched forth . . . over the place of the ark.—Typical of God's protecting care over a sanctified heart, represented here by the Holy of Holies. In every sanctified heart there is an ark of covenant with Jehovah.

8. They drew out the staves.—The bars by which the ark was carried. They were no longer needed, as the ark had found its final resting place. The language is not perfectly clear; but I suppose the purpose was to get the staves out of the way.

9. Nothing in the ark save the two tables of stone.—Aaron's rod and the golden pot that held manna had been either stolen or lost. There was formerly a golden censer in the Holy of Holies; but nothing is said of it here.

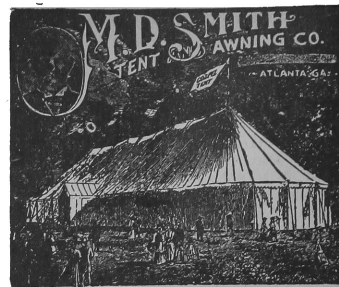
10. When the priests were come out of the holy place.—When they had finished placing the vessels and furniture, they came out. Then it was that Jehovah took charge of the tabernacle, or holy place. The cloud that filled the house was the mark of the Divine Presence.

11. The priests could not stand to minister.—O that we might see something of that sort in this our day. O that the cloud of God's glory would once more fill his temple. Pray, brethren, Pray!

BOOK WANTED.

A young preacher very much desires to get a copy of "Stories and Parables" by the late George Stuart. He is willing to pay for it, but knowing how worthy he is, I suggest that if any one seeing this notice will donate it to his library they will be doing a great favor to this young man. It would be best to write Rev. C. J. Dyches, 1483 Broad St., Augusta, Ga., and advise him if you have the book before sending it, and also on what terms to procure it. I am well acquainted with this young preacher and assure you he is thoroughly worthy in every way.

Mrs. H. C. Morrison.



TAYLOR UNIEVRSITY OPENS SEPTEMBER 13.

We are glad to notice that Taylor University will open its fall term September 13. The prospects are most encouraging for a good enrollment; in fact, the present enrollment outnumbers that of last year at this time. This school holds to the original standards of two works of grace and expects to have its usual revival at the opening of the new year. Dr. R. L. Stuart is making keen sacrifices and heroic effort to make it possible for this great religious educational institution to carry on, and we trust he may see the desire of his heart and the answer to his prayers in a most successful school year.

Mrs. H. C. Morrison.

KINGSWOOD HOLINESS COLLEGE OPENS SEPTEMBER 19.

I am writing to make a statement in The Pentecostal Herald concerning the re-opening of Kingswood College, Sept. 19th. I am taking full charge Sept. 1st. The College property, the Orphanage and the Camp Ground are being consolidated under one management. The work will not be related to any denomination but will stand uncompromisingly for old-time Wesleyan Holiness. We have an excellent teaching force of well trained, experienced teachers, the prospect of a good student body. The rates will be as low as it is possible to make them and still maintain the quality of work we desire.

Sincerely, in his name,

A. E. Wachtel.

Kingswood, Ky.

WHAT METHODISTS BELIEVE.

The above is the subject of a pamphlet by Rev. C. R. Crowe, just off the press. Brother Crowe's purpose in publishing this pamphlet is for the information, mainly, of the younger Methodists; also for the enlightenment of other Methodists, in need of it. Bro. Crowe is concise, believing it's best in a fast age of the world to have it read. Dr. Morrison has written the Introduction. He states, "Bro. Charles R. Crowe, of the Louisville Conference, M. E. Church, South, has published a pamphlet—What Methodists Believe—setting forth, in concise statement, the fundamental Bible doctrines believed and taught by those Methodists who adhere in doctrine and practice to those truths faithfully preached that once brought a powerful religious revival which touched the world, brought multitudes to Christ, and sent a host of redeemed souls into eternal rest. Bro. Crowe writes after an experience of a half century devoted to great Bible doctrines preached by John Wesley, the founder of our Methodist Church. We wish for the pamphlet a wide circulation, a

careful reading, and feel sure that it will be a helpful reminder of what Methodists believe and stand for."

The pamphlet sells for 25 cents a copy, 5 copies for \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

PERSONALS.

Rev. C. C. Davis, 791 Line St., Evansville, Ind., is available for meetings and any one desiring a revival on Bible lines, one that will leave your church blessed and on fire for God, give him a call.

There will be a Holiness Convention in the First Church of the Nazarene, Columbus, O., September 4-10, with Rev. L. Milton Williams and Bud Robinson as the principal preachers. Rev. Raymond Browning is pastor.

Rev. George Bennard has recently conducted a meeting in the Oklahoma Gospel Tabernacle, and is now in a meeting in Portland, Oregon, with the Swedish Methodist Church.

H. J. McNeese: "In February I preached in the City Mission, New Castle, Pa.; in March with the Salvation Army, Rochester, Pa.; in April with the Salvation Army in Sharon, Pa.; in May, Everybody's Mission, Sharon, Pa.; Recently preached in Salvation Army hall in which 35 souls were saved and 55 hands raised for prayer. I am open for calls wherever the Lord leads. Only ask for freewill offering and expenses. Address me, 634 13th Ave., New Brighton, Pa."

Rev. W. S. Queen: "Just closed the greatest camp we have had this summer at Acton camp, near Campbellsville, Ky. The Lord was there in power; there were about 250 seekers, 100 conversions and 59 sanctifications. Last year the camp came out behind, but the Lord supplied all financial needs for this year, ample to pay the deficit of last camp, and money to make repairs on two of the cottages. We secured 17 subscriptions for The Herald. We are booking for camps next summer. Address me, Box 425, Ashland, Ky."

Chicago Evangelistic Institute this year is host to the World Conference for the Promotion of Holiness, which is held September 7 to 17. The date coincides with the opening of the Institute's school year. An increased enrollment over last year is in prospect.

MT. LAKE PARK CAMP MEETING.

A loyal band of God's holy people met at Mt. Lake Park, Maryland, June 30 to July 9 for the annual camp meeting. The Lord blessed the meetings abundantly. Many of the services resulted in souls saved or sanctified. The last service was especially fruitful, with a number of bright victories.

One of the finest meetings of the camp was the young people's, in charge of Mrs. Bloch, of East McKeesport, Pa. God blessed every service with deep spiritual power. The large room was often crowded to capacity. The way the young folk were blessed and testified was truly wonderful. Next year the camp plans to care for 150 young people of high school age, providing board and room at just a few dollars for the ten days.

A large tent will be used for the services.

Miss Minnie Shay had charge of the children's services and the ring meeting, both of which were very fruitful. A number of boys and girls were converted. Brother Andy Dolbow, who has led the ring meetings for forty years or so, was present the first day of the camp, but returned home to Wilmington, Del., on account of poor health. The Lord bless and keep this dear saint.

The evangelists were Dr. Joseph Owen, president of John Fletcher College, Oskaloosa, Iowa, and Rev. Paul Rees, of Kansas City, Mo. Brother Owen's messages were to the soul like gentle breezes brought from Canaan's summer of holiness. Brother Rees, a leading young evangelist of the holiness movement, preached excellent expository messages that were filled with spiritual power. To receive the most from the sermons of these men of God, one had to listen with all his heart, soul, mind and strength.

Professor S. C. Milby was the song leader for the camp, assisted at the piano by his wife. Brother Milby had the largest and best choir seen in years at Mt. Lake Park. His singing of the songs of Zion, together with his sweet Christian spirit, did much to bless the camp. Mrs. Milby sang beautifully for the meeting several times.

Many people of God from a number of states returned to their homes from this camp, having spiritual iron in their blood, Holy Ghost fire in their bones, and the dynamite of God in their souls.

The officers elected for the coming year are: President, Mr. C. M. Hood, Moundsville, W. Va.; Vice-president, Rev. Rupert, Corinth, W. Va.; Secretary, Mr. C. A. Lovejoy, Elkins, W. Va.; Membership Secretary, Mrs. Tozier; Treasurer, J. P. Bohlander.

It was an impressive moment on Sunday night, July 9 at ten o'clock when Brother Hood stood on the platform and said, as the tabernacle bell tapped once for each person of the Trinity: "I now close the 1933 camp in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Gaston R. Coyner, Reporter.

LOUISVILLE CONFERENCE, COLUMBIA DISTRICT. FOURTH ROUND.

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

Rocky Hill Ct., Old Zion, A. M. September 17.

Bowling Green, Broadway, A. M. September 24.

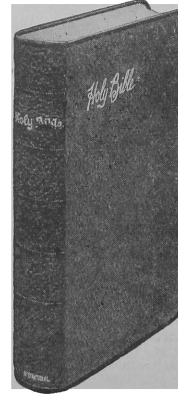
Adairville, Auburn, Epley, Russellville Ct., and Russellville Sta., adjourned sessions, 2:30 P. M., Sept. 20, at Russellville.

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. Haskew. This booklet is sold under the guarantee, money's worth or money back. 35 cents per copy, or \$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.

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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.

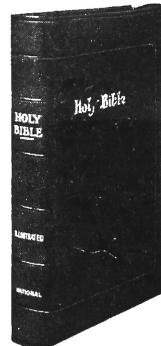
This Bible has a good quality of white, thin Bible paper, making the type show up nicely and easy to read.

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King James Version



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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.

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Louisville, Kentucky.

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He narrates the various ways of meeting them. Then vitally, and with original spiritual power, he presents the Christian attitude of accepting suffering for the understanding of God and the enrichment of life. A book with a universal message. Price, net, \$1.00, postpaid.

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BY SAMUEL CHADWICK.

This author was one of the most devout, most beloved ministers in Great Britain. He has written a great book for both minister and layman. It cannot fail to improve the mind, quicken the conscience and kindle earnest desire to receive the gift of the Spirit in its fullness. If you are really seeking more of the fullness of the Spirit, this is the book for you to buy and read. We will send it with the understanding that if you aren't more than pleased with it, you may return it within ten days and we will refund your money. The price is \$1.25.

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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.
Trout Run, Pa., Oct. 29-Nov. 19.

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. 17.
Boynton, Pa., Sept. 3-Oct. 1.
Akron, Ohio, Oct. 8-29.

CHAMMOND, PROF. C. C. AND MARGARET.
(726 1/2 W. Washtenaw St., Lansing, Mich.)
Plymouth, Mich., Aug. 16-Sept. 3.
Mt. Pleasant, Mich., Sept. 10-24.
Columbus, Ohio, Oct. 1-15.

CROUSE, J. BYRON
Mt. Pleasant, Mich., Sept. 10-24.
Columbus, Ohio, Oct. 1-15.
New Lethrop, Mich., Oct. 22-Nov. 5.

FLEXON, R. G.
(Shackelfords, Va.)

FUGETT, C. B.
(2917 Moore St., Ashland, Ky.)
Norman, Okla., Oct. 1-15.
Hominy, Okla., Oct. 16-29.
Hammond, Ind., Nov. 5-19.
Fort Wayne, Ind., Nov. 20-Dec. 33.
Danville, Ill., Dec. 4-17.

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. 16-29.
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. 4-17.
Prince Albert, Sask., Can., Oct. 18-30.

MOOVER, L. S.
(Tonesta, Pa.)
Clay City, Ind., Aug. 24-Sept. 4.

IRICK, ALLIE AND EMMA
(Bethany, Okla.)
Lufkin, Tex., Aug. 31-Sept. 11.

JOHNSON, ANDREW
(Wilmore, Ky.)

KELLEY, EDWARD R.
(726 Manzanita, Pasadena, Calif.)

LEWIS, M. V.
(Song Evangelist, 517 N. Lexington Ave., Granite Falls, N. C., Sept. 5-17.

LINCICOME, F.
(Gary, Ind.)
Gary, Ind., Sept. 7-16.
Cassellton, N. D., Sept. 17-22.
Winnipeg, Canada, Sept. 24-Oct. 8.

MCCBRIDE, J. B.
(1224 N. Mentor Ave., Pasadena, Calif.)
Stanford, Texas, Sept. 10-24.

MAXWELL, SAM
(Wilmore, Ky.)
W. Newton, Mass., Sept. 4-12.

MILBY, E. CLAY
(Song Evangelist, Greensburg, Ky.)
Greensburg, Ky., August 28-Sept. 10.
Phillipsburg, N. J., Oct. 1-15.
Ashland, Ky., Oct. 22-Nov. 5.

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.

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

NORRBERY, JOHN
(111-42 202nd St., L. I., N. Y.)

OWEN, JOHN F.
(124 W. 8th Ave., Columbus, Ohio)
Goshen, Ind., Aug. 17-27.
Chicago, Ill., Sept. 7-17.
Manchester, Kan., Sept. 18-Oct. 15.

PARKER, J. E.
(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.

PUGH, C. E.
(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.)

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.
Orniston, S. A., February.

TILLMAN, CHARLIE.
(Tillman's Crossing, Atlanta, Ga.)

VAYHINGER, M.
(Upland, Ind.)
Indianapolis, Ind., Sept. 27-Oct. 2.
Clay City, Ind., Oct. 2-22.

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, N. J., 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.)
Canon, Ga., Sept. 10-19.
Sycamore, Ga., Sept. 24-Oct. 3.
Quitman, Ga., Oct. 8-17.
Geneva, Ga., Oct. 22-30.

Camp Meeting Calendar.

KANSAS.
Haviland, Kan., Sept. 14-24. Workers: Nelson W. Nice, evangelist; Geo. L. Edie, song leader; S. C. Clark, President, Julia E. Stites, Secretary.

BOOK REVIEWS

"Our Seal" "Being the Witness of the China Inland Mission to the faithfulness of God." Published by The China Inland Mission. 164 pages. \$1.00.

This work deals with how in faithfulness God has supplied the means for the carrying on and enlarging the work of this marvelous missionary enterprise. The keynote is, "Have Faith in God." It is just one marvel of answered prayer from beginning to end. This reviewer wishes that it might have readers by the million. Would you have your faith quickened and confirmed? Get and read this book. Would you see how faith in God saved a missionary organization with more than twelve hundred missionaries on the field from getting into the red? Get and read this book. Would you witness apostolic faith in the Twentieth Century? Get and read this book.

Would you breathe an ozone of heaven, due to daring to test God? Get and read this book. To be had through The Pentecostal Pub. Co., Louisville, Ky.

M. P. Hunt.

"The Bible Looks You Over," by Dr. Arthur Stevens Phelps. The Judson Press, 229 pages. \$1.50.

Here is a book that is different. The author is a writer by inheritance. His father, Dr. Dryden Phelps, was an author of note, a hymn writer and an editor. He is a graduate of both Yale University and Yale Divinity School. His life has been devoted to preaching, teaching and writing. A life time student and lover of the Word, he has gathered up in the thirty-three essays or meditations under seven different headings much of the fruit of his lifelong study of the Word and wide reading of good books. He tells he has sought "to be true to progressive theology and old-fashioned religion. Confessedly a difficult task but an inevitable one for him."

The book abounds in good things and evidences extensive reading and a writer above the ordinary. Here are the seven general headings under which he brings his messages: Personality, Home and Family Life, The Days of Job, Intellectual Culture, Neighborliness, Church Life Today, and The Life of the Spirit. The Review and Expositor, lists among the books specially commended. May be had of Pentecostal Publishing Co., Louisville, Ky.

M. P. Hunt.

FALLEN ASLEEP

IN MEMORY OF MY DEAR WIFE,
MRS. BESSIE A. HICKS.

My heart is there!
Where? on eternal hills, my loved one dwells
Among the lilies and asphodels
Clad in the brightness of the great white throne,
Glad in the smile of him who sits thereon,
The glory gilding all her wealth of hair.
And making her immortal face more fair—

My heart is there!
With her who made all earthly life so sweet,
So fit to live, with her life so meek;
So mild, so grand, so gentle and so brave,
So ready to forgive, so ready to save.
Her fair, pure spirit makes the Heavens more fair,
And thither rises all my longing prayer—
There is my treasure, and my heart is there.

Her husband,
Chas. A. Hicks.

SMITH.

May 6, 1933, the dark shadow of death fell across this home of C. N. Smith, of Horse Cave, Ky., and took his beloved wife to be with her Lord. As the shadows deepened over that home the angels of light bore her loving spirit to the realms of unclouded day where she met with loved ones gone on before.

Sister Smith was a lifelong member of the Southern Methodist Church and was always true to her church and home. Her funeral was preached by her pastor, Brother Spears, assisted by Rev. W. E. Thomas, after which her body was laid to rest in the beautiful cemetery at Horse Cave, May 7, 1933. The floral offerings were profuse and testified to the high esteem in which Sister Smith was held.

Her friend,
J. H. Berry.

JACKSON.

Missouri Jane Lowe was born Dec. 23, 1874; departed this life May 25, 1933 in her home near Barnesville, O. She was married in 1892 to Wm. A. Jackson, who survives her. Also a son, Roscoe Jackson, two daughters, Mrs. Blanche Grier and Mrs. Beatrice Burga, all of Barnesville.

When quite young, she united with the Methodist Church of which she was a faithful member. She was a wonderful Christian character, thinking not of self, but always of others. When asked by her pastor if she was ready to go, should the end be near, she answered, "I am trusting Jesus." She called her loved ones near her and asked them to pray. During the second prayer, she passed peacefully away. She leaves a host of friends to mourn her loss.

Mrs. Beatrice Burga.

GADDIS.

As the evening shadows of a beautiful Sabbath were gathering the "Friend" of many, Mrs. Alice M. Gaddis, passed to that land which never knows a night, at the age of thirty-eight years and eighteen days.

Standing on this side of the Great Divide awaiting the dawn of a day when the broken circle will be joined again is her loving husband, Rev. Tilden H. Gaddis, three sons, Vincent, Alfred and Paul, three daughters, Ruth, Naomi and Wilma, a faithful father and devoted mother, Mr. and Mrs. Edwin Smith, a sister, Genevieve Osterholz, Grandma Gaddis, the aged mother of her husband, and a great company of friends.

Her death was sudden. As the hurricane which sweeps destruction is soon gone but leaves suffering and loss, so in the midst of life the storm overtook her, leaving the ruins of broken hearts and mourning friends, but they mourn not as those who have no hope for there is the confidence that we shall see her again in the first Resurrection.

She was born in Amelia, Ohio, July 26, 1895, and at an early age was married to Rev. Tilden H. Gaddis. It can be truly said that every day of their life together was a happy link in a chain of twenty golden years.

Soon after her marriage she was definitely converted and continued in the love of Christ steadfast to the end, showering blessing and sunshine upon all whom she touched. She was an active worker in her chosen church, always faithful to the call of God in every service that would contribute to the glory of God and advance the Kingdom of Jesus Christ, the fragrance of her life, like aroma from crushed flowers blown by the winds of adversity, will waft the sweetness of blessed memories through the coming years.

"She being dead yet speaketh."

"There is no flock, however watched or tended,
But one dead lamb is there!
There is no fireside, howsoever defended,
But has one vacant chair.

"Let us be patient, these severe afflictions,
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

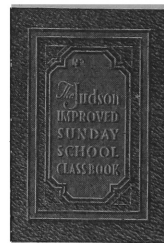
"She is not dead, the friend of our affection—
But gone into that school
Where she no longer needs our poor protection,
And Christ himself doth rule."

REQUESTS FOR PRAYER.

Prayer is requested for the conversion of a young man in Blount Springs, Ala.

B. N. B.: "Please to pray, if it is God's will, that a debt may be collected."

A reader of The Herald asks for prayer that she may know the joy of saving grace; also that her husband may be saved.

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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.

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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.

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(An outline of each of the Pauline epistles.)
The Bible Simplified by Questions and Answers 1.00

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Biographical Group No. 1

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Modern Apostles of Faith, C. F. Wimberly 1.25

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Biographical Group No. 2.

Francis Asbury, A Biographical Study, Bishop H. M. DuBose \$1.00
Tempest Tossed on Methodist Seas, Life of B. F. Haynes 1.50
Letters of a Converted Boy to his Mother, Jack Linn 1.00

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Biographical Group No. 3.

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Arnot of Africa75
Moffatt of Africa75

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Mother Stories From the Old Testament \$0.75
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The Fact of God, Emory Miller50

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Evangelistic Group No. 2.

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Adventures in Evangelism, Thickett 1.50
Hebrew Evangelism, Godbey 1.00

The above three books, \$1, with postage 15c extra. \$3.75

Evolution Group

Collapse of Evolution, Townsend \$1.00
Weakness of Evolution, Frysinger 1.25
God or the Guessers, Pickett (paper)50

The above three books, \$1, with postage 10c extra. \$2.75

Fiction Group No. 1

Mills of the Gods, Wimberly \$1.50
The First Soprano, Hitchcock 1.00
In His Steps, Sheldon25

The above three books, \$1, with postage 10c extra. \$2.75

Fiction Group No. 2.

The Two Lawyers, Morrison \$1.50
The Dairyman's Daughter, Richmond 1.00
One Christmas, Hitchcock50

The above three books, \$1, with postage 15c extra. \$3.00

Holiness Group No. 1

The Holy Spirit, or Power From on High, New Testament Volume, A. B. Simpson \$1.50
Pentecost, Hardy 1.00

The above two books, \$1, with postage 10c extra. \$2.50

Holiness Group No. 2.

The Holy Spirit in Missions, A. J. Gordon \$1.50
The Garden of Love, Jack Linn 1.00

The above two books, \$1, with postage 10c extra. \$2.50

Holiness Group No. 3.

The Nativity of the Holy Spirit, O'Rear \$1.50
A Feast of Good Things, J. M. Hames 1.00

The above two books, \$1, with postage 10c extra. \$2.50

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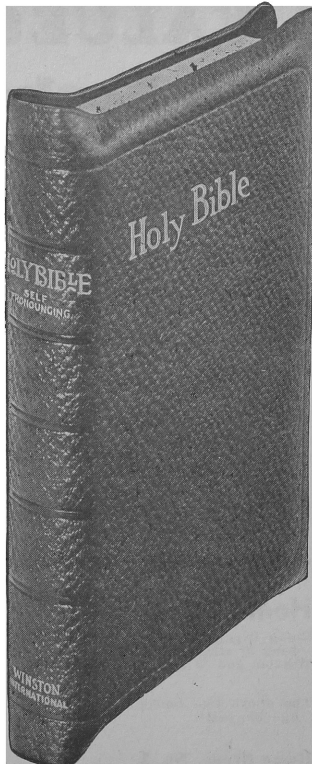
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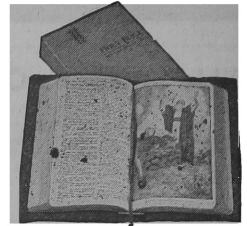
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PENTECOSTAL HERALD

AND WAY OF FAITH

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

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THE ONLY SAVIOR.

By The Editor

JESUS Christ is the only Saviour from sin. He is all-sufficient. He is able to save to the uttermost. He is a present Saviour. He knocks at the door of every human heart for admittance.

The Lord Jesus cannot break into the heart. The door of the heart is fastened on the inside. He does not propose to destroy the human will. He stands ready to come in, but the door must be opened. He must be a welcome guest.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest," is a wonderful invitation of our Lord, and a gracious promise. "All ye" is very wide. That takes in every one. Who of us, at some time, has not been weary and heavy laden. Many who read these lines may be the very one to whom our Lord is speaking. Why not come to Jesus, and find rest?

That word "rest" is a good word. All of us have been physically weary. How welcome a comfortable chair, a good bed, when the body is worn with toil, where we can stretch ourselves and rest. Jesus offers *soul* rest. The human soul can be burdened almost beyond endurance. We believe that most people who commit suicide do so, not because of physical burdens or illness, but because the soul is burdened beyond its power to carry its load, and they do not know how to come to Jesus. Many a poor wretch has taken the fatal plunge, and hastened with their guilt into eternity, who could have fallen upon penitent knees and said to Jesus, "I surrender all." "I believe thou canst give rest." Their burdens would have fallen off and a strange, sweet rest would have come into their weary, care-worn lives.

Millions of people have come to Jesus crushed to the verge of despair with their load of sorrow and sin, and have found in him a mighty Christ to lift their load, blot out their sins, and to bring peace and rest to the soul. They have submitted themselves to patiently and gladly bear the yoke of their Lord, and they have found that "his yoke is easy, and his burden is light." How sad that millions of immortal beings who are under the gracious watchcare of the Father in heaven, over whom the Holy Spirit broods in mercy, and at the door of whose heart the Lord stands knocking in patience, should refuse to hear his gentle rappings, and go on in darkness, when they might have light: in weariness, when they might have rest; in sin, when they might have salvation.

Many of the Lord's people carry burdens of anxiety and care when they might cast their burdens upon the Lord, commit their way unto him, and go forward with joyful songs of praise, instead of in distress and gloom. The outlook was not very encouraging when Paul and Silas were beaten and,

with bloody, unwashed wounds, were cast into the inner prison with feet made fast in stocks, but, while their backs were in pain, their souls were unbound and rejoicing. At midnight they sang. I have sometimes wished that their song had been given, that we might know what they sang. One of the Psalms, no doubt. Perhaps, they started off with "The Lord is my shepherd; I shall not want." Whatever the song was, we have recorded the outcome—earthquake, prison doors opened, backs washed, jailer and his household saved. They had certainly turned, what appeared to be misfortune, into good account. Had they drooped, blamed the Lord for their troubles, and lost their faith, how different the outcome! Let every burdened soul who may chance to read these lines, come to Jesus. He is a burden lifter. His loving mercy can rest a soul under any circumstances that can possibly exist. Our Christ is more than an equal to any emergency that may arise.

Watch Thou in All Things!

EVERY minister of the gospel—men who preach that gospel which is the power of God unto salvation—should occasionally, for his own sake, read Paul's letters to Timothy. They are searching and suggestive. Paul was not a man to raise and discuss mere religious problems; he had a positive message of truth. He believed and spoke under the power of the Holy Spirit.

There is a bit of preaching that seems to have no special objective, unless it is to lead those who hear away from any fixed faith in the Word of God, divine truth, or restful trust in Jesus Christ as the Son of God and Saviour from sin. It does one good to turn to Paul's second letter to Timothy and read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The positive ring in this instruction to the young preacher is inspiring. It makes the minister of the gospel feel that he may be thoroughly equipped for his work and go into his pulpit with a certainty, and deliver a message with divine power in it to rebuke sin, and feed the hungry souls of men.

In this same letter to Timothy, we find Paul exhorting: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they will turn away their ears from the truth, and shall be turned unto fables." Here it is that we find the exhortation, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

The Apostle is prophesying of the times in which we are living. It is remarkable how eagerly the people will run after the popular preachers of today who have much to say about a "new age," a "twentieth century gospel"; who pay compliments to the beautiful life of Christ, but have almost nothing to say about sin or Jesus Christ as a Saviour, the necessity of repentance, the need of the new birth, a clean heart and righteous living.

Some time ago a Christian man told me that he had a widowed sister living in a village whose eldest son was eighteen years of age and she wished my friend, her brother, to secure a position for this son in a city where he might earn a living and be of some assistance to his widowed mother. I said to the man, "I suppose you will be able to find him employment." This was some years prior to the depression, but not before people had "itching ears," rather than hungry hearts.

"Yes," said my friend, "I can find him employment but I fear to bring him to the city. He has never been in the city, and is at the age when a lad is full of curiosity. I fear he would drift into bad company and possibly fall into bad habits and lead an immoral life." "Well," said I, "isn't he a church member?" My friend replied that he was. "Then," said I, "have him join the church, get in the habit of attending preaching services, and perhaps the church will wield an influence over him that will hold and guide him into plain living and the building of good character."

This friend of mine was a business man, had been educated in good schools, attended one of the great universities, unusually sober, intelligent and discerning. He said, "The serious phase of the subject is, that I fear the kind of preaching he would hear would not be of a character to develop his spiritual life." This thoughtful business man went on to say, "I have heard all the preachers of any prominence of the various denominations of this city. Many of them are scholarly, eloquent, some of them very entertaining, not without valuable instruction; but I have not heard a preacher in this city say anything on the subject of sin that would impress, and send a young man away thoughtful, with a feeling that sinful acts were dangerous; that an attitude of wickedness and rebellion toward God would lead to inevitable ruin." He said, "The preaching here is more soothing than awakening. It is of a character that comforts people in their sins, rather than to convict and lead people away from their sins."

If we are to have a revival that thoughtful men agree is so important, we must have, in order to such revival, earnest preaching of inspired truth; it must be a message from God; it must be an authoritative call to repentance; it must be an insistent, unhesitating crying out against wickedness. A revival that means anything, must begin with

(Continued on Page 8.)

RELIGIOUS NOTES AND OBSERVATIONS.

Rev. G. W. Ridout, Corresponding Editor



I.

Religion must be more than creed or doctrine; it must resolve itself into an experience to satisfy the cravings of the soul.

Methodism has always stood for experimental religion.

"Jesus all the day long,
Was my joy and my song;
O that all his salvation
may see!

He hath loved me, I cried,
He hath suffered and died,
To redeem such a rebel as me.
"Oh the rapturous height
Of the holy delight,
Which I felt in the life-giving blood!
Of my Savior possessed
I was perfectly blessed,
As if filled with the fullness of God."

Wesley gives a good description of Experimental Religion in the following: "Many persons in London, in Bristol, in York, and in various parts, both of England and Ireland, have experienced so deep and universal a change, as it had not before entered into their hearts to conceive. After a deep conviction of inbred sin, of their total fall from God, they have been so filled with faith and love, (and generally in a moment,) that sin vanished, and they found from that time, no pride, anger, desire or unbelief. They could rejoice evermore, pray without ceasing, and in everything give thanks. Now whether we call this the destruction or suspension of sin, it is a glorious work of God: such a work as, considering both the depth and extent of it, we never saw in these kingdoms before. It is possible, some who spoke in this manner were mistaken: and it is certain, some have lost what they then received. A few (very few, compared to the whole number) first gave way to enthusiasm, then to pride, next to prejudice and offence, and at last separated from their brethren. But, although this laid a huge stumbling-block in the way, still the work of God went on. Nor has it ceased to this day in any of its branches, God still convinces, justifies, sanctifies. We have lost only the dross, the enthusiasm, the prejudice, and offence. The pure gold remains—faith working by love: and, we have ground to believe, increases daily." (Vol. iii: 156-7).

II.

John Wesley grew greatly excited in his early career when he heard Thomas Maxwell, a layman and unordained, had presumed to preach. Wesley was going to hurry to Bristol to stop him when his mother said to him: "John, this young man is as surely called of God to preach as you are." After that John got a different vision about the call to preach. The three things he required of preachers were:

1. Grace. Do they know God as a pardoning God? Have they the love of God abiding in them?

2. Gifts. Have they a clear, sound understanding? Has God given them any degree of utterance? Do they speak justly, readily, clearly?

3. Fruit. Are any truly convinced of sin and converted to God by their preaching?

The early Methodist preachers were men full of the Spirit and they could sing:

"My heart is full of Christ, and longs
Its glorious matter to declare!
Of him I make my loftier songs,
I cannot from his praise forbear;

CAN THERE ANY GOOD THING COME OUT OF AFRICA?

John 1:46.

I have travelled over three thousand miles in Africa. Livingstone and Stanley, if they came back now, would hardly be able to recognize the country through which they travelled with such difficulties, hardships, dangers, perils and sufferings. Then Africa is wide open to the Gospel. A great harvest awaits the missionaries who keep true to the old gospel and who have a passion for souls. I recently read the life of Aggrey, that wonderful man of Africa and America. Let me quote a few things from that book.

When they questioned Aggrey, that wonderful African scholar, orator and preacher and expressed wonder that he could remain a Christian after he had studied biology and psychology, he would answer: "I am a Christian, not blindly, but have a reason for the faith that is in me."

Aggrey, like Sammy Morris, was born in the Gold Coast Colony, West Africa. He was definitely converted at fourteen years of age. He came to America for his education and for years was connected with Livingstone College, of North Carolina. In his later years he became the most renowned of African orators. In one of his speeches he gave this beautiful allegory of the Nile River which has meant so much to Africa; he said:

"There was a convention of the rivers. The Brahmaputra was there, the Ganges was there, the Thames was there, the Hudson was there, and all the rivers were there. When the convention was over the chairman asked them where they were going, and what they were going to do? The Thames said: 'I am going to a place called London, where I will be known as the mistress of all the rivers in the world.' The Hudson said, 'On my banks are going to be great tall, skyscrapers, and I will be the wealthiest river in the world.' The Ganges said, 'Children will be thrown into my bosom and I will be the most sacred river in all the world.' The Mississippi said, 'I will be the Father of all the waters.' But there was another river that did not say a word. 'Who are you?' 'I am the Nile.' 'Where are you going, and what are you going to do?' The Nile replied, 'A long time ago when they were making the world there was one place called Sahara, as big as the United States, where no man could live and no life grew; then said, 'I am going to roll down my waters from the mountains; and bring down life from the mountains into the Mediterranean Sea.' All the other Rivers laughed. 'Africa! Africa! Why Nile, why don't you go to some place worth while? Why don't you stay at home where you belong?' But the Nile said, 'I will go,' and the Nile went.

God Almighty sitting upon his throne saw what the Nile had done and said, 'I am going to make the Nile the most beautiful, the most holy river of the world.' And so when the old religions were tottering, and the new religion was growing up he brought it to Moses who was rocked in the cradle of the self-sacrificing Nile; and when Moses was gone and all the prophets, and another higher one was needed to teach us of God, Jesus was born and even this Jesus himself might not have done the work he did were it not for one thing: 'Go take the child and his mother to Egypt by the side of the self-sacrificing Nile, so that it can be said 'Out of Egypt have I called my Son.'

When we see Aggrey preaching in the greatest churches of America, Canada, England and Africa, and in the great conventions holding thousands of white people spellbound with his eloquence, and swaying two continents for God and righteousness, we tremble again at the huge possibilities of the sons and daughters of Africa, and need no longer ask in skeptical incredulity, 'Can there any good thing come out of Africa?'

My ready tongue makes haste to sing
The glories of my heavenly King."

III.

When one of Wesley's preachers presumed to preach the doctrine of Christian Perfection in Edinburgh, 1779, one of the members said to him: "You must not preach such doctrine here. The doctrine of perfection is not

calculated for the meridian of Edinburgh."

Such is the modern attitude today towards the deeper things of God, especially the great truth of entire sanctification.

In 1790, Wesley said: "This was the grand depositum which God had lodged with the people called Methodists, for the sake of propagating which chiefly he appeared to have raised us up."

Wesley saw in the Gospel of Full Salvation a sovereign remedy for the ills of the human souls and the sicknesses of humanity. He said: "We see on every side, either men of no religion at all, or men of a lifeless, formal religion. We should greatly rejoice if, by any means, we might convince some that there is a better religion to be attained—a religion worthy of God that gave it, and this we conceive to be no other than love; the love of God and of all mankind; the loving God with all our heart and soul and strength. *This love we believe to be the medicine of life, the never failing remedy for all the ills of a disordered world, for all the miseries and vices of men.*"

IV.

When British Methodism was about to run into dry rot God raised up a prophetic and evangelistic man—Hugh Price Hughes—to call it to a forward movement for souls. Right into the center of the movement Hughes put the great doctrine of Holiness. He, himself, had entered into the experience of Full Salvation which had swept away his conceit of intellect, his skepticism, his professionalism, and baptized his soul with the sacred fire.

The forward movement of British Methodism has not stopped yet. It has been carried on by such men as Samuel Chadwick, Collier, Rattenburg, Broadbelt, Waterhouse and others. All over the great English cities on Sunday nights the Central Halls of this movement are crowded to the doors with people, and the gospel is sung and preached and sinners are born of God. Dr. T. Tinsdale Young, in London, preaches to the kind of crowds Spurgeon used to preach to, and Dr. Young does nothing but preach the full gospel. I preached at Tooting, London, two years ago to one of those gospel meetings with over two thousand present. When shall we have such sights as these in the great American cities? Why have we lost the Sunday night crowds?

Martin Luther said a radical thing, but absolutely true, when he said that all Christian theology is based upon a sound doctrine of sin. The truly penitent soul cries out—

"Holy Spirit! pity me,

Pierced with grief for grieving Thee;
Present, though I mourn apart,
Listen to a wailing heart.

"Sins unnumbered I confess,
Of exceeding sinfulness;
Sins against Thyself alone,
Only to Omniscience known.

"Chilled devotions, changed desires,
Quenched religions, earlier fires;—
Sins like these my heart deceive,
Thee who only know'st them, grieve.

"O be merciful to me,
Now in bitterness for Thee.
Father, pardon through thy Son,
Sins against Thy Spirit done."

VI.

SENTENCE SERMONS.

The River of Salvation is better to sail upon than the River of Doubt.

(Continued on page 3, col. 2)

THE ROMANCE OF THE CIRCUIT RIDER.

Rev. E. Hampton Barnett.



I.

ALMOST thirty years have gone by since the close of the annual conference which assigned the Circuit Rider his first task. There was a large family in the preacher's home, for in those days large families were fashionable, and it was an unusual thing if the preacher did not have enough in his own family to start a Sunday school. It is not so in these days of birth control, and pride, which is sucking the life out of the human race.

On that September morning two of our neighbors drove their wagons up to the front door and began to load them up for the trip across the great Powell's Mountain. It stood as a giant fortress against the weary traveller who chanced to pass that way. The writer was quite inexperienced in the ways of life, but dreamed dreams of a great land that lay beyond the small community, ten miles from the railroad and pressing hard against the mountains that overshadowed the farm house.

The Circuit Rider assigned two of us to the task of driving a lone cow through the country to the charge which had been assigned him. The trip was two full days, and fraught with new experiences. Needless to say the boys and the cow became tired and sought places of rest and refuge, but there was no rest until we reached the end of the journey. Occasionally old Roaney would make a dash for her liberty only to be pursued up the lanes, in the underbrush, and in the long grass by the country road. We became tired of such entertainment, and did not like the friendly greetings we received once in a while from people who met us or passed us.

As we drove into the county seat town some town people, who were passing attempted to have some fun by asking us questions. The first question was, "Whose cow is that?" They received a quick snap from the country boys, "She is pap's cow," and on down the streets we went as the cow reeled from side to side.

The old Circuit Rider told thrilling stories of the communities which formed a part of his work. Farmers were cordial, and furnished him sufficient interests to make life full of adventures.

Revival meetings soon came on, and with them the whole country-side "turned out," to go to the meeting. Conversions were reported far and near. Singing of songs of joy could be heard as the stillness was broken by folks who were on their way to the big protracted meeting. These influences were more than the common place, for they were more than romances. They were dramatic events of the most dynamic type. Old men came to the altar and were converted, and went away to rejoice in their new-found life. Youth with gaudy clothing knelt and accepted salvation. Children clung to their mother's breasts while they shouted "Hallelujah, my soul is happy." This was becoming a thrilling adventure in the life of the boy who was never heard, and scarcely ever noticed. At one of these meetings a school-teacher said to the Circuit Rider's son, "Let us show the other boys that we are not going to fall for the meeting this year." The teacher did not, but the boy did. The story is a sad one for the teacher, but the life of the boy has been enriched a thousand times out of these deep spiritual experiences.

Four years passed by. The old Circuit Rider had made so many friends the people wanted him to stay, but the laws of the church would not permit them to stay longer than four years in that day, but he was moved just across the hill to an adjoining circuit,

and remained there for a near period of time.

The conference knew little of the Circuit Rider who came in each year with a fine report. He was unassuming, only had one task in life, and that was to see folks saved and the kingdom of God move on. He was loved and admired by his fellow ministers, but never had an appointment that paid over a thousand dollars in his life. After these thirty years the labors are beginning to tell on the conference. Something like a dozen of different denominations have testified in private and public that they were called to the Christian ministry under the inspiration of the old Circuit Rider.

When he went to the Annual conferences he was almost always sent to some out-of-the-way place, because it was the custom in those days to take care of the *big city preachers* in the so-called "Best Homes," before the country preachers were assigned to their places. If there were any long walks to be made to and from the conference, let the circuit riders do it, for they were used to work and, as a general rule, the well-groomed, and well-kept station preachers are not used to much work of any kind.

These men of the more beautiful attire, and a more swallow-tail coat, very rarely have much to report at the conference in the calls to the ministry among their congregations, and very few conversions, unless they get some outstanding evangelist to hold their meetings. But it is not so much their faults, for the city people do not seem to care for the old-fashioned ways of the church. It looks like we might be losing something out of our souls with the passing of our heroic men who were daring, dashing, courageous circuit riders.

This paper will never tell the story of the struggle of the soul of the writer as he calmly pursued this good old-fashioned preacher. Even though his son, yet the devotion and faith of the Circuit Rider under all circumstances of life have left unstained the faith the boy at that time had in God and his Church. To him, there was no such thing as weather conditions, except that they came in changing scenes. How heroic it was to go on a frosty morning, early, to saddle the beast while the preacher made ready for his trip ten miles away across the mountain roads. There was no such thing in his life as missing an appointment. Then the return! It was like paying homage to a returned hero, if indeed, it was not paying the highest honor to a hero of the Cross. The shadows of the night had gathered around. The coal bucket was filled, kindling wood ready for morning, some of the children gone to dreamland. Mother sitting expectantly before the blazing fire awaiting the return of her hero of the winter storms. Said she, "Son, you had better stay up until your father returns, and put up the horse, for he will be tired."

It was not a task. It reached somewhere between pleasure and the height of glory to hear the prancing feet on the frozen road, and the squeaking of the saddle as the Circuit Rider came to the end of his perfect day. The old lantern is lighted, new lumps of coal laid of the fire, the fire in the stove in the kitchen is stirred up with a few sticks of wood to warm up that waiting supper. My, what a privilege it was to get to wait, especially when mother knew the wants of a hungry boy! "Wait a minute," said he, "My feet are frozen to the stirrups, and my legs are stiff with cold." After moving about for a time he is liberated from the clutches of the zero night, and slowly plods his way to the welcome fire, and the bosom of his home. Supper is fixed, the old saddlebags are opened, and out of their lavish treasures come a piece of bacon, some apples, which are frosted, a

pound of butter, some dried apples, and some boneset. The frost is now off his mustache. The old faithful horse has ceased to grind his waiting corn and noses into the manger for the sweet smelling hay.

"Well, how many did you have at church today?" The answer comes back, "Not many. I do not know just the number, nor do I care for the number, I have done my task, and the day is done, and I feel my bed will soon be very welcome."

For a number of years the boy in the story has been a Circuit Rider. What a fascinating thing it is! On his first announcement to the old Circuit Rider that he felt called to the ministry, here is the answer by a letter from a distant preacher to a boy entering college to work his way through to the highest degree he could get in his state at that time. "Son, your letter has been no surprise to me; for many years I have known that God wanted you in the ministry." The letter was brief, a bit disappointing, but long to be remembered. Here is a verse from *The Old-Fashioned Preacher* by L. G. Crawford:

"The old-fashioned preacher was hailed as a treasure,
Oft riding through the woods all the day until night,
For pioneers found him a joy beyond measure,
And to their lone hours brought them purest delight.
A horse and a saddle, a hymn-book and Bible,
Were all one could see that the poor preacher owned;
But when in the school-house or grove he was preaching,
With kings and with princes he there seemed enthroned.
That old-fashioned preacher, itinerant preacher,
Today in God's kingdom is surely enthroned."

NOTES AND OBSERVATIONS. (Continued from page 2)

Fast and Pray was the Savior's formula for power. The worldly church says let us feast and play.

The preacher with no salvation experience in his soul never has any dynamite in his sermons.

A Revival of Religion cannot be bought with silver or gold; brilliant and clever men cannot bring it. Real revivals are born of the Holy Ghost.

A neglected Bible and no prayer spirit means an impoverished soul.

Some preachers fell from the gold standard when they fought holiness and began to persecute the saints. They never got back!

Sentence sayings from John Wesley.

"A large sum of money is now collected (for American Missions) but will money convert the heathen? Find preachers of David Brainerd's spirit and nothing can stand before them. But without this what will gold and silver do? No more than lead or iron. They have sent thousands to hell but never yet sent a soul to heaven."

"I tell them, the Methodists that do not fulfill all righteousness will have the hottest place in the lake of fire."

"My Journal is the Bible. Yes, I am a Bible bigot, I follow it in all things, both great and small."

Writing of Grace Paddy, whose testimony he heard, he said: "Such an instance I never knew before, such an instance I never read; a person convinced of sin, converted to God, and renewed in love (sanctified) in twelve hours; yet it is by no means incredible; seeing one day is with God as a thousand years."

THE HERALD PULPIT

AN UNFAITHFUL MINISTRY.

Evangelist Oscar B. Lyon.

"For they have healed the hurt of the daughter of my people slightly, saying, peace, peace; when there is no peace." (Jeremiah 8:11).

"And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail; go out and do even so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee." (2 Chronicles 18:21-22).



HIS is a vital subject, far-reaching with deep-seated roots, even dating back to the garden of Eden, and has continued to grow until this present hour, having its largest increase during the past sixty years, especially since America has been sending her preachers and professors to Germany to take postgraduate work in colleges of modernism, skepticism, agnosticism, and infidelity. The Church of God in the name of Christ should have arisen in arms of rebellion against this corrupt leadership and drastically used the surgical knife to remove this evil when it first developed, but instead, she has rested at ease forgetting God's Word, "Woe to them that are at ease in Zion." (Amos 6:1). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7). The seed was sown in modernism and during the past score of years this crop of evil has been carefully cultivated and fertilized until now it yields a vast harvest of modernists who are almost choking out the God-called preachers.

We shall consider the three classes of men that stand out very prominent in the text and in church life, who scarcely meet with opposition, for the four following reasons:

1. The church pervaded with worldly pride seventy years ago wanted our preachers and college professors to study abroad. (In Germany). "Now make us a king to judge us like all the nations. (1 Samuel 8:5).

2. The God-chosen preachers are very greatly in the minority and are afraid of the appointive and calling authority, lest the headman's axe should fall upon them.

3. There is a lack of courageous, efficient leaders to unite and lead the forces of righteousness against this evil.

4. Indifference and fear of criticism for being radical, overbearing or egotistical hinder the proclaiming of a full soul-saving gospel.

I. THE UNCONVERTED, BACKSLIDDEN PREACHERS.

The unconverted preacher knows nothing about Bible conversion therefore, he cannot preach Christ, the Bible, or win souls to God. "If the blind lead the blind, both shall fall into the ditch." (Matt. 15:14). He builds his sermons on science, botany, astronomy, psychology, book reviews, newspaper stories and evolution because he is not a student or a lover of God's blessed Word. "For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3:20). Therefore he is a hireling and careth not for the sheep, nor for the shepherd whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them and scattereth the sheep. (John 10:12).

The backslidden preacher cannot win souls or teach the Bible. Jesus says, "Then goeth

he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Not only has this man an addition of seven devils after backsliding, but he is trying to preach with his heart and God convicting him. He knows to do good, but has sold out to the Devil, lost power with God, and is now like the unconverted preacher, seeking self glory, personal gain and turning souls from God and damning them eternally.

At one of our district preachers' meetings one brother read a paper on "The preacher has not the right to condemn any act, or say anything is sin." During the round table discussion that followed, 98 per cent of the preachers of the District, including the District Superintendent, endorsed the paper one hundred per cent. This same District Superintendent also read a report at our Annual Conference of a list of one half of the pastors on this District who had not had a conversion in their churches from two to ten years. In a personal conversation with him he said he had advanced these preachers steadily. A church that runs year in and year out without conversions is not worth any more to God and humanity than a social club or lodge. But when the preacher is saved, sanctified and preaching a full gospel sinners will be converted and believers will seek God in holiness.

II. THE UNCONVERTED, BACKSLIDDEN BISHOPS, DISTRICT SUPERINTENDENTS, MODERATORS, PRESIDENTS AND SECRETARIES OF DENOMINATIONAL BOARDS.

God forbid that I should say, or even intimate, that all the men holding these offices are unconverted or backslidden. Thank God, to some of you we are able to say with Peter of old, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Yet a large majority of the high officials in all of the major denominations are backslidden or never were converted. Their greatest ambition is power, honor, authority and worldly goods with ease. If one doubts this statement let him look and see how the bars have been let down in the past twenty years for the admission of practitioners into the church. Let him note the silence of these men on the great sin question of our day and the *Politics* practiced to get in office as well as practiced to stay in office.

Such corrupt devices are secretly kept from the laity and public as much as possible but it is like taking the ban off of dancing, card playing, Sunday baseball and movies. The church is paying for it by becoming dead and Christless, while the promises of God are being verified anew in our hearts. "Beware ye, of the leaven of the Pharisees, which is hypocrisy; for there is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in the ear in closets shall be proclaimed upon the housetops." (Luke 12:3). From such sowing we are producing a harvest of church officials who are taking the blood out of the atonement, Christ out of the gospel, and are only money getters, professional politicians, and number seekers, (JINERS), who have no vision of poor, lost, benighted souls that must be redeemed and

prepared to meet God at the bar of justice. They are interested in the wealthy and influential because their personal gain largely comes from this class, therefore, they appeal to these followers and close their eyes to sin and crime so long as the money of the sinner and criminal is reaching their bank account.

Some few years ago in my home town there was a U. S. Senator who attended church and was asked by a friend to act as usher. This he gladly did with honor of being the most polished and refined usher in America. Later, when the pastor of this millionaire church approached this Senator and asked him to join the church, the Senator replied, "I will join with this reservation: That I be permitted to curse all I want to when I get mad." The pastor gladly received him because of his influence, money and ability as usher of the church. "Money is the root of all evil." (1 Tim. 6:10). And yet it is the dominating power of the church today, and where it dominates its contributors dictate the government and functioning power of the church. Thus, we have lowered our Christian standard and morals, and for the sake of a few paltry dollars we have allowed the blood-stained banner of Jesus Christ to trail in the dust, while multiplied millions of souls have been lost without God. Our churches are crowded with a laity who demand such preaching as taught in 2 Timothy 4:3-4: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables."

This is the sole cause of our present crime wave in America, which has existed for the last score of years and is accompanied by a world famine. Hence, the church politicians, school, and home laid down and permitted the criminal to dominate Congress this winter and to repeal the 18th Amendment. None of these things would have been done if all preachers had preached the Word as the Holy Ghost gave it to them.

FROM AN ADDRESS OF BISHOPS 1824.

In the quadrennial address to the General Conference of 1824 the Bishops said: "Do we come to the people in the fullness of the blessing of the Gospel of peace? Do we insist on the witness of the Spirit and entire sanctification through faith in Christ? Are we contented to have the doctrine of Christian Holiness an article of our faith only, without becoming experimentally acquainted with it; or are we pressing after it as 'The prize of our high calling in Christ Jesus?' If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. It is this that lays the axe at the root of the Antinomian tree in all its forms and degrees of growth. It is this that inflames and diffuses life, arouses to action, prompts to perseverance, and urges the soul forward in every holy exercise and useful work. If the Methodists lose sight of this doctrine, they fall by their own weight. Their success in gaining numbers will be the cause of their dissolution. Holiness is the main cord that binds us together—relax this, and you loose the whole system. This will appear the more evident if we call to mind the original design of Methodism. It was to raise up and preserve a holy people. This is the principal object which

Mr. Wesley who, under God, was the great founder of our order, had in view. To this all the doctrines believed and preached by Methodists tend."

What a need today in the church for a John Wesley, Adam Clarke, Martin Luther, John Wycliff, Jonathan Edwards, Francis Asbury, Peter Cartwright, Charles G. Finney and a Sam Jones, but if these men were living today I dare say they could not find a pulpit in their denominations. If they did and preached as in their day, one sermon would end their itinerancy in their own denomination, then they would have to resort again to the hillsides for a pulpit and the street corners for a rostrum from which to preach their marvelous messages, which in their day won souls to Christ and would win souls to him today. Would they not turn over in their graves if they only knew the degraded positions their denominations have fallen into in these modern days? We wish to go a step further and say, that if Christ or the Apostles were on earth today that there is not a large denomination in which they could hold a pastorate one month, or could get three revival meetings to conduct, if they preached as they did while on earth. Has God changed?

In my travels from New York to California, and from Canada to Mexico, I have not heard a preacher, except a few holiness evangelists and pastors, raise his voice against gambling, dancing, drinking, and adultery. The reason for this is that the most of churches have some one, or more members, who indulge in these sins, or have members who have relations who do. As these pastors are cowards they keep silent and wink at their sin. For if the minister opposes it and he is in a church that has an Episcopal form of government his head is cut off. If he is in a church with a Congregational form of government he is bodily kicked out.

I have been a pastor and evangelist for seventeen years, and twice Conference evangelist. In one of my pastorates it became necessary to indict one of my influential members, who was the leading bootlegger of the county, for selling liquor to the young people of the church and town. My District Superintendent became very angry. At our dining table in the presence of his wife and mine while eating breakfast he pointed his finger at me and said, "If you were a Christian gentleman you would not have indicted that brother." This bootlegger paid well to the District Superintendent's salary. Also on this same charge in the town where we lived adultery was flagrant. One night the Lord led me to preach on "The Prodigal Son." Another man who paid well to the Superintendent's salary was offended. This time the District Superintendent said, "Such sermons may be endorsed in the West where you came from but a preacher with good sense would not preach against adultery in the East." Is not this a fulfillment of (Joel 3:3)? "And they have cast lots for my people and have given a boy for an harlot and sold a girl for wine, that they might drink." This same District Superintendent said that the people of the church had four general complaints against me; that he would not allow any church to make them against his preachers and at the same time permit them to stay on his district. Following are the complaints as he gave them to me:

1. "You are always preaching against sin." I replied, "Did not God call us to preach against sin?"

2. "You preach that those who are saved know it, and know when and where it took place."

I replied, "This is Jesus' standard I'm preaching."

3. "You're constantly preaching that sanctification is essential for entrance into heaven."

I replied, "This is Bible doctrine. 'Follow peace with all men and holiness without

which no man shall see the Lord.'" (Heb. 12:14.)

And beloved, may I just say here, The Methodist Discipline says, "Let us strongly and closely insist upon inward and outward holiness in all its branches."

John Wesley says: "Where this doctrine is faithfully preached, all the cause of God prospers."

Dr. Adam Clarke says: "If Methodism gives up preaching entire sanctification, they will soon lose their glory."

The Epworth League pledge reads: "I will earnestly seek for myself, and do what I can to help others attain the highest New Testament standard of experience and life."

4. "They say you shout when preaching. Can't you preach without it?"

I then replied, "A dead man never shouts, but a living man could not keep from shouting when he possesses the greatest thing God knows anything about, his saving grace."

III. THE UNCOVERED SCHOOLS AND COLLEGES, THEOLOGICAL SEMINARIES AND PROFESSORS.

Their unbelief and ridicule of the Word of God, false interpretations placed on the Bible, positive stress laid on pseudo science and psychology, and their teaching that morals are a sliding scale to be adjusted to fit all society at all times, also that it is wrong and a crime against nature not to obey and follow the leadings of our desires is an abomination in the sight of Almighty God and has resulted in the most infernal and fiendish crimes known to man, and caused our beloved nation to go on record on the pages of history as leading every nation on the globe in divorce and crime. Giuseppe Zangara is only a victim of their influence. He went forth to follow the leadings of his desires and put his education into execution, only to find that, "The wages of sin is death." (Rom. 6:23).

These men and women are largely to blame for unconverted and backslidden preachers; large numbers enter their schools without salvation and many of them go on into the ministry without conversion; while others enter their schools with a Christian experience but as they sit at the feet of scholarly men as they pick the Word of God to pieces, destroying the story of Creation, the Incarnation and the Virgin Birth of Jesus, their faith becomes shattered, they lose out with God, become graduates of the evolutionary theory and go forth to spew its destructive messages on innocent humanity.

Some years ago while I was in college an announcement was made to the student body that two professors, representing the leading Seminaries in America, would visit the adjoining college and deliver an address on the subject of "Evolution." A large number from our holiness college attended and listened at length while they pointed out the mistakes in the Bible, where the prophets, apostles and even Jesus did not mean what they said as well as, not knowing what they were talking about. These professors are definitely photographed by the Bard of Israel in (Psa. 14:1). "The fool hath said in his heart, There is no God. They are corrupt; they have done abominable works; there is none that doeth good."

They do not believe in salvation from all sin, but have substituted morality for conversion, until now this is what we hear preached from the average pulpit,—a gospel of works without a Christ to save, a heaven without a blood atonement, no hell to shun, and that all will be saved. Yet the question is being asked, why don't we have the old time revivals? There are two reasons: First, the Church leaders don't believe in Bible salvation and oppose Bible evangelism. Second, the criminal has a death grip upon the pulpit and, until there is a house cleaning in the pulpit and pew, we shall continue without revivals, and crime will control the church, the government and the school. Jesus gives us a picture of these teachers and preachers in (Matthew 23:13, 15 and 25). "But woe

unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, scribes and Pharisees, hypocrites; for ye make clean the outside of the cup and of the platter but within they are full of extortion and excess."

To give further proofs of the present day spiritual condition of the church turn to page 61 and 63 of "The Ladies' Home Journal, for April" and read the following statements from the pen of one of America's greatest evangelists:

BILLY SUNDAY'S ANALYSIS.

"The liberalist heresy has almost stifled American Christianity. Fifty thousand churches have recently failed to obtain one convert during the year. It is estimated that 9,000 churches throughout the country have closed their doors or reported 'vacant,' inactive . . . It seems incredible that we are living in a day when the Gospel is in the discard. The increasing spirit of Liberalism and lackadaisical apathy on the part of the church and the increasing solidarity of the forces of evil lead one to the conclusion that America must turn to God to avoid a Revolution. . . The zero hour has arrived; for years they have been dynamiting the church in preparation for the modernist war tank. I call the church back to the Bible. The churches show the lowest type of spirituality they have shown in 130 years. . . The rationalistic, semi-infidels preachers are one of the country's greatest curses. An unfaithful church makes an infidel world. It is said, and information backs it up, that 10 per cent of the church members cannot be found; 25 per cent seldom attend church; 50 per cent do not contribute to the work of the church; 75 per cent never attend prayer meeting, and 90 per cent do not have family worship. The church is cursed with unbelief."

This subject will not get anyone shouting happy but will give food for thought and drive us to our knees in prayer. I have not intended to throw stones at any individual or denomination, but to lay bare the facts as I have observed them as an evangelist traveling this nation over. So out of a heart of love for lost humanity and a desire to exalt God I have written these lines. The things that I have mentioned Jesus said would take place before his Second Advent to earth, which evidently cannot be very far away. He also gave us two startling truths that we see are being fulfilled daily. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11). "Nevertheless, when the Son of man cometh shall he find faith on the earth?" (Luke 18:8).

H. C. Morrison's Slate

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., October 1-22.

The Pentecostal Herald

carries messages that warn, messages that inform, messages that encourage, messages that comfort. Help somebody today by sending the paper to them from now until January, 1934, for 25 cents.

Keep the Home Fires Burning by keeping that burning torch of evangelistic flame—THE PENTECOSTAL HERALD—coming to your home each week. You need it. The boys and girls need it. The well need it. The sick need it. The entire household needs it.

SYCHAR 1933 CAMP MEETING



ATTENDANCE SURPASSES 1933. The 1933 meeting at Camp Sychar, Mt. Vernon, O., was held from August 10 to 20. Except for the opening day and Tuesday, the attendance each day was larger than in 1932. The last Sunday, more than three thousand people were on the grounds. At the close of the camp, four more tents were engaged for 1934 than were erected this year. The weather was ideal, neither too hot nor too cold, with a good rain the opening day and a shower one evening in the middle of the ten days.

Many Victorious Seekers.—It is hard to tell how the results of the services compare with those of other years, the more so since the results are only partially visible. It was very noticeable that the pull in the early part of the camp was harder than usual. The fourth day, President H. E. Williamson made a very urgent appeal that everyone get out at the six o'clock Prayer Meeting, the next morning, and that much more praying be engaged in. The spiritual tide rose more rapidly from then on. No record of numbers at the altars was kept, but several times the altars were full. Likely the total of seekers would be not less than 300. The main workers were Revs. Joseph Owen, Raymond Browning, Forman Lincicome, Janie Bradford, and W. L. Mullet. They set a bountiful and varied table for the multitude of hungry souls. "Sychar is just like heaven to me," was as usual the comment of many.

Young People Advance.—The young people are always much in evidence at Camp Sychar. They assumed their full share of responsibility for the meetings and they accept their full portion of blessing. Probably at least 150 were at the altars as definite seekers. The closing morning, a count revealed that there were 64 in the young people's six o'clock Prayer Meeting, while there were 73 persons in the Main Auditorium Prayer Meeting. One of the Sundays, 194 young people were on the platform in the one o'clock service.

Annual Missionary Service.—There were three very outstanding services. The first one was the missionary service. Miss Willia Caffrey gave the main address. Several other missionaries sang and talked. The missionary offering amounted to nearly \$300, increased by the close of Camp to \$403. It is used in the support of Rev. Virgil E. Kirkpatrick, N. H. A. missionary in Africa. In the final moments of the service, two appeals were made to the young people. In response to the first, fourteen took their place at the altars, saying in so doing, "We have received a call to missionary work and are willing to go." Then seventy others crowded the altars, declaring, "We have not received a definite call, but we are willing to go wherever and whenever the Lord calls us." The eighty-four consecrated young people made a heart-stirring sight. Earl Grey, a young man of Wooster, Ohio, was named as the Sychar missionary treasurer and secretary.

A Sermon Addressed to Youth.—The last Saturday night, Rev. Browning preached on "Finding Happiness" to a large audience which included many young people. It was a burning message. We believe there was not a young person, careless and unsaved though many of them were, but who listened as the preacher poured out his heart to them. One impressive paragraph follows: "You think you have to give up so much to be a Christian. You think you can't have a good time unless you serve the devil. You forget that God gave you your body, your health, your mind. Millions of people haven't got enough to eat. You never toiled while mil-

ions of people have to go through hours of drudgery. You whine like a lot of sickly babies that God isn't fair to you, when you have so many things to help you to be happy. Listen, you're an ingrate! But for the mercy of God you'd have been in hell a long time. Some of you are ashamed of your holiness parents and if you had been born of godless parents, you'd be in the penitentiary by now." That the message was tender and winsome, as well as stern, is shown by the fact that at its close 31 persons, largely young people, bowed as seekers at the altars of prayer.

A Sample of Pentecost.—The greatest service of the Camp was the one Thursday afternoon. Dr. Joseph Owen was the preacher. The Sychar Male Quartette had just sung "Is Your All On The Altar?" with great blessing to the hearers. The college president arose to preach but paused, and in the silence that ensued, the Spirit had free access to hearts. A few shouted. More wept quietly as hearts overflowed. "I've noticed," said the preacher, "that when children are at home, they take a good deal of liberty. You are in your Father's house. Take your liberty." Rev. Browning started "I Will Praise Him." A moment later everyone joined in singing "This Is Like Heaven to Me." Meanwhile the preacher struggled with a quietly overflowing blessing. "I'm perfectly willing to preach," he said, "but I haven't anything that will spoil if it is not preached this afternoon." I believe sometimes we try to program the Holy Spirit too much. If we gave him greater opportunity, he would fall upon us as he did at Pentecost." Another impressive pause. Then without preaching or exhortation, as he invited seekers of a clean heart to come to the altar, he led in singing, "O Lord, Send the Power Just Now." At least 35 persons crowded the altars. It was not nearly as noisy as many of the services, but one after another of the seekers quietly prayed through to victory. Afterward, Rev. Owen said the text (whatever it might have been) of the unpreached sermon was, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. 4:6).

The Three C's of Sanctification.—One of Rev. Lincicome's most stirring sermons was on the above theme. It was based on Isaiah's vision in the temple. The C's which were presented so clearly were conviction, confession, and cleansing. The sermon will be given later in THE HERALD.

Many Preachers Present.—The Sychar attendance came this year from all over Ohio, from eight other states (the most distant one Florida) and from four foreign lands. The attendance of preachers was unusually large. It was estimated to be not less than one hundred, from many different denominations. The oldest camper was Mrs. Maria Jane Blakely, aged 89, and the youngest, Jeannine Dawson, aged 11 months.

Song Leader Honored.—One of the evangelists expressed the following words of appreciation of Song Leader Mullet: "A song leader in a great camp like this has a hard job. There are three preachers, but only one song leader. Brother Mullet is one of the outstanding camp meeting song leaders of the country." Sunday morning when the president announced that Mullet had been re-engaged for another year, the audience broke into applause. It is not often that a Sychar audience expresses itself by clapping. Just to look on Mullet's happy face, as he directs the singing or sings a special, is enough to make unsaved people want to find his Redeemer. The Asbury and Taylor Male Quartettes were each at the Camp two or three days. Their singing was inspiring, and their presence in the services and on the camp grounds was helpful. One of Sychar's own young men, Rev. Fredrick A. Shiltz, son of the Camp's secretary, was well liked as young people's song leader.

Christ and Human Suffering

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A Hard-Working Board.—The Board was handicapped this year by the absence of two members. Rev. Clair Goodwin was in a hospital, very seriously sick. Another member had resigned. It would be hard to find anywhere a group of harder working and more genuinely Christian men than those who are back of the Sychar Camp. Rev. E. E. Shiltz is the senior acting member, by virtue of his twenty-nine years on the board. He and his assistant, Rev. J. J. Adams, handle the arduous duties of the secretary's office with faithfulness, efficiency, geniality, and constant Christian courtesy. Treasurer William Kathary manages the kitchen, restaurant, and grocery store. They are not managed as some are, on the basis of the manager's going up in the air and bawling someone out whenever a bowl of soup or a tray of dishes is spilled. The superintendent of grounds, J. L. Minard, had the camp in fine shape. The new president, Rev. H. E. Williamson, contributed much to the spiritual uplift of the camp. The president emeritus, Rev. C. L. Lewis, who retired last year after twenty-one years in the presidency, was present throughout the camp. The book stand, which gets its publications through the co-operation of THE PENTECOSTAL HERALD, sold more books than last year. THE PENTECOSTAL HERALD is the official paper of the Camp.

Encouraging Collections.—Sychar charges those who can pay a small gate admission. This admission, however, is sufficient to pay all regular expenses and also to pay for new buildings and improvements. To supplement it, freewill offerings are requested. The offering of \$707, the last Sunday morning, caused the audience, when its size was announced, to sing "Praise God From Whom All Blessings Flow." Throughout the Camp, the offerings amounted to \$1279, in addition to the \$403 for missions and \$17 for the young people's song leader.

A History of Camp Sychar.—W. W. Cary, until recently business manager of Asbury College, has written a 64-page monograph entitled "Sychar, an Holiness Camp Meeting." This little book is dedicated to the house mother at Asbury College, Miss May C. Gorsuch—"One whose life has been more eloquent proof of the central doctrines of sanctification than the greatest Sychar sermon." It shows that camps of the Ohio State Camp Meeting Association have been held in Canton, Mansfield, Youngstown, Delaware, Coshocton, Hollow Rock, Oberlin, Warren, Orville, and Franklin, Pa. The first was held in 1870. Since 1887 they had been held in Mt. Vernon. One service in one of the early meetings lasted eight hours; several preachers preached. Although this is the 64th year of the camp meetings more than 64 have been held. For five of the early years, two or three meetings were held each year in as many places. The roster of names of evangelists includes the name of every great holiness evangelist of America. The booklet (Pentecostal Publishing Co., 25 cents) is both interesting and stimulating.

The 1934 Camp.—The 1934 meeting will be held from August 9th to 19th. The main auditorium evangelists engaged are Revs. J. L. Brasher, last at Sychar in 1921; T. M. Anderson, last there in 1931; and Warren C. McIntyre, a worker new to Sychar.

L. CHESTER LEWIS,
Hayesville, Ohio.

BUD ROBINSON'S LETTER.



RACE and peace be unto you and may the everlasting arms be beneath you and all the dear ones scattered abroad.

In my last chat I left you in that wonder state of beauty and grandeur with its rolling hills and boiling springs and singing birds, and people so good that it looks like that goodness would rub off on the pillow-slip at night. Well, I mean Arkansas, the state that so many people have found fault with. What a pity that a man would look at the Ozark Mountains and the bubbling springs and then go away to grumble, but there are such.

Well, somebody might say, "What is the matter with such folks?" and old Bud just has to answer and say that they are not saved or sanctified, and of course a man in sin and on the road to outer darkness is not really qualified to see beauty in anything. But you take the man that has been born of the Spirit and then baptized with the Spirit, and has God for his Father, Jesus Christ for his Savior, the blessed Holy Ghost for his Comforter, the redeemed saints of all ages for his brothers and sisters, the angels for his companions, the Bible for his waybill from earth to glory, and heaven for his eternal home; that man can look at the Ozarks of Arkansas and have two religious spells a minute.

Well, on Monday, July 31, at seven o'clock, Brother and Sister Messer and Miss Reubena and old Bud hit the highway headed for Indianapolis, Ind. We passed through northern Arkansas and southeastern Missouri and on into the great city of St. Louis and crossed the big bridge over into Illinois, and then turned down the valley and drove some thirty-five miles to the home of Brother and Sister Jesse Vaughn where we had a lovely supper and a fine night's rest.

Early Tuesday morning Professor L. C. Messer and old Bud bid them all goodbye and left Sister Messer and Reubena with the Vaughns. Sister Messer will have a visit with her sister Mabel while Professor and I work through August, then he will go back by there and pick her up and they go back to Oklahoma the first of September while old Bud works several districts.

We drove into Indianapolis in the afternoon and our first service was with Brother Jesse Towns, our pastor on the West Side. Brother C. B. Cox and Brother Rife had been with him for about three weeks in a big tent meeting and they closed on Monday night, July 31. They had announced our coming and we had people there by the hundreds, if not thousands. Brothers Cox and Rife stayed over to enjoy the meeting and helped boost. On Wednesday night of August 2 we were on the south side with Brother Harry Carter and we had another great crowd and a fine service. On Thursday night of August 3rd we were at Westbrook Church with Brother Orville Maish and his fine people. We had a great time and such crowds and such a fine interest. On Friday and Saturday nights we were at the Ray Street Church with Brother Grover B. Wright and had two nights with him. We had several of the Pilgrim Holiness preachers and some Methodist preachers in some of the services. We also had with us our beloved Sister Mattie Wines, one of the saints of the earth.

On Sunday morning of August 6 we opened with our beloved Brother Edwin E. Hale, pastor of the First Church, where we were to be over two Sundays, closing on Sunday, August 13. While here, on Tuesday, August 8, we made a run to Shelbyville church, some twenty-eight miles out from Indianapolis, where my old friends, Brother and Sister Fred Bouse are the pastors. This was the Preachers' Meeting for that part of the dis-

trict and they had a big rally on Monday night and all day Tuesday. We had some preachers from other districts, Brother Charlie Harrison from Ohio, Brother W. E. Albea from Newport, Ky., and I judge at least a dozen preachers, or maybe more, and it was up to old Bud to preach in the morning at the eleven o'clock hour. We then drove back to the city and got some rest and faced a packed house at night.

Well, these old boys around Indianapolis are surely doing the job, with Brother C. J. Quinn, District Superintendent, to lead them on to victory. I haven't labored with finer pastors in the United States than the five that we have been with here in the city.

On Saturday of August 5, Brother E. E. Hale and I went to one of the hospitals and had prayers with Brother J. E. L. Moore, as many of his friends know, that for several years his health has been failing, and he was in a dangerous condition. On Tuesday, the 28th, he underwent a very critical operation and so far as we can see and understand it was a marvelous success, but it was a dangerous one. On Monday night of August 7 almost every member of the church went to God in prayer for his recovery and I haven't heard a band of Christians anywhere in the land that prayed with such earnestness as they did at First Church. Every night the crowds came in droves and packed the great auditorium and some nights delegations came from other churches.

On Thursday Brother and Sister Hale and Professor and I got up early and at six o'clock hit the highway for Fort Wayne to visit the Assembly of the Northern Indiana District. They had crowds to peddle and the business was moving on in fine shape and we all know that Dr. Chapman can turn off the business. Dr. Gibson from Ohio District, and Dr. Quinn from the Indianapolis District were there to boost for the Northern Indiana boys, and they were looking for Dr. Chalfant probably on Thursday night. We had one fine day and drove back to the city in time for rest and supper.

We had a fine service on Thursday night and two young ladies were beautifully saved, and here it is Friday afternoon and we have four more services in the First Church. On Sunday afternoon I am to give my life story in the Cadle Tabernacle, but as I have so much more to tell you about this city I will ring off and finish up in my next chat.

This is my 53rd birthday in the kingdom of the Master—August 11, 1880 and August 11, 1933.

In heaps of love,
UNCLE BUDDIE.

Witnesses For Christ.

BY LESTER WEAVER
MARK TESTIFIES

Listen to a testimony from Mark: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes."—Mark 1:14-22.

In all literature there is no other passage

more dynamic than this. The Master had arrived in his own world, and the little group of reverent, God-fearing men and women at once recognized him as the Master, and began immediately to busy themselves about the one really worthwhile task of life—doing his will and thus transforming the dull routine of a mere existence into the glorious lives of the consciously redeemed.

All Christendom is cursed today with a vast multitude of people in all stations of life whose religion is only an empty form. Some of them are leaders in the Church, yet they are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," though they delude themselves with the delusion that they are saved. We need men and women with the experience and message of Mark, of whom Paul, in his last days, wrote to Timothy saying: "Take Mark, and bring him with thee: for he is profitable to me for the ministry."

"The Herald a Forerunner."

Recently I conducted a two-weeks' meeting in Allison, Texas. Upon my arrival I found THE PENTECOSTAL HERALD in the homes of a number of the church folks. The pastor and a superannuate minister there were Holy Ghost men. That doubtless accounts for the presence of THE HERALD. We launched our revival and closed out with great victory. I attribute the success of the meeting to three things, namely: Two holy Ghost preachers, Revs. C. F. Carmack and S. G. Rogers, along with THE PENTECOSTAL HERALD. It is no trouble to have a revival meeting where the leaders of the church read THE HERALD. Use THE HERALD as a "John the Baptist" and the ground will be ready for Gospel seed. J. F. MICHAEL.

The conflict between the Roman Catholic Church and the Spanish Government is now focussed on Spain's Religious Orders Law, which brings in effect almost over night reforms which have required decades in other nations. According to Don Alcaro Alborno, Minister of Justice, the provisions of this law will be rigidly carried out, though no religious persecution is intended. Senor Alborno declares that the educational system needs to be completely overhauled and that progress depends upon the removal of the Catholic influence. The minister gives two main reasons apart from political consideration: first, "that the world progresses rapidly in an intellectual sense while Rome stands still. The great majority of Spaniards are no longer willing to accept in blind faith teachings tainted with a medieval creed;" and second, "that the members of the religious orders are notably lacking in culture." The low standards of education are attested by the fact that sometimes the amount provided in the budget for all purposes of education in Spain is smaller than that amount expended in New York for one of its municipal districts. The manner in which Spain has accepted these new regulations shows that the Roman influence is not so strong in that country as has been generally supposed.—*Wesleyan Christian Advocate*.

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(Continued from page 1)

repentance. If we have such revival as is sorely needed to save the Church from spiritual death, and the Nation from moral wreckage, can we hope that the fires for such a movement will begin in the cathedral churches among the distinguished ministers who have no positive message on sin, regeneration, a cleansed and sanctified heart, and a life of self-denial and cross-bearing, or must we look for it to begin in the market place, a group of John Baptists crying in the wilderness? There is one thing absolutely certain, such sermons as that contained in a recent book, "Voices of Living Prophets," by Harry Emerson Fosdick, will not bring it about.

We shall have to have preaching that calls the people to the eternal truths of the sacred Scriptures, to the Christ who suffered for the redemption of a lost world on the cross of Calvary. Those of "itching ears" who refuse to endure sound doctrine, may heap to themselves teachers who will entertain and delight them, roaming about in the wide realm of problems, but no more divine fire can fall upon such preaching and people, than fell upon the altars of the prophets of Baal on Mt. Carmel. If a revival comes it must come through the ministry of men who can call down holy fire. The great need of the times is not a pleasing, entertaining ministry that leads the people into an unknown realm of uncertainty and unsolved problems, but we must have and listen to a ministry that leads lost men to the Christ of Calvary who has arisen and ascended to the Father and is able to save to the uttermost.

Rev. John Thomas Coming to Asbury.

Rev. John Thomas, one of the truest and best of the Lord's messengers, has been invited by Dr. Akers to hold the evangelistic services at the opening of Asbury College this fall. Dr. Akers could not have made a better selection. Brother Thomas is a true man of God. He lives the gospel he preaches, and the Lord blesses his ministry in a most gracious way. Let the friends of Asbury College, the parents of the young people attending the school, pray earnestly that the Holy Spirit may guide and bless and make this a very blessed revival meeting in regeneration, reclamation and sanctification, as well as the establishment of the Lord's people.

Rev. H. C. Morrison has been invited to

preach at the College Chapel Saturday morning, September 16. Pray God to give strength and guidance in all of this work.

Faithfully your brother,

H. C. MORRISON.

Indian Springs Camp Meeting.



HE weather was beautiful; a bit dry and quite warm, but dry, warm weather is suitable for camp meetings. A good rain came which cooled the atmosphere and made the last days of the meeting very pleasant. The attendance was large, the spirit fine; it always is at Indian Springs. This camp meeting stands out a bit different from any and all others. It is something like a big family affair. The camp ground is a little city in itself. Has fine waterworks, good sewerage, an electric light plant all its own. The coming of the camp meeting makes the place a city. All of a sudden it leaps from a quiet, silent place into a little metropolis with residents and visitors from many states. There is an excellent hotel with a number of large boarding houses, many two story residences and a large number of cottages and bungalows, delightfully comfortable camp meeting homes.

Many of the campers have been coming to this place from childhood. They have grown up with the thought and plan of ten days at Indian Springs every summer. It is a great home-coming occasion. I can hardly conceive of any gathering on the planet more like a little short-lived millennium. They come pouring in there in the best of humor with hearts aglow with faith and love and expectation of the blessing of the Lord. Many come with their minds made up to go to the altar of prayer, seek pardon, restoration of the witness of the Spirit to their acceptance in Christ, and sanctification from all sin.

It would be interesting indeed if there were some means by which the number of sinners converted and believers sanctified at Indian Springs could be ascertained. That is impossible here; the records are on high. Thousands of souls have been blest at the altars of this great holiness camp meeting. Many who have been regenerated or sanctified are now with our Lord in Paradise. Their memories are like ointment poured forth. Each year there is held a Memorial Service for some of the saints who hear the roll call on high.

Mr. R. F. Burden, beloved president of the camp meeting Board, now in his 82nd year, is enjoying remarkable health and vigor, seems to grow no older, but to ripen in perfect love. He never seemed so happy in his Lord as at this camp. Many times his joy overflowed. He managed the platform with his usual remarkable good humor and success. Many wonder what the camp will do when this grand old leader goes away to join the hosts on high. Several very successful leaders have passed but God has always filled their places.

It was a great joy to have Bishop Arthur J. Moore at the camp this year. He rendered most gracious service. His sermons were with remarkable power and fruitfulness. The altars were filled at the close of his messages and he was as skillful and instructive at the mourners' bench as he was convincing preacher in the pulpit. A great many ministers from conferences in Georgia, Florida and Alabama were present and a number of mornings Bishop Moore gave special addresses to the ministers from 8:30 to 9:30. I have never heard set forth such clear and powerful statements with reference to the opportunities and obligations of the minister of the gospel as Bishop Moore gave in these morning lectures. They were equal in power and comprehensiveness to his sermons.

Bishop Moore is a Georgian by birth. Went to school at Oxford, traveled circuits in Georgia and seventeen years ago preached at this camp meeting as a fellow worker with Dr. J. L. Brasher and myself. He is much beloved in Georgia. He met a host of old friends. A number were present from First Church, Birmingham, Ala., where he was a successful pastor for a number of years. His election to the office of Bishop, and many duties incumbent on him, has not cooled his evangelistic ardor. He is clear and true in all of the fundamental doctrines of the Bible, and never so happy as when swaying multitudes with the offer of the Lord Jesus Christ as a compassionate Redeemer able to save to the uttermost.

Rev. J. L. Brasher was one of the called workers, and was at his very best. The people were delighted with his ministry and great numbers responded to his altar calls and were saved. Dr. Brasher always preaches well, but there are times when he is a master in the sacred desk. At this camp, under the blessing of God, he was at his best, and his ministry was crowned with the blessing of God in a multitude of souls.

This writer, who has been going to Indian Springs camp for more than thirty years, was present and preached ten times during the eleven days. It was a great privilege to preach the gospel to an intelligent, receptive and appreciative people. I do not believe any count was kept, but there must have been several hundred definitely blessed at the altar, the larger portion of them claiming sanctification.

Prof. Homer Jenkins led the singing with skill, unction and delight. He does not take up much time to talk, but sings and leads the multitude remarkably well, and with satisfaction to the audience. He had a great choir, with many instruments of music. I doubt if there is singing at any of the great holiness camps equal to that of Indian Springs.

I was profoundly impressed with the remarkable work going on among the young people and children. Rev. J. M. Glenn and his wife, with a group of workers, assisted by Rev. Bennett and Miss Mary Culler White, carried on a fine work at the Young People's Tabernacle. One of the interesting features of the Indian Springs camp is the work among the young people. They give promise that this camp will be sustained and go forward with its great work of full salvation for years to come. Many small children were beautifully converted at the Children's Meetings. They were full of the love of Christ. They came to the large Tabernacle, held our hands, walked with us, their faces shining with the love of Christ in their hearts. Brother Glenn has met with some difficulties in carrying forward this work but he has patiently persisted and the Lord has honored and blessed him in the salvation of hundreds of young people and children, many being clearly regenerated and others sanctified. I do not believe there is a holiness camp meeting where more careful attention is given to this important phase of the work, or where it is more graciously blessed than at this camp. With this host of young people and children Indian Springs camp is becoming a sacred spot, and they will carry precious memories of the blessings they have received from the Lord, and the delightful associations they have had here.

The big hotel was under the direction of Mr. and Mrs. Clark, with many assistants, a great array of colored cooks, and that means that the people were well cared for in the great dining room. If there are any better cooks than the colored people of the south we have not met them. Mrs. Clark cannot be surpassed in her management and direction of feeding and caring for the multitudes who gather at Indian Springs camp.

Mrs. Osborne, assisted by Mrs. Thrasher, rendered most efficient service in looking af-

ter the dormitories and various places for the care of the ministers. There were over one hundred preachers on the ground at one time; a number were blessed at the altar of prayer. Bishop Moore in sermon and lecture stressed the fact that the great work of the ministry was to give one's self an unselfish sacrifice to the winning of lost souls and the guiding of God's children into the fulness of salvation. At the close of the camp multitudes turned their faces homeward with the glow of divine love in their hearts, and high resolve to seek to bring others to Christ and into the kingdom of perfect love. It appeared that every one hoped to return next year. Some will return, others will go up to the great gathering in the glorious presence of our Redeemer and Lord. No doubt that in the end there will be a host of souls in heaven because a group of faithful men met among the trees that grow on this spot, counseled together, prayed to God and, with hearts aglow with perfect love, established Indian Springs camp meeting. May the Lord guide, bless and keep by power divine this great company of kindred spirits who met and worshipped at this sacred spot this summer.

Your brother,

H. C. MORRISON.

DOWN AT POLSGROVE.



F memory serves me correctly, I rode the Jacksonville circuit fifty-three years ago. I was a local preacher and was sent there as assistant of Rev. Charles Cooper, preacher in charge. The circuit was large embracing parts of Shelby, Franklin and Henry counties. Our principal preaching place was at Polsgrove on the Kentucky River about twelve miles below Frankfort. At that time our Methodist people worshipped in a Baptist Church, and helped to keep the building in repair.

Twenty-five years later I went back to Polsgrove to preach the dedicatory sermon at the new Methodist Church which had been erected near the point where Flat Creek empties into the Kentucky River. It had not been my privilege to get back to that place until the 6th of August. I went with the pastor, Rev. Estill Scott, spent the night with Brother Joe Kavanaugh and preached at Polsgrove Church Sunday morning. It was a rare occasion for me.

There are only a few living who were grown-ups when I was there more than fifty years ago. It was delightful to meet those few. There were a number present who were children when I rode the circuit. Some one brought folding chairs from Frankfort, the church was full, chairs in the aisles, some standing and a few outside. We had a sumptuous basket dinner. I do not think I ever saw a more bountiful spread or a finer arrangement of serving the people, a sort of cafeteria style.

In the afternoon Rev. O. H. Callis gave a splendid message to a crowded house. Bro. Scott had invited him to assist him in a revival meeting. There seemed to be a wonderful spirit of good will, and I have heard that the brethren had a gracious meeting, many saved and a number added to the church. Brother Scott is an Asbury boy attending school and preaching on Sunday. He has had a great year, holding four revivals and receiving into the church almost a hundred new members.

When I rode this circuit one of the most interesting men in that region was Rev. Peter Kavanaugh, a nephew of our beloved Bishop Kavanaugh, a man of remarkable knowledge of books and people and nature. He could talk intelligently on any subject. He loved trees, and dogs and birds, and didn't like to see any one kill a harmless snake. I used to listen to him and wonder how he was

able to gather such a remarkable amount of information on so many subjects. He had a fine family, most of the children being small when I was there; two of them, Luke and Joe, were good sized boys full of inquiry and interest. Their father has long since passed away. Luke has been an honored Judge of his county a number of years, and Joe is a good farmer, a fine Christian gentleman, and takes deep interest in the church; has an elegant wife and an interesting family of children. I spent two nights in his delightful home. My body and brain and soul rested and were refreshed in the Christian fellowship of this family, and before I took my departure my heart within me was begging to return.

There is a great Harrod family in that neighborhood, the original Harrods for whom Harrodsburg was named. When I traveled the circuit my home was with Uncle Jimmie Harrod, who had two fine sons; they were big brothers to me. What strong men they were, devout and true. Uncle Jimmie and these fine sons have moved home to their eternal residence with their Lord. How I missed them! How precious the memory of these warm-hearted friends of my boyhood, when I circled up the long roads, preached around the circuit and came back to the kindly welcome of their delightful home.

Brother Webb now owns and lives in the Uncle Jimmie Harrod home. It has been much improved and is a beautiful place located on a large farm in the river bend, about 200 yards from the river bank. He and his devoted wife made us delightfully comfortable when we took an evening meal with them. A thousand precious memories came trooping home to me as I walked about the place and thought of the loved ones gone before.

It was a pleasure to meet with Mrs. Sue Qualls, the wife of my good friend Broach Qualls who was a young man in his prime when I rode the circuit and was such a friend to the young preachers and won their hearts and I have carried the memory of him through the years. I met one of his fine sons who looks much like his father. Brother Burb Graves was a grown man when I rode the circuit, is now in his eighties, but well preserved, and looks much like he did fifty odd years ago and gave me a cheerful greeting.

Much water has passed under the bridge in these fifty-odd years, but the memories of my head and the affections of my heart have clung to the dear people about Polsgrove through all the years. Their kindnesses will never be forgotten; their love is more precious than anything material, and I promise myself if I should live, to see them again, to take time and go down and visit them, preach a few times, and have sweeter fellowship with the fine souls of God's good people who worship in the Methodist and Baptist churches at Polsgrove on the bank of the Kentucky River. May the Lord bless and keep them, and if for any reason, we should not meet again here, we may meet by his abounding grace at the feet of our Lord and Saviour.

H. C. MORRISON.

TAKING GOD AT HIS WORD.

MRS. H. C. MORRISON.



WE would be saved from many disappointments, heartaches and sorrows if we would learn to take God's word for what it says. Yes, we read it, over and over again, but do we feed upon it in our hearts, do we digest it and make it part of our very existence? That is where we get the strength to go forth to battle in the varied experiences of life.

To take God's word as it is, to believe it because he says it, and to lay hold upon it for our necessities, physical and spiritual, this is

what counts. The old prophet Jeremiah learned this secret long ago, and he declared that "it is not in man that walketh to direct his steps." Man in his circumscribed limitations cannot see far enough ahead to know what is best. His judgment is too shallow, and his desires too local to know what is best for him.

David in the 37th Psalm admonishes us to "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." What more could we wish or expect, than, by commitment, to rest assured that God will bring to realization all that is best concerning us. But, do we, have we learned the secret of committing our way unto the Lord? That's what we want to get at! How may we do this, so as to insure us that restful satisfaction that all will be well in time and eternity.

The only solution of this, so far as I can see, is to simply DO IT! Commit—turn over, absolutely,—your way to the Lord. Yes, it takes faith, the faith of a little child that says, I have committed by letting loose of all that concerns me and mine, and I Believe that God is making all things work together for my good. It may not always seem that it is working that way, but I will trust where I cannot see nor understand. That's where Faith plays the important and absolutely essential part.

It is possible to get where we may with restful confidence say:

"All my times shall ever be

Ordered by thy wise decree;

Times of sickness, times of health,

Times of penury and wealth,

Times of trial and of grief,

Times of triumph and relief."

If we have this assurance there will be no room for worry, no room for distrust, no climbing the hill before we get to it, but in the midst of life's pressure and perplexities we may hopefully sing,

"I have an anchor that keeps the soul

Steadfast and sure while the billows roll;

Fastened to the Rock that cannot move,

Grounded firm and deep in the Saviour's love."

This is what Paul calls "walking by faith, not by sight." Faith looks beyond the mountains of difficulty and sees the hand that can lay low the mountains that would rise to obstruct our onward march to the heavenly Jerusalem. Like Moses, we can "endure as seeing HIM who is invisible." It does not lessen God's power because he is invisible. He assures us he is with us all the time, and will guide us into all truth. Where we derive the benefit is to believe what he says is an actual fact, and thus appropriate his power for our necessities.

How it would lighten the load and ease the pain if the afflicted ones could realize that "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." If we only realized that in the bearing of our light afflictions here there was being worked out an eternal weight of glory yonder, do you not think we could endure the pain a bit more patiently, than otherwise? It is all in how really we believe God's word, as to how we may appropriate it to our several needs, that counts in its effect.

Yes, trials have their ministry if we accept them as God's messengers to lead us to the heights of everlasting bliss where all mysteries shall be made plain, where hope in full fruition dies, and all our souls be love.

"Trials make the promise sweet,
Trials give new life to prayer;
Bring me to the Saviour's feet,
Lay me low and keep me there."

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OUR BOYS AND GIRLS

THE CAREFUL CHILD.

The sun was up, and all the flowers in the garden were blooming. So the old brown beetle crawled slowly out from under the dock leaf which was his house, and looked about him.

"I believe I will take a long walk today," said the beetle to himself in particular, and the garden in general. "I think I shall go as far as the first dandelion plant."

The first dandelion plant grew just across the path from the dock leaf, but that was a very long journey for the beetle. He was old, and his legs were very stiff. But he wanted to feel the sun shining down on his brown back. It had rained in the night, so the ground was wet and cold under the leaf where he lived. He wanted to see the blue sky, and stretch his wings, and enjoy the fine weather.

So he crawled a few steps through the long, green grass.

"Don't go so far," warned a friendly spider, which was busily spinning lace under a clover leaf. "It is unsafe to cross the path. There is a child in the garden today. He will step on you."

But the old brown beetle, who was deaf as well as lame, kept right on his way.

"Don't travel so fast," said an ant, who was carrying grains of sand from the path to a new house she was building in the grass. "The child is playing over yonder, and he will surely step on you."

But still the old brown beetle crawled slowly along.

"Don't, I beg of you, go any farther," said a measuring worm, which was humping its back and taking precise steps along the gravel. "Do you know, I only escaped being stepped on myself, just now. That child has such large feet, and very heavy shoes."

But the old brown beetle paid not the slightest attention to the measuring worm, and soon he came to the middle of the path. Then, very suddenly, the beetle saw two great gray shadows in the path behind him. The shadows came nearer and nearer, and then they turned into a pair of boy's shoes. Oh, how the poor little brown beetle shivered and shook! The child was coming and would certainly step on him. That was what all children did when they saw little crawling things. The brown beetle remembered his nice, sunny home under the dock leaf, and he thought how he never would see it again after he was stepped on.

But the child did not step on the old brown beetle. He looked down on the ground and saw him, and he knew that even a beetle loves to live. He just went by on the other side of the path, because he was such a kind, careful child.—Stories for Sunday Telling.

Dear Aunt Bettie: Nineteen years ago, down in old Kentucky in the little village of Dundee, and in the Methodist Church, South, the Rev. Andrew Johnson, D. D., of Wilmore, Ky., "Kentucky evangelist," held one of the greatest, if not the greatest revivals, that was ever held in my home church. Out of the conversions there were two outstanding. Two "Toms" were converted; "Tom" Smith and "Tom" Watson. Being a youth of fifteen years, I shall never forget that night when "Tom" Smith in overalls and rubber boots, broke from the "old gang" in the back of the church, and started for the altar. Though "Tom" was unshaven and his hair disheveled, both saints and angels wept for joy. Immediately following was "Tom" Watson; both "Toms" were very hard sinners.

Tom Smith was a very wicked character; a profane swearer, a noted liar, a dirty joker, and neither respected children, ministers, ladies or gentlemen, when it came to profanity. I was told that on one occasion, while Tom was under the influence of liquor, that he actually took his

revolver and shot at the image of a lamb on a gravestone; true or not, he was a very wicked man. After his remarkable conversion, he related his experience as follows: "One morning on my way to the mill, riding in a road wagon, and in passing the Methodist Church, I heard a 'loud-mouthed' preacher and decided to come back for the night service to see what he had to say." (Tom lived a distance of two miles from the church and on mud roads and at this time, the river had overflowed its banks and was across the road in many places)—"I hitched my black stallion to a two-wheeled cart and persuaded Mrs. Smith to go with me to hear what this 'D.D.' had to say, and before I knew what it was all about, I found myself under deep pungent conviction. The next thing I knew, was, that I was a prodigal who had wandered far away from God and was on my way home. I have repented of all of my sins, I have given up all of my bad habits but one, and here it goes." "Tom" started for the stove, and every eye was upon him to see what he was going to do. He opened the stove door, took out of his pockets his tobacco and pipe, and threw them in; turning, he said, "God has cleaned me up, inside and out." It is needless to say, that this one-time preacher-hater, invited Dr. Johnson to his home for dinner, and while breaking bread together, remarked that "this is the first time a preacher ever stuck his feet under my table." This was quite an honor to Dr. Johnson, I am sure.

Poor "Tom," about a year later, went to Illinois to work in the coal mines; he fell into bad company and went back into the world. When he returned home a backslider, the people were made sorrowful; even the sinners expressed their sorrow and sympathy for Tom. Let me say, Tom Smith will never be happy until he returns to God; he has tasted and found that the Lord is good. Let me say further, that when Tom turns back to God, like the prodigal son, the great and loving heavenly Father will adopt him into his royal family.

I have not heard from Tom Smith for some ten years, would like to know his address so that I might write him an encouraging letter. If anyone, who reads this, happens to know the whereabouts of Tom Smith, and will kindly write me, it will be greatly appreciated.

Dr. Andrew Johnson, this great evangelist, who was used of God in bringing about the conversion of these two "Toms" and many more who followed in their steps, was a recent visitor at our church in Cumberland, Ind. It was my happy privilege to have Dr. Andrew Johnson and his singer, Prof. Gossett, for one Sunday afternoon service. I have forgotten many things that I have heard and seen, and I voice the sentiment of all those present. I shall never forget this great message. Dr. Johnson delivered his famous lecture on "Evolution Outlawed by Science" the following Sunday afternoon in the Baptist Church. This was a union service, and was one that will long be remembered. I think all of the preconceived notions about the Darwinian theory of evolution have been swept away from the minds of the people who heard this lecture. May the Lord's richest blessings be upon Dr. Johnson and Prof. Gossett and their ministry of the Word.

Sincerely,
Rev. H. G. Wedding.

Dear Aunt Bettie: One thing I have never had courage enough to do was to write to you. However, at last I've decided to write and see what happens. As for the customary descriptions of our homes, only fancy can picture the charm of the Sunny South; the splendor of the apple and peach orchards in springtime; the unsurpassed beauty of the hills and mountains in summer, or describe the simplicity and friendliness of the

Southerners. Many of the writers have written of their ideals and perhaps, you will allow me to tell you of mine. I will just describe my ideal girl. First of all, she is a Christian and is a factor in progress of industry and does her bit to make the world go round. She is modest in her dress and manners and does not use slang in her conversation or permit kissing and undue familiarities from her boy associates, and is always kind, sympathetic and courteous to those about her. Next I will describe my ideal man. First of all, he is a Christian. He does not use slang or profanity in his conversation or drink intoxicating drinks, and I would prefer him not to use tobacco. He always keeps his promises and keep himself as pure as he expects the girl he marries to be. He is ambitious, kind, sympathetic, courteous and industrious. Next I will describe my ideal home.

There are three words that sweetly blend,

That on the heart are graven
A precious soothing balm they lend,
They're mother, home and heaven."

Love and kindness are the greatest blessings in the home. Where there is love and kindness there is always peace and harmony. Of my ideal home may be said,

"Home is not merely four square walls

Hung with pictures bright and gilded;
Home is where affection calls,
Hung with shrines the heart has builded."

There now, I've shared a secret with you and I'm sending with this letter a smile across the miles to you and I hope that you will respond by letting me be a link in your golden chain of friendship. I would like to receive a letter from the different states which this paper visits. Best wishes to all.

(Miss) Jamie Smith.
Gainesville, Ga.

Dear Aunt Bettie: Will you please include my letter in with the boys and girls' page? I am a young girl going on seventeen years old and would like to gain some girl friends outside of New York State between the ages of sixteen and eighteen. I am in my third year of high school. I have long auburn hair, dark brown eyes and a light complexion. I love the Lord with all heart and strive to please him the best I know how. The church I attend is now holding revival tent meetings and the Lord is blessing Christians and saving the unsaved. I want to give my testimony for the glory of God. "Take the World, but Give Me Jesus." I do want to say that though the world offers me pleasures and good times I'll take Jesus with hardships and pain and in the end "Eternal Life." I can endure the pain and hardships with the help of the Lord Jesus Christ. Praise his Name! Only he can satisfy.

Eleanor Caroline Rose.
18 South Cedar St., West Hempstead,
L. I., N. Y.

Dear Aunt Bettie: Hello to everybody! My health is worse. I haven't been able to sit up in my wheel chair since last Christmas. I am bedfast; been sick seventeen years. I do all my writing lying on bed as I am too weak to sit up and write. My father who was eighty years old, passed on to Jesus June 21. He was a true Christian. I am very sad and lonely. My mother died thirty-seven years ago. I hope some day to meet them. I realize that many who read this have loved parents or other loved ones gone on to the glory land about whom they want to meet. Dear ones, are you ready to meet the Savior in perfect peace? If not, I pray you to give your life to Jesus now. I have no radio, and I am not able to go to church. I seldom hear a prayer or sacred song, but I am living for God the best way I know how. My family are unsaved. I am very thankful to all who have written me or sent cheer in any form. I haven't been able to write much this summer, for lack of strength and also postage. Hope we soon get 2 cent rate back on letters. Thanks to those who sent tracts and reading matter. Please help fill my

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mail box. I'll answer all who send stamps.
Mrs. Della Krone.
Lanes Prairie, Mo.

Dear Aunt Bettie: I am a little boy seven years old. I love to go to school. I love to learn. I like my Sunday School teacher because she teaches me of Jesus. I love to hear of Jesus. Pray that I may grow up to be a good man.

Your little friend,
George Fecke.

Dear Aunt Bettie: Will you please permit a southern Ohio girl to join your happy band of boys and girls? As this is my first letter I would like to see it in print. I sure enjoy reading *The Herald*, especially page ten. I am glad to know that so many of the cousins are Christians. I was saved February 26, 1933. I enjoy doing all I can for the Lord. I have no desire for worldly pleasures whatever. I go to church and Sunday school every chance I have. I live a mile and a half from the church. Our little church, Mt. Carmel, has built up wonderfully in the past four years. We have a good preacher, Rev. J. Lipton is our pastor. He is a man who devotes his time for the Lord. I

am a sophomore in high school. I like all my teachers. I am a girl of five feet and eight inches in height. I have blonde hair and blue eyes, and have fair complexion. I am eighteen years old. I want the cousins to write to me. I will exchange snapshots with anyone. I will answer all letters received. May God bless everyone.

E. Helen Blankenship.
Rt. 4, Vinton, Ohio.

Dear Aunt Bettie: Will you let a West Virginian join your happy circle? I have been a silent reader of The Herald for some time. We cannot take the paper but grandmother gives it to me. I am truly glad so many of the cousins are Christians. God cleansed me of my sins August 11, 1932. I belong to the Baptist Church. I go to church and Sunday

school every Sunday. I am a Sunday school teacher. I am teaching the advanced class. I have a class of fifteen boys and girls from fourteen to twenty-one years of age. I lead prayer meeting quite often. I was born July 26, 1918. Have I a twin? My father went to live with Jesus ten years ago, also my brother passed into the greet beyond Dec. 30, 1930. I hope to meet them some day. I have one brother, one half brother and one half sister living. I am sorry to say I do not live in a Christian home although I hope it will be some day. My hobbies are horseback riding, reading and visiting the sick. I will be a freshman in high school the coming term. My greatest desire is to be a missionary. Friends, won't you pray for me that I might be a soul-winner for Jesus? Will close now asking all of you my dear

friends to remember me in your prayers. Wont each and every one of you write to me. I don't have much time to write as I live on a farm. I can cook, keep house and do most any kind of work. I sew for a family of six and we make everything we wear. Will ask you all again to write and enclose a stamp as I am too poor to buy a stamp. With love and best wishes to you all.

Alma Fay Counts.
Gap Mills, W. Va.

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SUNDAY SCHOOL LESSON

By O. G. MINGLEDOFF.

Lesson XIII.—September 24, 1933.

Subject.—Review.

Reading Lesson.—1 Kings 8:56-61.

Much of hero worship has been inspired by the devil and his imps. Why should most of the monuments in so-called Christian nations be erected in honor of military men? Are we so daft on uniforms with shiny buttons and other military trappings, and a few rattling swords, that we have lost sight of other more important manly virtues? A visitor to Washington is struck with the number of equestrian military statues on every hand. Some of them have been erected in honor of men who blessed the nation; but others of them honor the names of men who were little less than an unqualified curse. Some congressmen with either a "pull" or a "push," succeeded in robbing the nation to do honor to men who never deserved it.

There is consolation in the fact that for the last few decades the tide has been turning; and now one sees in the Hall of Fame in the Capitol of the nation statues of some who were not soldiers. I am not saying that a faithful soldier should not be honored, but that there are others just as deserving. The noble figure of Frances Willard in the Hall of Fame would honor any nation on earth; while that of Bob Ingersoll, if ever erected, would disgrace a cow-stall. Military men have defended the nation; and when they have been good and true, they deserved honor; but they have sometimes dragged the nations into useless, criminal wars; and instead of receiving honors they should have lost their sabers and their uniforms.

All the foregoing is true; but the real builders of nations are the common people under the leadership of teachers, preachers, writers and good statesmen. George Washington doubled on us, being great both as general of our armies and president of our nation at a time when we needed statesmen. While no self-respecting person can do otherwise than condemn a mere politician, we dare not undervalue the work of true statesmen. One such man as Daniel Webster or Alexander Stephen, L. Q. C. Lamar, or William McKinley, is worth whole ship-loads of politicians. We do well to erect monuments in their honor; for they are living lessons for rising generations. They stimulate youth to high endeavor.

After all, the chief reason for building monuments is not to honor heroes, but to make better men for our country. It can do him no good now that he is gone from us; but who can look into the bronze face of honest old Abe Lincoln, and not be inspired to higher living? Some might; but it would be for the same reason that a hog does not appreciate clean water. Honors to bad men are misleading; they drag down instead of lifting up. While attending a young people's meeting some little time ago I was much surprised and ashamed to find that the hero of the hour was Edgar Allan Poe. What a board of church leaders can hope to accomplish by such sinful foolishness is beyond my comprehension. Whether done by monuments, or on printed pages, it is about the same as bidding bad men "God-Speed"; and that makes the

doer partaker of the evil deeds, according to Scripture. If we must worship heroes, let us choose the honorable, and eschew the dishonorable.

Maybe I am digressing from the lessons of the quarter; but I think not. At least, there is good fishing up the branch we have been in. The Jews were fortunate in some of their leaders, but unfortunate in others. To go back of the lessons, I will say that Abraham, judged by the light given him, was one of the greatest of men. He stands at the top among the world's leaders. Even to this day he is a model man. One will search a long time to find a greater than Joseph. He is one of the leaders of men, against whom there is no charge of any evil doing. His environment was bad; but he was master, and lived above its influence. Moses, the Jewish lawgiver, rose so high in personal character that few men have ever equalled him.

Were I reviewing the work of the quarter with a class of young persons, I would endeavor to so paint the pictures of these mighty heroes as to stimulate my pupils to be their very best in life. I am not sure that monuments in stone or metal can do that. The characters of such men and women are monuments that will outlast material things. Artists have done their all to put the Christ on canvas and to carve him in marble; but their work is as nothing when compared with the Christ who once walked and taught in Palestine and now lives in the hearts of men. The equestrian statue of Bishop Asbury that now graces the national capitol is splendid; but it is dead compared with the living Asbury that once rode up and down this land, swimming creeks and rivers, sleeping on the ground and in log huts, eating such rude fare as he found among the poor settlers in the wilderness, what time he preached God's Word and prayed among the people. Monuments are dead things. One must re-create his heroes, see afresh their living deeds, and feel the throb of their great hearts; or he can never know, or appreciate them.

No wonder that many boys have been named Joshua; but who ever heard of a parent who was so low down as to name his son Ahab? I once knew a man who had a narrow escape. His father, knowing nothing but running boats on rivers, was so proud of his first boy that he wanted to name him Beelzebub. The mother saved the day by telling the old ignoramus that Beelzebub was the devil. She was not quite right; but the dose she administered did the work. If you wish your boy to see a real hero, point him to Joshua, and tell him to be like him. The thing that really matters with a boy is the stimulus he gets in his early years. Show him an eagle trying to burst through a storm-cloud. Paint the picture of the great bird-king shoots clear out into the blue sky above the storm-cloud; and then inspire your boy to live like that.

I would not try to call the attention of my class to all the heroes we have studied during the quarter, but select a few of the best. Gideon is a good one. If the teacher will paint that

battle scene in living colors, the class will never forget it. Let the class hear again the smashing of the three hundred pitchers, see the blazing lanterns, and listen to their war-cry. I would like to see that thing enacted some dark night.

While we have not studied Isaiah as a hero, he comes in with our great lesson on morality and drunkenness. Hold him up high. The history of man hardly furnishes a greater character.

By all means, bring before the class Deborah, Ruth and Hannah. I am not sure which one is the greatest. They belong to such utterly different spheres that judgment is difficult. Deborah was a judge in Israel, a mighty leader in battle, and a good prophet besides. It is not often that one combines so many and such diverse talents; but this woman excelled in them all. Hannah was a great mother. When one sees her sending out into the world her great son Samuel, there is no use in his trying to keep from having contempt for the poodle loving woman. She is below consideration. To be the mother of Samuel was life enough for any woman. Ruth is a tender clinging vine; but she is not lacking in strength of character. Coming out of an alien race, she adapts herself to Jewish life, marries one of the best men of the nation, and becomes the great grandmother of Israel's greatest king. I would ring the changes on these fine heroines.

While looking back into these lives, be sure to remember Samuel. He is a marvelous man. I am persuaded that his father Elkanah must have been good timber. The seed of a ragweed will not produce a redwood tree. "Whatsoever a man soweth, that shall he also reap." Not much is said about Elkanah—just sufficient to show us the man; but what we do see is good. Samuel made a sad failure of fatherhood. His sons were worthless. He must have been too busy with the affairs of others to look after the welfare of his own family. That was a bad blunder. Sad to say, many great ones have made the same sort of mistake.

I would slam king Saul pretty hard. He sinned away one of the best opportunities that ever fell to the lot of any young man. It might be well to tie him and Solomon together, or put them into the same bag. I do not know which was the worse of the two. They both began at the top and ended at the bottom. However, I am persuaded that Saul was the cleaner man.

Take Jonathan and David together. They were great friends and lovers. If only one could blot that great sin out of David's life; but there it stands like Banquo's ghost, and will not down. Forgive him and pass on.

Do what you please with Solomon. I don't like him. He threw away a priceless opportunity, and turned himself into a beast. When the fruit of his life should have been ripe, it was rotten.

WEST UNION CAMP.

We have recently closed one of the most glorious camps in years. Pungent conviction was manifested and souls came to the altar in a hurry, prayed through to pardoning mercy. They confessed, repented, made wrongs right and did all that an earnest seeker could do. At times one



could not instruct the seekers as they prayed so earnestly. It was no trouble to get them to cry out for saving grace. It means much to get seekers so convicted that they will not be denied, but will cry "God forgive me! I am lost!"

When the saints will live upon their faces and fast, deep conviction will take hold upon the unsaved and they will pray through to victory. Today there is not that passion that takes away sleep and appetite. We must pay the price if we have constructive, lasting work. There is too much chattering, too much visiting, too much sight-seeing and not enough soul travail. It takes agony, sobbing sains and loss of sleep to bring pungent conviction for sin.

We are not having old-fashioned, Holy Ghost, sin-killing revivals because there is not enough earnest praying, fasting and not enough burden to wrestle with God for the lost. Preachers do not feel the "woe is me if sinners do not get saved." If the altar is not packed we should feel that we are to blame because we have failed in prayer and fasting.

The West Union camp was glorious because God's people prayed through and the altars were filled at each service, and souls were saved and sanctified. A number were healed. We have never seen more earnestness in prayer and God gave the victory.

Our camp meeting slate for 1934 is filling. Praise God for plenty of hard work.

Will J. Harney,
Wilmore, Ky.

NOTICE!

Rev. C. M. Dunaway has for the past fourteen months rendered splendid service as pastor of the First Church of the Nazarene in Atlanta. He was recalled by a practically unanimous vote; but feeling the urge to evangelism has declined the call and is returning to the evangelistic field. He needs no introduction. For thirty-three years he has been an evangelist of the first magnitude, and was never more richly blest and enthusiastic than now. Let the people everywhere use him to the fullest extent in the great work of promoting revivals. For the present he may be addressed at 125 Moreland Ave., S. E., Atlanta, Ga. P. P. Belew,
Dist. Supt. Georgia District.

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

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 All-Prayer Foundlings' Home will celebrate its 28th anniversary at the Home, 2305 Sycamore Ave., Louisville, Sunday, October 1st, at 3 P. M., with appropriate Program. 720 homeless babes have been cared for just with voluntary gifts that have come in answer to prayer. Welcome to all.

PERSONALS.

A. S. Beck: "The meeting at Greensburg, Ky., was well attended and conviction gripped the people from the first service. Men prayed through and found the Lord. A boot-legger came to the altar; his mother and sister fell down and wept and prayed and he came through with a shine on his face. Fifty-three were converted and five sanctified. There are some real holiness people in Greensburg, among them Brother and Sister Williams, old-time Methodists. The Nazarene pastor was faithful, as was Rev. Perryman, the Methodist pastor. Brother Stewart of the Presbyterian Church, wept and prayed like an old-time Methodist. The people love him and he won many to him by the interest he took in the meeting. First and last, there were 15 ministers present. The people seemed anxious to hear the gospel and would come an hour before time to begin the service. We were invited back for 1934. We thank God and take courage. We are at this writing at Sulphur Well, Ky. The battle is hard. The dance hall has almost damned this country, and the church too."

Rev. Charles B. Kolb: "We are seeing some remarkable things take place in the work these days in spreading scriptural holiness over the mountains of Tennessee. We realize it is a difficult task, but we are practicing Psalm 1:1, 2, and believing the promises of the third verse of the first Psalm. We have a tabernacle 40x90 for our camp meetings and Bible Conferences and are making a special effort to have it in shape to use during our Central Camp Meeting the last of September. With the improved roads in our mountain section we can have larger crowds than before, and the dozen or more churches we have built are in a flourishing condition. Another encouraging fact is, that a large number who get saved do not backslide. We are planning revivals in a number of places, as the people are urging us to come. Several workers will come in to help us. We need a small tent 30x50 for meetings in back sections where the people live in rented cabins and small homes. My address is Robbins, Tenn."

Rev. A. D. Buck: "Greetings in Jesus' Name! And they went everywhere preaching the Word. We surely have been hid among the stuff the past ten weeks. We left Florida the first of June and came to White Haven, Pa., a city of 4,000, seven church-

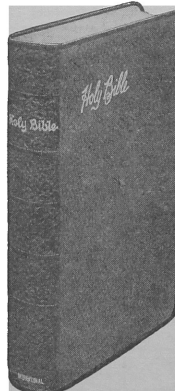
es but no revival for forty years. They have no sabbath, swimming, ball playing, beer drinking, dancing on the Lord's Day and preachers off on their vacation for their 'much needed rest.' They have thirteen saloons and more coming. Boys of fourteen drink; young women appear on the street almost nude and smoke cigarettes. This is on the edge of the great anthracite coal fields. The foreign element is running this country. It is Rome, beer, rebellion and hell! Churches have their bridge parties, Sunday night smoking clubs in the church and think the church is a grand success. I attended church last Sunday and the theme of the sermon was 'A ship without a rudder.' He surely had a time to land that ship; it took him twenty minutes. There were 32 people present, all in the back seats; an organist, with empty choir loft. I stopped a priest on the street and asked him what he was doing for the salvation of his people? I heard them curse and drink beer like other hell-bound sinners. 'Oh,' he said, 'I have a very nice people.' Yes, but where will they land when they come to die? The Bible says, 'Ye must be born again.' I asked one of the members what the priest was preaching, and he said, 'He talks from the book of Titus and tells us we must live holy. Wife and I went to a country schoolhouse, called the people together and had 23 rise for prayer. I start a tent meeting next Sunday where they know only a sinning religion, and practice it. Oh, for an old-time sin-killing, devil-driving, soul-converting, sanctifying revival!'"

Field reports from the Taylor University gospel team gave glowing accounts of many souls won to a definite knowledge of sins forgiven and acceptance by the Savior, with others still coming, as a result of their efforts in Wisconsin and North Dakota during the summer. Soul winning with Taylor students is a natural outgrowth of their own personal experience and knowledge of the plan that Jesus used and committed to his followers, and is carried on the year around through week-ends and vacation periods. The members of the team, consisting of Mr. and Mrs. Wayne Allee, Blaine Bishop, Peter Pascoe, and Marvin Schilling, will close their summer's work in time to return for the opening of school, September 13.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Psalm 34:17.

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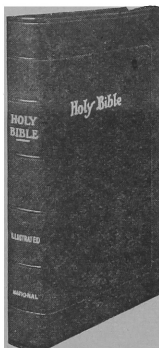
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Akron, Ohio, Oct. 8-29.

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Columbus, Ohio, Oct. 1-15.
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Gagetown, Mich., Nov. 12-26.

CROUSE, J. BYRON
Wadesboro, N. C., Sept. 24-Oct. 8.
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Springfield, Mass., Oct. 29-Nov. 12.

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(Song and Missionary Evangelist, Greensboro, N. C.)
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.

HARMON, E. F.
Melba, Idaho, Sept. 3-17.

HARVEY, M. R.
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HUDNALL, W. E.
(Trevecca College, Nashville, Tenn.)

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(48 Humphrey St., Lowell, Mass.)
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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.)

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Gary, Ind., Sept. 7-16.
Casselton, N. D., Sept. 17-22.
Winnipeg, Canada, Sept. 24-Oct. 8.
St. Paul, Minn., Oct. 11-29.
Port Huron, Mich., Nov. 29-Dec. 17.

McBRIDE, J. B.
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Stanford, Texas, Sept. 10-24.
Shreveport, La., Sept. 27-Oct. 15.

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MILBY, E. CLAY
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Ashland, Ky., Oct. 22-Nov. 5.

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Cincinnati, Ohio, Sept. 14-Oct. 1.
Flint, Mich., Oct. 5-22.
Pittsburgh, Pa., Oct. 26-Nov. 12.

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OWEN, JOHN F.
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Manchester, Kan., Sept. 18-Oct. 15.
Tarrant, Ala., Oct. 19-22.
Allentown, Pa., Oct. 26-Nov. 5.

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SHANK, MR. AND MRS. R. A.
(Lindsey, Ohio)

SHELHAMER, E. E. AND WIFE.
Capetown, So. Africa, September and October.

Umbuzi, Natal, S. A., November.
Durban, S. A., December.
Johannesburg, S. A., January.
Ormiston, S. A., February.

THOMAS, JOHN
(Wilmore, Ky.)
Chicago Convention, Sept. 7-16.
Chicago Nazarene Church, Sept. 17-Oct. 1.
Wilmore, Ky., (Asbury College) Oct. 2-8.
Collingdale, Pa., Nov. 14-26.

TILLMAN, CHARLIE.
(Tillman's Crossing, Atlanta, Ga.)

VAYHINGER, M.
(Upland, Ind.)
Indianapolis, Ind., Sept. 27-Oct. 2.
Clay City, Ind., Oct. 2-22.

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.)
Ravenna, N. Y., Sept. 13-24.
Marcus Hook, Pa., Oct. 1-15.
Jermy, 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.
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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.
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(120 W. Barnard St., West Chester, Pa.)
Canon, Ga., Sept. 10-19.
Sycamore, Ga., Sept. 24-Oct. 3.
Quitman, Ga., Oct. 8-17.
Geneva, Ga., Oct. 22-30.

BOOK REVIEWS

"Half Century." Autobiography of Dr. Arno C. Gaebelein. Publication Office of "Our Hope." New York City, N. Y. 243 pages. \$1.75 and \$2.50, according to binding. The Pentecostal Publishing Co., will be glad to fill orders.

It was with high expectations this volume was taken up; but to say that in point of interest and helpfulness it far surpassed expectations is but the truth. The author has lived and is living a wondrous life. His all too brief account of his boyhood days, his conversion, call to the ministry and love of learning is thrilling. At some of his accomplishments you are made to wonder, Marcellus is the hand of God in his life. It seems not too much to say the reading of the story will help any lover of our God and his word. It is calculated in many ways to do this, but especially in the quickening and making real of faith in God as prayer hearing and prayer answering God.

His accomplishments as a student, as an author, and his widely spread Bible conferences including all parts of our country amazes one. Some of his very trying experiences prove him a good soldier of Jesus Christ.

The outstanding thing in his life is his mighty grip on the Word of God. He sees the Bible much as did the late C. I. Scofield or the late R. A. Torrey. Much of his strength has been given to the study of prophecy and the interpretation thereof as relates to the Jews. He has ever felt especially called to give them the gospel. He is the author of many books, all having to do with the Book and its message to our race. He is as fluent in the use of the German as the English and is familiar with several other languages.

Richly endowed by nature, a hard student, an untiring worker, he has accomplished the, to many, seemingly impossible. Though in his seventies he is still vigorous and let us hope is to be spared to the Christian world for years to come.

M. P. Hunt.

"How the New Testament Came to Be Written." By William Owen Carver, Professor of Comparative Religions and Missions, Southern Baptist Theological Seminary, Louisville, Ky. Fleming H. Revell Co., New York. 123 p. \$1.00.

This volume has proven a real surprise to this reviewer. Years ago I heard a lecture on "How the New Testament Came to Be Written." By it I was so impressed that I wrote the lecturer and asked if the same was to be had in print and

he directed me to a volume containing the same, which I at once possessed. This new volume not only tells how and why the books of the New Testament came to be written; but it supplies a wealth of information that every lover of the Book should possess him or herself of. It is "a feast of fat things, a feast of wine on the lees, of fat things full of marrow."

The brief peep our author gives us into each of the writings of the New Testament combines in a fine way scholarly and spiritual insight. As a fellow student of the Word, a devout follower of his Lord our author has given his readers the cream of his learning as touching the interesting matter as to the how and why of the New Testament.

To this author the Christian world is indebted for a number of good books, but in our judgment in none of them has he made his readers more his debtors than in this the latest of his writings. By all means get and read this volume so flooded with much needed information and light. To be had of The Pentecostal Publishing Co., Louisville, Ky. M. P. Hunt.

"The Harmony of the Prophetic Word." By A. E. Gaebelein. Publication Office of "Our Hope," 456 4th Ave., New York City, N. Y. 208 pages. \$1.00.

One does not have to accept all the classifications or interpretations of the author, a life long student and teacher of the Word to appreciate the very great value of this book. This reviewer does not wish to imply that with any of his interpretations or classifications he disagrees but to frankly admit that many of them are so new and fresh that he is not prepared to endorse or to reject. As a matter of fact I am slow to question the teachings of one, who has been a life long, diligent student and teacher of the Word as has Dr. Gaebelein. It is a joy to sit at his feet as I have been privileged to recently in reading several of his books.

This book has flooded my soul with light and can but do the same for all who are really interested in knowing and appreciating the prophetic messages of the Bible.

Here are the chapter headings, and surely they form an appetizing menu. The Day of Jehovah, The Great Tribulation Preceding the Day of Jehovah, The Nations the Enemies of Israel, Their Final Opposition to Jerusalem Followed by Judgment Upon Them, The Wicked Leaders of the Apostate Forces at the End of the Age—The Antichrist, The Visible and Glorious Manifestation of Jehovah Over the Earth and in the Earth, The Conversion and Restoration of Israel, The Theocratic Kingdom, The Blessings of the Coming Age.

If it is rich Bible food your soul hungers for, you will greatly appreciate this book. The Pentecostal Publishing Company will be pleased to fill orders for it.

Old, Very Old and Rare Books.

Life, Times and Travels of St. Paul. Introduction by Bishop Simpson. Published 1860.

Illustrated History of Methodism, with George's Chart of Ecumenical Methodism from 1739 to 1900.

The Life of John Wesley, containing a defence of character, labors opinions against the misrepresentations of Southey. Published 1850.

Old Disciplines of the M. E. Church, 1839 and 1866.

Old Hymn-books two or three of them, very old, no date.

History of the M. E. Church, (Bangs) 1839.

History of Lorenzo Dow and Wife Peggy, with Journey of Life, by Peggy, 1857.

Old Song Book, "Boston Academy's Collection of Church Music," 1843.

Very old song book, "Christian Harmony." Published 1831. Complete, a most wonderful old song-book, intact, and over one hundred years old.

Secrets of a Great City, (New York). Published, 1868. A great deal has been made of the "broadcasting" conversation between the two people who knew the city long ago; but this old book tells many things they don't tell.

Five Thousand Receipts, including the remarkable treatment of diseases years ago, when the physician would add, "We recommend that the patient be bled."

The Sailor's Magazine and Naval Journal, very old, published, 1829.

Memoirs of Ann J. Judson, published 1829, another old one. Missionary to Burma Empire.

Biography of Henry Clay, published 1831. Needs no introduction.

The Grecian History from the earliest state to the death of Alexander the Great. Published 1835.

A Treatise on That Being Born Again, by Samuel Wright. Published 1802. Here is something that will hold your attention. Look! 131 years old.

Ancient Jerusalem. By John Kitte. Published 1856. Worth while.

Remains of Melville D. Cox, missionary to Liberia. Published 1840.

The Life of the Apostle John. Published 1835.

Now, note this one. "The First Four Books of Julius Caesar's Commentaries" of his wars in Gaul. On one side, Old English Print, on the other the Latin; a double column page. Printed 1792 and every page is readable.

"The Works of the Rev. John Wesley, A. M. First American complete and Standard Edition, from the latest London edition, with the last corrections of the Authors," by John Emery, published in 1834. This of course is long since out of print; a very rare volume.

In the Library of Evangelist W. R. Quinton, Chipley, Fla.

FALLEN ASLEEP

BUNCH.

Mrs. Nannie E. Bunch, wife of R. C. Bunch and mother of Dr. Ray C. Bunch, prominent physician of Nashville, Tenn., who was born May 23, 1853, quietly passed away August 2, 1933, at her home in Bowling Green, Ky., age 80 years and a few months.

Besides Dr. Bunch she leaves four other children by a former marriage, Dave Howell and Ms. Kate Thomas, of Warren Co., Ky.

Mrs. Bunch professed faith in Christ at the age of sixteen and lived a very devout Christian life. She was a kind and loving mother and grandmother, a devoted wife and a true friend. She was loved by all who knew her.

Funeral services were conducted at Broadway Methodist Church in Bowling Green, of which she was a member, by Rev. H. C. Ogels, her former pastor and Rev. J. W. Weldon, presiding elder of the Bowling Green District. Burial was in Fairview Cemetery. A heroine of earth has passed to glory. May we meet her where parting is unknown.

Stella E. Short.

Camp Meeting Calendar.

KANSAS.

Haviland, Kan., Sept. 14-24. Workers: Nelson W. Nice, evangelist; Geo. L. Edie, song leader; S. T. Clark, President, Julia F. Stites, Secretary.

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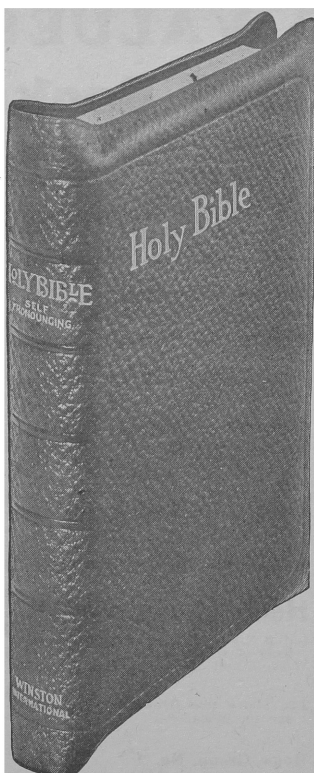
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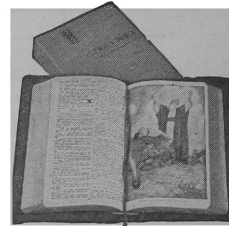
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PENTECOSTAL HERALD

AND WAY OF FAITH

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

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SHUN ALL APPEARANCE OF EVIL.

By The Editor

IF men should come to believe that God requires holiness in his law, and provides for holiness in his gospel those who are born of the Spirit will seek after holiness. This will naturally lead to a careful abstinence from "all appearance of evil."

The soul that longs for holiness has a great loathing of sin. Satan would be false to his own nature if he did not hate holiness. There can be no doubt that he has sent seducing spirits into the world to draw men away from the faith. Many who promised to groan after perfect love, that is, entire sanctification, now ridicule the doctrine and utterly reject it.

There are two doctrines that the devil is most industriously propagating: one is that men will be unclean as long as they dwell in the body; the other is that men are entirely sanctified when they are converted. In either case, if men believe his lies, they do not seek after cleansing from all sin and his end is accomplished.

But if a soul escapes the two errors to which we have called attention, Satan does not by any means cease to tempt that soul; there is no state of grace or piety in this world that places a man beyond temptation. There is no doubt that Satan has led many a sanctified soul away into sourness, fanaticism and finally into wilful sin. He tempted Adam and Eve while they were yet in their pristine purity; he came again and again to our Lord with fair speeches, striving to drag him down to sin.

Sanctification does not destroy the devil; it destroys the carnal mind, but leaves the man a free agent and subject to temptation, with the possibility of falling. It seems that Satan most frequently approaches the sanctified as an *angel of light*. Pure, innocent souls are congratulated by Satan and his emissaries that they have been sanctified from all sin, but say they, now you should do this or that thing, suggesting something that, in itself, appears to be innocent, but is in reality a snare. Let us pray to be saved from the influence of seducing spirits.

It behooves us as Christians, especially those who enjoy perfect love, to be watchful at all times lest the enemy come upon us unawares. He is watching our weak points and will never fail to attack us where we are most liable to yield. Peter felt sure he would not deny his Lord, but when surrounded by the enemies of Jesus, and accused of being one of his followers, it was more than he could stand. He thought he would be the last one to go back on his Master, but a little maid overpowered him and led him into a sin which caused him bitter tears of repentance. Inspiration utters a solemn warning when it says, "Let him that thinketh he standeth,

A MERE SUGGESTION.

Now, that it looks like the Eighteenth Amendment will be eliminated from the Constitution of the United States, how would it do for Mr. Raskob, the Duponts and others of that group of millionaires who have given vast sums of money to bring back the liquor traffic, for this same group to give a few millions of the money they have coined out of the sweat of labor, to build orphanages for the children of the men who, while drunk, murdered their wives, and then committed suicide, or go to prison.

The helpless children of the drunkards will be in sore need of homes, food and clothing. The millionaires who have been so liberal with their money to bring back the liquor traffic have shouldered a grave responsibility. Why should they not be required to take some sort of interest and care of the harvest of their sowing?

H. C. Morrison.

take heed lest he fall." The great Apostle feared the power of the enemy for he declared, "I keep my body under, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." One greater than Paul said, "What I say unto you I say unto all, WATCH."

Open Letter to Arthur Brisbane.

Mr. Arthur Brisbane,
Roaming at Large.

My Dear Mr. Brisbane:—

I am reading your paragraphs whenever I chance to get hold of a daily paper containing them. I find them interesting, some of them informing and some of them provoking.

You doubtless feel very happy over the wet tidal wave sweeping the country, to be followed by a larger wave of intoxicating drink, drunkenness, debauchery and wreckage which it brings to countless multitudes.

The liquor forces should be very grateful to Mr. Hearst and yourself; with his papers and through them, you two gentlemen have perhaps done as much, or more, than any other two men to break down prohibition laws, to destroy respect for them, and to bring about the wet sentiment which is sweeping the country.

I hardly think that a man of your intelligence believes that the heavy liquor vote represents an increase of moral stamina, spiritual elevation, a greater reverence for our Creator and a truer and more practical sympathy for our fellowbeings. The whole history of the rum traffic is one of selfishness. The rich have become more wealthy at the impoverishing and wreckage of the poor. Such wealth does not bring with it genuine peace and happiness. In the end, those who are enriched in material things by the liquor traffic are impoverishing in moral and spiritual attainments.

If Mr. Hearst and yourself could sit in some grand-stand and have march before you the young people who have been morally and physically wrecked, and died before their time, because of the liquor traffic, along with the murderers and the murdered, trailed by the vast procession of lean, ragged women and children who have been robbed of food and clothing by those men who have grown rich by their ruin, I doubt if you could look upon the scene with approval and congratulation of yourselves for the contribution you have made for sweeping away prohibition laws and bringing back the savage monster of rum and ruin to destroy the multitudes, both for this life, and that which is to come.

Your plea has been for the revenue which the tax would bring to the government, and for personal liberty. Will the revenue justify the wreckage and ruin of humanity? A government is supposed to guide the affairs of state to the best possible results for all the people. Is it equity, is there any phase of righteousness in a government in this day of enlightenment and progress, destroying its people, mentally, socially, financially and spiritually, in order to wring from them their little money for its support?

What about our personal liberty? I am giving you the substance of a letter which came to my office. It is a bit amusing, at the same time, it contains some kernels of truth which are worth our consideration. Up to date, beer has not brought us out of the wilderness. It is quite likely that prosperity will have to turn a number of corners before it arrives. Here is the substance of the letter referred to:

"It is impossible for me to send you a check. My present financial condition is due to the effects of federal laws, state laws, county laws, corporation laws, by-laws, brother-in-laws, mother-in-laws, and outlaws, that have been foisted upon an unsuspecting public. Through the various laws I have been held down, held up, walked on, sat on, flattened and squeezed until I do not know where I am, what I am and why I am.

"These laws compel me to pay a merchant's tax, capital stock tax, income tax, real estate tax, property tax, auto tax, gas tax, water tax, light tax, cigar tax, street tax, school tax, syntax, and carpet tax.

"I am suspected, expected, inspected, disrespected, examined, re-examined, until all I know is that I'm supplicated for money for every known need, desire or hope of the human race, and because I refuse to fall and go out and beg, borrow and steal money to give away, I am cursed and discussed, boycotted, talked to, talked about, lied to, lied about, held up, held down and robbed until I am nearly ruined so the only reason I am clinging to life is to see what is coming next."

We are constantly meeting with the question, "Where are we at?" It is a serious one. Our American people have been a hopeful people. They are showing a good degree of

(Continued on Page 8.)

TRAVEL NOTES AND MESSAGES.

Rev. G. W. Ridout, Corresponding Editor

I.



As I write these lines in Brazil it's winter time, according to the calendar, but to us Americans out here used to winter cold and snow and frost it is hard to realize it is winter when the flowers bloom as usual, the roses are sweet and beautiful, the oranges are on the trees asking to be picked, the sun gives

out fervent heat at times and only nights are chilly and sometimes cold. The other day I watched the humming-bird among the flowers and as for butterflies, Brazil has the most amazing varieties of any countries. Wordsworth's lines on the butterfly are very beautiful:

"I've watched you now a full half-hour,
Self-poised upon that yellow flower;
And, little Butterfly! indeed
I know not if you sleep or feed.
How motionless!—not frozen seas
More motionless! and then
What joy awaits you, when the breeze
Hath found you out among the trees,
And calls you forth again!

"This plot of orchard-ground is ours;
My trees they are, my Sister's flowers;
Here rest your wings when they are weary;
Here lodge as in a sanctuary!
Come often to us, fear no wrong;
Sit near us on the bough!
We'll talk of sunshine and of song,
And summer days, when we were young;
Sweet childish days, that were as long
As twenty days are now."

II.

The other day at Sao Paulo, I was preaching at a gathering of preachers and workers on Matt. 11:12. "The kingdom of heaven suffereth violence, and the violent take it by force." One version in the Portuguese gives the word violence as "force," another gives it as "violencia." We were not quite satisfied so when we got back to the missionary's study we looked it up in the Greek and we found that the verb is in the present, indicative, passive voice denoting the object of an "impetuous movement" so that the verse may read: "The kingdom of heaven is the object of an impetuous movement and the impetuous seize it with avidity."

Now read that in the light of such heaven stormers as John Knox, Father Nash, George Muller, the early Methodist preachers,—John Fletcher, John Wesley, William Bramwell, Peter Cartwright, William Taylor and you get the meaning. It takes violent faith to prevail in prayer and to bring the things of the Kingdom of God to pass.

"Pray, without ceasing, pray;
Your Captain gives the word;
His summons cheerfully obey,
And call upon the Lord.

"Pour out your souls to God,
And bow them with your knees;
And spread your hearts and hands abroad,
And pray for Zion's peace."

Of a certain intercessor it was written: "Perhaps the secret of Clair's influence was that he never met anyone without praying for them. He has left behind him six notebooks containing practically the name of every one with whom he came in contact, whether in Mission work, at a hotel, or a dinner party, or as a fellow-guest in Simla or Oxford. Against every initial is written in

100 DAYS OF SALVATION AND POWER.

I have just completed 100 days in the interior cities and towns of the State of Sao Paulo, Brazil. Thus far I have held revivals in nearly thirty cities and this is what I have witnessed: Crowded churches and overflowing altars; thousands of seekers for real salvation; churches quickened, vivified, baptized; preachers receiving their baptism of fire and new visions of the gospel ministry; officials of the churches getting their baptism; young people and their teachers in the schools receiving the Holy Spirit; theological students getting the holy fire while their professors worked with me in the revival, interpreting the preaching and dealing personally with seekers.

A good deal of this work was mapped out by Southern Methodist missionaries who accompanied me as interpreters as well as helpers in the revival. Especially am I indebted to Missionaries Dawsey, Lehman, Lee, Smith, and Kennedy. Without their co-operation it would have been impossible to do this work. Southern Methodism has got some of the finest missionaries ever called of God in this great Republic of Brazil.

George W. Ridout.

shorthand some request, and every Sunday he would go through some of these petitions, marking off those that had been answered. In his own beautiful methodical way (that was always the wonder of Clair, that he was a boy, an artist, a saint, a poet, and a man of method) he noted at the end of each year how many requests had been granted; it was nearly always eighty or ninety per cent."

III.

I think it was Luther who said "The devil hates singing," especially did he hate it when they sang the Psalms. Luther said once to Melancthon: "Come on Philip, let us sing a Psalm and let the Devil do his worst."

From an exchange I cite the following: "On the Breton coasts, which in the spring and autumn months is so often shrouded with white sea fog, the fisher girls are wont to gather on the pier heads and on the shore, when the fishing boats are due to return to harbour, and they guide back their husbands and brothers and lovers by their song. They are not afraid of the fog; it cannot chill their spirits, or silence their song. So they stand and sing, and through the mist their song reaches those who are longing to be with them, and the fishermen are helped to steer their boats safely into the harbour."

Singing helps the soul when in trouble and when storms are raging. In my room as I write there is a motto hanging on the wall with these words:

"IF YOU TRUST, YOU DO NOT WORRY,
IF YOU WORRY, YOU DO NOT TRUST."
Singing helps the soul to keep its eyes on Jesus. George Herbert once wrote:

"Jesus is in my heart, His sacred name
Is deeply carved there; but th' other week
A great affliction broke the little frame
Ev'n all to pieces; which I went to seek:
And first I found the corner where was J,
After where ES, and next where U was
grav'd.

When I had got these parcels, instantly
I sat me down to spell them, and perceiv'd
That to my broken heart He was I ease you,
And to my whole is JESU."

IV.

This is a day of unbelief but at the same time a day when the most absurd credulity prevails. Many people who have rejected the Bible and the Christian Faith turn aside to believe in the most foolish cults and philosophy. Lord Lytton, writing of the era of the French Revolution, said "It was the period, when a feverish spirit of change was

working its way to that hideous mockery of human aspirations, the Revolution of France. And from the chaos into which were already jarring the sanctities of the World's Venerable Belief, arose many shapeless and unformed chimeras. Need I remind the reader, that while that was the day for polished skepticism and affected wisdom, it was the day also for the most egregious credulity and the most mystical superstitions,—the day in which magnetism and magic found converts amongst the disciples of Diderot,—when prophecies were current in every mouth,—when the salon of a philosophical deist was converted into an Heraclea."

What a tragedy of unbelief has overtaken the Protestant Churches! Having rejected the Supernatural they turn to the natural and to Philosophy which changes its coat with every generation. And the cry is raised: "Let us restate our Beliefs and our Doctrines and put them in the language and terms of the present day." A somewhat liberalistic writer speaks out plainly about this business in the following pertinent language:

"The whole church might stop making belated manifestoes that only betray, in some instances, a feeling of lost power, a sense of having failed long ago. Sometimes it appears as though the church of today feels its lost inner dynamic and, as always happens then, it attempts to draft more and louder words. Many of these manifestoes are belated apologies for a failure of years ago."

A few years ago 350 Methodist preachers and laymen spent ten days in summer heat to translate Methodism into a modern version. The product was as fine a piece of Unitarianism as Methodist scholars and skeptics ever evolved. What did that gathering contribute to real Methodism or the Kingdom of God? Nothing but leaves! I mean by that more books and more pamphlets whose leaves were full of modern errors and unbelief.

A lot of our theologians and professors and preachers today are as crazy in their theology and belief as was the old woman in handling her Bible. She was in great trouble so she thought she would close her eyes and open her Bible and accept the first passage that opened to her as a message.

"So she shut her eyes, opened the Bible, put her finger on a certain passage, and decided that she would regard that passage as the message of God to her soul. She found that the text on which her finger rested read, 'And Judas went and hanged himself.' This text failed to satisfy the old lady, and she tried again, only to find her finger indicating the words, 'Go thou and do likewise.' Trying yet a third time, in precisely the same way, her finger denoted the words, 'What thou doest, do quickly.'"

V.

It was said of Thomas Champness, that great preacher and revivalist of England, of fifty years ago that when he came to a church that was failing and was asked what they should do to bring back prosperity to the church that his reply often was, "Try Methodism." Truly a good answer and excellent advice when one considers the potentialities resident within Methodism as God planned it in the days of Wesley and the Fathers.

Dr. George Peck said, "The doctrine of Entire Sanctification as a distinct work wrought in the soul by the Holy Ghost is the distinguishing doctrine of Methodism. This given up and we have little left which we do not hold in common with other evangelical denominations."

THE ROMANCE OF THE CIRCUIT RIDER.

Rev. E. Hampton Barnett.

II.



HE last article closed with the story of the call of the Circuit Rider's son to the ministry. The preacher's children have been looked upon as the "meanest children of the community" by many who do not know the inside life of the boys and girls of the parsonage homes. There is a strange significance about their call to the ministry of the church.

Perhaps there are many reasons why the sons of the circuit riders are called to the ministry. Among them might be mentioned the fact that the work is so fascinating to their parents. Then the tradition of the elders must be kept alive. It seems at times in some cases that some sons go into the ministry simply to keep up the nepotism already established in the family. Many sons of the ministry who themselves have taken up the work of their fathers, have been only ministers in name. They seem to have used the high calling of God as a means of support for themselves and their families. There is nothing that must be so disappointing to God as to have some person push themselves into his ministry without his calling.

It makes no difference what is said to a person who is really and truly called of God to the ministry. He will succeed if he follows the urge that grips his soul. If he does not he will make a miserable failure into whatsoever field he goes. Not long ago a young man of very brilliant attainment came into my study and was talking with me about the ministry. He had been in the ministry already for a few years. I did not hesitate to say to him that he might be mistaken in his call. I made the bold statement to him that he was not now courageous enough to be a minister, and unless he changed his weak approach to his people he would never succeed. Then said I, "As a matter of fact, I doubt if you are called to the ministry at all, for the man who is brave enough to face the ministry in these days must be strong and fearless." He dropped his head for a minute and finally lifted his spirit and replied, "I know God called me to the ministry," and assured me that it made no difference what I did or said he must answer God in service. That was what I wanted him to do. In the thirteen years since I have been a circuit rider I have seen more than a preacher each year go down in defeat, and quit the ministry. As a matter of fact, he should never have selected the task for which God never called him.

A minister must be pure in heart, body and living. Without this first prerequisite he will be a failure. Then he must have ability and be unafraid. He must "know no man in the flesh." He must make up his mind that he will put God and his church first in all things. The fellow that puts golf, Kiwanas, Rotary, lodges, and other clubs ahead of his church will utterly fail in the end. No preacher has a right to pick up his golf clubs and steal the time that belongs to his congregation. They pay him so much a day. He should work for them during that time. No preacher is fair who picks up his gun, or fishing rod and slips away to the woods or to the river, and spends his time there that he should spend with his people. He takes the money that does not belong to him when he does it. It is little wonder many preachers do not get their salaries in full. Many of them do not deserve it. This does not mean that they should not have a vacation. No preacher should preach more than eleven months a year; but he should take his vacation and get away to school or to the mountains and do it honorably.

The circuit rider had worked his way through one of our church schools, and served

a few years to get ready for another year at the university. When the time came to leave the parish there was a mingled sorrow and joy. The people came in and went out with tears in their eyes. The last service was a service of tears for us all. There seemed to be a lump in the circuit rider's throat that he could not swallow. His two children had been born and had their first experiences in this parsonage and church. The little room they were about to leave was a hallowed spot. The preacher slipped down to the quietness of the Sunday school room alone and kneeled beside their little red chairs and there talked with God about his children; while he bathed the chairs in tears.

We pulled out in an old Model T Ford, two children, the preacher and his wife, going to the university. Neighbors and friends came down and added to the sorrow, already filling our hearts, by telling us how they had enjoyed the years of our pastorate with them.

At the end of three days we came over the West Virginia Mountain and in sight of the West Virginia University. The day was just dying. That old Stadium cast a sort of pannelled shadow that brought the blood to the surface. The vine-clad stately halls stood like giants against the setting sun. A more wondrous beauty had never been seen. All the beauty was not in the bricks; but just the thought of entering a great university and preparing for the ministry!

In the midst of all this dreaming we were suddenly awakened at the loud noise of a rear tire. That was familiar music. This time we had to buy a new one. There was only five dollars left. We were in a strange city. The night was coming on. We were given orders to "Get that thing off the street."

That night we stayed in a hotel and that took almost all that was left after we had purchased a cheap casing. Having been assigned to a near-by circuit we decided to spend the Sunday there. It was a happy hour for us when the old gentleman who kept the money announced that he had thirty dollars for us. But house rent, meters, groceries, fees at the university made havoc of the small sum of money. Money had been borrowed, but had not arrived, and on the strength of the tale that was told a banker the circuit rider borrowed as much money as he needed, for the present.

The five year old girl was having her first experience with the public schools. Her life was fairy-like. All the day she was filled with the new adventures of school life. The preacher's son, then only three, usually accompanied his father after the morning milk to a near-by grocery store. As we trudged along one morning he became eloquent with his prattle. What did he know about hard times? What did he care? It suddenly came to my mind that we were going to the store for a bottle of milk, and when it was paid for we would only have three cents to our names. As he looked up into the face of the circuit rider there came a hot wave across my face and things turned black, and for a moment it seemed that the world would turn up-side-down. Coming back to myself we went on. As we came back to the kitchen, which consisted of goods boxes, second-hand stoves, broken chairs, worn towels, a very few cooking utensils, things grew black again. Then the circuit rider said, "Let us go out on the circuit and do the best we can this year and I will not try any further in the University." But the answer snapped back, "We will make it some way." A great preacher's wife is a lasting blessing to any preacher.

The preacher's wife must not be unduly ambitious about her beloved. But to live with him in the heart of his great calling is a great and mighty achievement. Happy is

that preacher whose people sincerely say, "We want the preacher's wife back with us."

A few nights after that dark experience old Fords, "Chevveys," and better groomed cars, began parking in front of the preacher's door. What of it? In they came. No preacher ever saw quite so much at one time, come running in. Even the ecclesiastical chicken was present. They said, "We thought you might need a few things from the farm and we have brought you these things." O could I speak that matchless word! We could not speak very well. Why had God sent these good people from the circuit to us at this time? God knew we must have help and he always cared for us in the time of our greatest need. We always made it some way.

Our victory was won. The year went by. The circuit rider climbs the giant hills round and about the country nearby, and preached to as few as two sometimes; but never missed an appointment, even though one time he was the only person there. The roads were so bad the old Ford was put in the farmer's barn and the circuit rider walked. It was a fifteen miles journey. The circuit rider carried bushels of mud all over that country as he made his way in and out to his appointments, sometimes getting in at two o'clock in the morning, and going to an eight o'clock class the same morning.

In the spring when the preacher was slated for his Master's degree the children opened their saving banks and one bought the diploma, and the other one bought the graduating suit.

Here is another verse of the poem quoted last week:

How clear in my view are those fond recollections

Of the little "red schoolhouse" that stood in the dell;

The desks, the rude benches, the boys that sat on them,

And e'en the old 'heater" that warmed us so well,

The old-fashioned Methodist Preacher that used it

On week-nights and Sundays, and lustily told

"Redemption's glad message of God's free salvation"

To all who'd receive it—the young and the old.

The old-fashioned preacher, that Methodist preacher

In the little red schoolhouse, gave better than gold.

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THE HERALD PULPIT

THE ELEVENTH HOUR.

Lorenzo Dow Wright.

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.



OUR subject brings forcibly to mind the fact that time, as we know it, is swiftly passing on. Time is probably a special creation for man's benefit. God has no need for such divisions as days and years, except in connection with man. As far as he himself is concerned, we are told that time means nothing. With him one day is as a thousand years, and a thousand years as one day (2 Pet. 3:8). He is the great and eternal "I Am," and he has said that one of these days, when the affairs of this world are wound up, and man has gone to his long home, he is going to declare that time shall be no more. We will have finished our earthly course, the last sun will have set, the last man will have been judged, and time shall cease.

While time means nothing to God personally, and very little to man in dollars and cents in these days of depression and low wages, yet the words of our text bring it forcibly to our mind that time is of untold value to man when taken in connection with his soul and the kingdom of God. All through the Word we are told that "today is the day," "now is the accepted time," bringing vividly to our minds that a mere passing of a little time will forever close the door of opportunity. For this reason Jesus urges us in the text to strive to get in, to put forth some effort, to work at the job, because just a little lapse of time will put seekers beyond the realm of hope. Salvation is not something to be contracted like a contagious disease; it is something that you will have to fight for, strive for, contend for. It is not a sign-a-card, be-baptized, and join-the-church affair. No, sir; it is not that cheap. It will take all the manhood, or womanhood, that you can muster to even get admitted to the contest; then, after you get in, it is a fight to the finish. Paul says, "Lay aside every weight and the sin which doth so easily beset us, and let us run." "So run, that ye may obtain." Brother, it is a race, it is a battle, it is a fight. We have no time to lose. Every day lessens the possibility of getting in. So strive, get busy. Don't wait for an easier time. It is not coming.

There are many truths to be found in any one of Christ's parables, but, as a rule, there is one that is outstanding. The one that seems to stand out above all the rest in the parable of the householder calling laborers into his vineyard, in which our subject is found, is the faithfulness of the Holy Spirit's call. It is a call to you, my sinner friend. The Holy Spirit, represented by the householder, begins in the early morning hours of life while the heart is tender and the mind is plastic. You recall now how he so tenderly called them. You will never see a better time than that time. Some of you answered that call; thank God! But, even though some of you did not, he did not stop at that call. "He went out about the third hour, and said unto them, Go ye also into the vineyard." Perhaps you failed to answer that call, too. But he did not give up. He called again at the sixth hour and at the ninth hour. Many fail to answer even these calls, but he is faithful. He calls again at the eleventh hour. But this is the last hour that he calls. This is the

hour preceding the close of the day. This is the hour of all most serious. Oh! if we fail to answer this call, our hopes are forever gone. The serious part of it, my friend, is that we may never know when that hour comes. You may think that you can go your own way, and have what this world calls a good time, and when you are old and come down to die you can answer the eleventh hour call. But this will not work, my friend. Why? Because:

In the first place, the eleventh hour is not the death hour, as you may suppose. Remember, he is calling for laborers to work in his vineyard. Dying men are not fit subjects for laborers. There was time for the laborers to do something after the eleventh hour call was made. The death hour is settling up time. As a rule a dying man has time for nothing but to die, though in rare cases a man is saved on his death bed, but not one who has rejected call after call. And, in the second place, many never live to an old age; so your eleventh hour may be at the tender age of fifteen. The eleventh hour may strike for another before twenty. That is why he says, "Now, if ye will hear his voice, harden not your heart." You may ask, "How can I know when my last call is coming?" I answer, "You cannot know." That is all the more reason why you should answer the call now.

The poet has well said,

"There is a time, we know not when,

A point, we know not where,

That marks the destiny of men,

To glory or despair."

"God's Spirit will not always strive with man." John says that there is a sin unto death, and there is no use praying for it. That sin may be the sin of procrastination, the sin of failing to heed the eleventh hour call. You may be well and strong in body, you may be young in years, and still you may be beyond the realm of hope. Again, in the words of the poet,

"To pass that limit is to die,

To die as if by stealth;

It does not quench the beaming eye,

Or pale the glow of health.

"The conscience may be still at ease,

The spirit light and gay,

That which is pleasing still may please,

And care be thrust away."

For old Esau fell a victim to this snare of the enemy, and though he lived many years afterwards and sought repentance with tears, yet he found it not. My sinner friend, he missed it; others have missed it; and you can miss it, too. "Strive to enter in, for many shall seek to enter in, but shall not be able." Why won't they be able? Because they passed the eleventh hour, unmindful of the call. "Call upon him, while he is near." Why? Because there is coming a time when he will be far away. "Seek ye the Lord while he may be found." Why? Because there is coming a time when he cannot be found.

Now we want to notice the eleventh hour with particular reference to this age, or dispensation. Without doubt, we are now in the eleventh hour of time. This we believe to be the paramount truth emphasized in the parables of the ten virgins, and of the nobleman traveling into a far country. The Master is to return at the close of the day. Our first appeal was to the sinner, but this is to be to

the servant. The sinner had the power to close the door, or to open it at his will; but at this time the Master is going to do the closing. The challenge is to you, my unsanctified brother. You are a virgin, but a foolish one, if you do not have the oil; you are a servant, but an unprofitable one, if you do not increase; you are a branch, but a worthless one, if you do not bear fruit; you are a fig tree, but cumbersome and useless, if you have no fruit. You need the Holy Spirit. "He shall make you that ye shall neither be barren nor unfruitful."

We often hear this question, "What will become of the unsanctified folk after the rapture, when Christ catches away his saints?" Some try to explain that they will see what they have missed and will get busy, get sanctified, and probably seal their faith with their blood—die martyrs. This has been advocated until there are many unsatisfied hearts who are afraid to go back, and yet are too indolent to go on, who are hoping and expecting, after it has been proved to them that without holiness no man shall see the Lord, to get right during the tribulation period. I affirm on the authority of God's eternal truth that such a doctrine is too close akin to the second chance theory to be advocated by the Holiness Movement.

We have just observed that it is possible for one to procrastinate and grieve God until the eleventh hour has struck and the call has ceased to ring. We see this plainly taught in the Scriptures by precept and example. Now, just as sure as the sinner may forever seal his doom by failing to answer the call, just so sure may the unsanctified be forever shut out of the Kingdom of Heaven at the return of the Lord. Also many dear people who have unsaved children are trying to make themselves believe that when the Master comes and their children see that what they have been taught is true, they will fall in line and get saved and make it through. A lot of unsanctified hearts, unsatisfied hearts, are putting off getting sanctified because they believe that they will have another chance after the rapture, should they not get through before then. Brother, such belief is erroneous and damning. Any teaching that is conducive to negligence is contrary to God's Word.

Brother, Sister, if you don't have the grace and grit, the manhood, or womanhood, to renounce the world and go clean cut for God with the Holy Spirit, and God's people to help you, you don't need to think that you will be able to muster grace and courage in the midst of personified devils, with no saints to help and encourage, no Holy Ghost services to boost you along, nothing but devils to harass you. "If thou hast run with the footmen and they wearied thee, how canst thou contend with the horsemen?" Many quote passages of Scripture which refer to the millennium, and try to tell us that there will be great revivals during the tribulation period. To be sure there will be revivals and flood tides of salvation during the millennium, for the devil will be shut up in the bottomless pit, and Christ will be seated on his earthly throne, to rule the world in righteousness. But, Brother, the devil is going to have a revival during the tribulation period. Hell is going to put on the greatest campaign in the history of the world. That is going to be a time of damnation, instead of salva-

tion. My text says, "Strive to enter in; for many, I say unto you, will seek to enter in, and shall not be able." Brother, if it is a battle to get in now, it will be an impossibility to get in then, or God's Word is contradictory.

Some would make fore-ordination and predestination to be the meaning of our text; some would make it mean something else; but Christ makes clear his meaning in the following verses. "When once the Master of the house is risen up and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not, whence ye are . . . depart from me, ye workers of iniquity. There shall be weeping and gnashing of teeth."

When is the door shut? is the next question. In the twenty-fifth of Matthew, in the parable of the ten virgins, we are told that while the foolish virgins went to buy oil the bridegroom came and those who were ready went in with him and the door was shut. You will readily agree with me that the five foolish ones were the unsanctified and the five wise ones were the sanctified. Also, you will agree that the coming Bridegroom is Christ coming in the rapture. All right, let us go on with the parable. The door was then shut. The five foolish virgins were left out. They had backslidden. They had failed to go on and get sanctified, so they had lost what they did have. They said, "Our lamps are gone out." And when they knocked and sought to get in, they were met with these words, "Verily, I say unto you, I know you not."

Now we have reached the time and place when he says, "Many shall seek to enter in, and shall not be able." Why? The Master has shut to the door. You once had the privilege of opening or closing the door; but now he is the door-keeper. You once had the privilege of answering, or failing to answer; now he has the privilege of failing to answer. What did he say to the crowd on the outside? Did he say, "Just keep knocking, keep digging, and you will get in bye and bye?" No: He did not. He said, "Depart from me, ye workers of iniquity. . . . There shall be weeping and gnashing of teeth." That sounds like some things that are going on in the hot regions.

Let us take another parable, the one following the parable of the ten virgins. A certain nobleman called unto him his servants and delivered unto them his goods, and went into a far country. After awhile he returned and he found one fellow who had not increased. What was wrong with him? He had the goods. He was a servant. Yes: all true; but he was an unprofitable one. He falls exactly into the same class as the foolish virgins. He was fruitless. He failed to get the oil, indicative of the Holy Spirit. Says the Word, "He shall make you that ye shall neither be barren nor unfruitful." All right, you must agree without controversy, that the nobleman is the Christ, the servants are his followers, the fruitful ones are the sanctified, the unfruitful one the unsanctified, the return of the nobleman is the rapture. What happened to the unfruitful servant? Did the Master say, "Now, you get busy and you will get in yet?" No. What did he say? He said, "Take this unprofitable servant and cast him into outer darkness. There shall be weeping and gnashing of teeth."

Brother, who is the Bridegroom, who is the man traveling into a far country, who is the Master that shuts to the door, if it is not Christ? What time does the coming of the Bridegroom, the returning of the nobleman, the closing of the door signify, if it does not signify the rapture? In Rev. 9:20 and 16:11 we are told that these tribulation folk blasphemed God and repented not. It is absurd to think that a person can sit under the light of the glorious Gospel and refuse to take his stand for the right when he has the saints to encourage him, the gospel message to lift

him up, the combined forces of right to push him onward and upward, and then, when these are all gone and in their place are personified devils and the ravages of hell turned loose, that he will take his stand for God and fight his way through all alone. "Strive to enter in, for many shall seek to enter in, and shall not be able." It is a battle now; it will be an impossibility then. Brother, if you cannot stand for your God-given convictions just because some brethren in the church oppose you, or set you aside, you don't need to think that you will be able to fight your way through the tribulation period.

We know that the Jews are promised salvation during that time. They receive a mark in their foreheads, and they cannot be slain; but, according to Paul, in Romans 11:15, this is only physical salvation; for he infers in this verse that the receiving of the Jews and the resurrection of the dead, which we know takes place at the rapture, occur simultaneously. If this be true, and it is well supported by Godbey and others, as well as being substantiated by the Word, then they are saved before they enter the tribulation period, and during the tribulation they are merely spared from physical death. These are the tribulation saints; this is the nation that is born in a day.

But, someone asks, "What is going to become of those who reach the age of accountability during the tribulation period? They will need a chance to get right, because all are to be slain with the brightness of his coming." The answer is, There will be none such. All those who have not reached that stage in life will be caught up at the rapture, and there will not be sufficient time for children to be born and reach that age during this awful period. If there should be any babies, we know that the blood will atone for them.

Again, Paul says in 1 Thess. 5:1-3, in regard to the return of Christ, that those who cry, "Peace and safety," ("Don't be alarmed; we will have a chance during the tribulation period,") shall be overtaken with sudden destruction, and they shall not escape. That does not sound like another chance; does it? Again, John says, in Rev. 22:11, in connection with the coming of the Lord, "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; he that is holy, let him be holy still." There will be no time to change then. For he says, "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be."

Brother, this is an undeniable truth: First, because God's Word substantiates it, as we have observed. Second, because it is reasonable and logical. To teach the contrary would make the exhortations of Jesus to watch and be ready of light and contradictory meaning. Third, because of its effect. The doctrine of hell has a wholesome effect; a doctrine to the contrary has a deteriorating effect. Likewise, this doctrine has a tendency to cause people to make sure they are ready; whereas, the contrary breeds a spirit of carelessness and procrastination. God does not contradict himself. He does not teach the necessity of one thing, then turn around and teach something else that has a tendency to cause people to be careless about the warning.

How about it, Brother, are you taking chances on a tribulation ticket? You had better wake up. The clock of time is just about to strike. The Master is now rising to shut the door. Will you be left out? "As it was in the days of Noah, so shall it be in the days of the Son of Man." God shut the door of the Ark. Did any of those on the outside escape? Not one! "So shall it be in the days of the Son of Man."

For the wages of sin is death; but the gift of God is Eternal Life through Jesus Christ our Lord. Rom. 6:23.

Camp Free Revival.

WALTER E. ISENHOUR.

It was our privilege and pleasure of attending a few services of the Camp Free revival which closed August 6. This camp is located in Burke county, near Connelly Springs, N. C., one of the most lovely spots in our great state. Near the camp ground is Rutherford College, a school of Southern Methodism, where many young men have been educated for the ministry, and have gone throughout the land to preach the gospel of our Lord Jesus Christ. No doubt many sacred memories surround this beautiful spot of God's creation. It is unknown how many souls have found the Savior and Comforter there. Heaven only will reveal it.

The camp was started a few years ago by Rev. Jim H. Green, one of the most godly men of the great Western North Carolina Conference. Perhaps there are few ministers in our beloved state who have won more souls to Christ, and whose influence has counted more for the kingdom of God, than Bro. Green. He is a mighty pray-er, and preaches with unction a full gospel to bless and save the people. He specializes on the two works of grace—regeneration and sanctification—and God honors his ministry with gracious results. Thank God for this faithful servant. He is now president of the People's Bible School at Greensboro, N. C., and is doing a noble work there. Boys and girls go out from his school, not only with a good high school education, but with a most wonderful Christian experience to bless our country. Would to God we had many schools like this.

The preachers of the camp this year were Bro. Green, John Church and Earl Armstrong. Bro. Church is one of the most promising young men of America. He is really a great preacher already, with a future before him that is golden with opportunity. Thousands of people today know this godly young preacher, or have heard of him. Great results attend his efforts. He preaches a full gospel to the salvation of men and to the glory of God. Bro. Armstrong is known all over this country as a great revivalist. His sermons are broadcast each Sabbath afternoon from Gastonia, N. C., where he preaches in a large tabernacle to many people. His radio audiences perhaps number many thousand. He is truly a good and great man—a wonderful soul-winner. "He that winneth souls is wise."

The camp was also blessed by the presence, prayers and two or three messages from Miss Mattie Perry, of Birmingham, Ala. Miss Perry, who is now about sixty-five years of age, is truly a woman of God. Years ago she conducted a school at Marion, N. C., which was run by faith, and today its influence is felt and realized far and wide. The school was burned, but the good lives on in the hearts, souls and lives of men and women. Sister Perry is one of the greatest Bible students we have ever known. It is marvelous how she has gone into the Scriptures and brought forth from God's treasury "things both new and old." The account of her journey to the Holy Land was indeed interesting. She gave the most interesting message on Jesus we ever listened to. She is conducting a correspondence school at Birmingham now, using her own books which she has written on the harmony of the Bible. Many people are taking up her course of study. May God bless her work marvelously, and may its influence spread throughout the whole world.

Another feature of the camp that was very interesting were the songs of the Greensboro quartet, made up of young people from the Bible School. They are good singers, and very fine young people. This shows what the influence of a good school will do, where the Holy Ghost has control. On Friday the

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BUD ROBINSON'S LETTER.

Beloved Saints Scattered Abroad, Greetings in the Name of the Father, Son and Blessed Holy Ghost.



IN my last chat I left you at the closing of the trip to the Fort Wayne District Assembly, Aug. 10th. Friday, the 11th, was my spiritual birthday. I was saved August 11, 1880, and you see that I was celebrating my 53rd birthday in the kingdom of the Lord and Savior Jesus Christ. We had one lovely day. At night, Brother and Sister Fred Bouse, from Shelbyville, and the children came up to Indianapolis and I went home with them on Friday night and stayed until Saturday night. Brother Fred brought me back to the city in time in preach Saturday night. We had a fine crowd. Dr. B. W. Miller, from San Antonio, came to visit the Hale family, as Sister Hale and Brother Miller are brother and sister. They brought Mother Miller and Sister Esther Kirk Miller and their four fine children. They were with us over Sunday. Sunday I preached in First Church and in the afternoon I gave the Story of My Life in the Cadle Tabernacle. We had with us in some of the services, Rev. E. Howard Cadle and he made the arrangements with us to give him Sunday afternoon. We had a great crowd and a most interesting service. At 6:30 Dr. Miller spoke at First Church to the young people, and at 7:30 at the Ray Street Church for Brother Grover Wright. I brought my last message at the First Church. If there is a finer set of holiness preachers on earth it has not been my pleasure to meet them. You can't beat that band of Nazarene boys in Indianapolis and the outside towns. There is not one scrub in the bunch. They were closing up their year's work in fine shape. All hands were off on Monday to Connersville to their District Assembly. They had a big rally on Monday night of the 14th; on Monday, Brother Messer and I drove to Carthage, Ohio, a suburb of Cincinnati, and gave Bro. Charlie Harrison three days from Monday over Wednesday night. We had a number of Nazarene preachers from other churches. On Thursday morning Professor and I moved to the home of Brother C. W. Perry, located at 1815 Josephine St., where we were to preach on Thursday night. Two car loads of us drove to Connersville to attend the Indianapolis District Assembly. We took with us Brother Perry and one other young man. Brother Harrison took his wife and daughter Ruthie, and Miss Pearl Richey who had spent the three days with us at the Carthage Church. She was one of the workers at the Silver Heights camp. They closed the same night we closed in Indianapolis and she joined us at Carthage, and went with the Party of the District Assembly.

One wonders at one of these Indiana Assemblies where all of the Nazarenes come from. I had preached all over Indiana for a number of years before there was a Nazarene Church in the State. The old fellow was about correct when he said that the Nazarenes and the oil stations were taking Indiana. We had a great time at the Assembly and Bud and Professor sang "Holiness Every Day," and the boys almost tore the house up. It was a great rally; Dr. Chapman was in charge of the Indianapolis Assembly as he had held the Northern Indiana Assembly the week before. At Connersville they had Brother Holland London and Dr. B. W. Miller to do the night preaching. I think Brother Holland was the preacher at Fort Wayne, as he belongs to that District Assembly. Professor A. S. London and wife were at the Assembly. And at Connersville they had J. W. Montgomery, Dr. Charles Gibson and Dr. E. O. Chalfant on hands to boost. Well, when you

put E. O. Chalfant and J. W. Montgomery, Dr. Quinn and Dr. Charles Gibson together there is simply no way to get four finer District Superintendents. These four old boys have added thousands of red-hot Nazarenes to the church, and they are just now getting a fine start and ready to do the best work of their lives.

In this fine Assembly we had with us Dr. J. G. Morrison and Brother Lillenas, both from the Publishing House, and they were both carrying the burdens of the church and pulling in every offering that was taken. There are no finer two men above dirt than Morrison and Lillenas. May their tribe increase. At Connersville we had with us Brother G. F. and Birdie Owens, and their evangelistic party, Miss Cox and Miss Jewel Nicholson. I had dinner with them. Brother Owens and I did some planning about my Holy Land trip next winter. I know of nobody on earth that I would be safer to go with than Brother Owens, as he has been in that country and knows the people and the country as few know it. I am praying for the way to open for us to go together. If I don't make the trip now I will never make it, and I have been praying for many years to see the Holy Land before I go to heaven and I have planned it several times and always it seemed that the way was not just clear to make the trip. Let the good friends offer up one prayer that the Lord will assist me in making this trip.

We left Connersville at three-thirty and drove into Cincinnati and had a fine supper at the home of Brother and Sister Perry. We went to the Central Church of the Nazarene and found the house packed to the door. We had one great service. Brother Perry has as fine people as any man ever preached to, and he is doing a mighty good work. As far as I can see we have no two churches that have made greater progress than the Carthage Church under Brother Charlie Harrison, and the Central Church under Brother C. W. Perry. Both of these old boys are simply miracle workers. They can take any church under any conditions and put it on its feet and then over the top. That is doing the job. On Friday morning Brother M. G. Standley came over from the Bible School and we had a fine chat for a few minutes, and then Professor Messer and old Bud hit the highway for Carthage Camp at California, Ky. We drove in at noon and were well located in the home of Brother Joe Moore, right at the camp ground. Brother and Sister Redmon from the Florida District, were on hand and the camp opened on Friday night on time with old Bud in the pulpit.

In perfect love, Uncle Bud, or, better still, just
OLD BUD ROBINSON.

Letter From Dr. J. B. Culpepper.



LOWLY it is dawning on our friends that we have changed residence from Florida to Louisiana. We are only executing a plan, formed many years ago, to make temporary or permanent residence with Mrs. T. W. Shannon, our eldest daughter, who is the widow of Rev. T. W. Shannon, who was the first graduate of Asbury College, and who became a lecturer and preacher of no ordinary merit, or fame.

Esther is a graduate of Wesleyan College, Macon, Ga., and her daily record gives a good account of her, as well as parental testimony. I have written her, briefly, in "Some Women I Have Known," which the curious may read. She has waded through more trouble than falls to the lot of most women, and today can out-cook, out-read, out-remember, out-tell, and out-laugh any woman within the range of my acquaintance. As one of her sidelines,

she is preparing her seven-year-old granddaughter for the third grade, she having had a sickness of several months duration. The mother of this little girl is Mrs. Fay Watts, a graduate of one of our Northern colleges where Mr. Shannon and wife had gone to live and make a living. She is now a partner with her husband in a grocery business, in which she is expertly proficient.

Some one who sings and lectures, through the Radio, here, each noon hour, having heard of mine and Mellie's coming, referred to it, and then sang, "When You and I Were Young Maggie." Maggie (Mellie) and I were invited in to hear it. Maggie (Mellie) sat near me, she seventy-five, and I eighty-four, but both racing back over the years and recalling ten thousand scenes through which we had flown and laughed, or soberly walked and thought, or crawled and prayed, or sobbed and said, "It will be better tomorrow," while her parents and mine, all of her brothers and sisters, and some of mine, and two of our babies, and two of our grown-up children, with hundreds of real friends, were left until "The Break O' Day."

"Maggie" is a man's song and is capable of more transpositions than any I know. A man (poor, broken-hearted men) can stand at the graves of two and three buried wives and, with sincerity, sing—When We Were Young, Maggie.

Yet, let the dead be remembered. She walked with, and helped over, many rough places. She fought hard, and bore many banners aloft. Don't begrudge her a tear, a sigh, a kind reminiscent word, when "Maggie" is sung.

Bishop Key put me in the place of Ben, a preacher who died young, while serving the Lumpkin, Ga., charge; Howard, a college man of no mean ability, died from an accident; one beautiful daughter who married a nice Georgia boy, and his wife—all gone, when the Bishop and I used to exchange letters, and swap love. He adopted me, and I accepted, and am still John Culpepper-Key-Culpepper.

I was on the car when he said, "John, I want you to know my wife." I knew his Susie for many years, and saw and heard much of her, a beautiful and useful, as well as popular woman. When the Bishop said he wanted me to know his (present) wife, I looked into his eyes, and read a large book, full of great things and thoughts. Just then, and before I spoke, the carwheels caught up the tune, and began to beat out the song of the left—"When you and I were young, Susie." I knew Susie so well, and knew her pride in her husband and sons, and saw her toils for Joe, and Howard, and Ben, and the great Methodist Church.

My father was a good, country doctor—one of the best, and they are the best. With alacrity, from boyhood, I have saddled his horse, or hitched one to the buggy, and watched him gallop off, or dash away, followed closely by a typical antebellum negro, as father hurried to some sick person, miles away.

You know, the test of a doctor, to the manner born, is not to be afraid of disease, but he goes straight and quick to the patient, much as a mother cares for her own sick baby. That was my father; but he grew old, and was confined to the house. Once I visited him, to find him occupying a chair, out on the back porch, wielding a flyflap industriously, while we talked. I looked through dim eyes, back through the years of my growth and his devoted strength, when a hummingbird dipped about among the nearby flowers, and it carried to my ears and heart, very plainly, "When you and I were young, Maggie."

I received a letter recently from a woman, no longer young, conveying to me a message from her father, now living up North, who in the long ago sold sewing machines through the country, and frequently made my Satur-

day appointments and led the singing. We were great friends, and I supposed him dead. He had seen my name in the *Nashville Advocate* and asked his daughter to mention him to me, and many Saturday, country church services, many unctuous prayers, many great songs well sung, came back, and with them, out of somewhere—"When you and I were young, Maggie."

While I write these words, Maggie—Mellie—sits near, dressed in white, her favorite still, having finished her morning Bible reading. She looks so young, is so beautiful, so serene, so peaceful in her decrepitude, while her presence lifts a screen, and I look back to a thousand scenes in which she played so great a part, and her very face makes me want to say, We will be young again, Maggie.

Always,
JNO. B. CULPEPPER, SR.

Who Will Diagnose The Case?

W. G. MCKENNEY.



HE Methodist Episcopal Church is sick. She is dangerously ill, and she should know the worst. The attending physicians should tell her from what disease she is suffering.

It is little to the purpose for us to talk of our debts, and numerical losses, and the collapse of "World Service," and the retreat of missionaries, unless we are going to the bottom of the matter. Behind all these there is a cause. These are but the symptoms of the real trouble.

Our trouble is spiritual rather than material. "We are what we are materially, because of what we are spiritually." Woodrow Wilson said a short time before his death, "If our civilization is to survive, we must be redeemed spiritually." Herbert Hoover has more recently said, "How can we save the life of the nation if the soul of the nation is lost?" The same is true of the church. Let not Methodism think that she is suffering only from such cutaneous trouble as finance, faulty bookkeeping, inequalities among her preachers, or even from an undemocratic system of church government. Our trouble is Spiritual Decline.

We are no longer a spiritual unit. I am not seeking at this time to fix the responsibility of that. I am merely stating a fact: "United we stand: divided we fall." Methodism needs to change her emphasis from things material to things spiritual. She needs to put first things first, and let the hand-car get out of the way of the express. The main track belongs to things spiritual. "What shall it profit Methodism if she shall gain the whole world and lose her own soul, of evangelistic zeal and of reanimating power?" We all rejoice in the splendid organization of our church, but let it be remembered that the greater the machinery, the greater the power required to drive it.

There is no work to which we are committed, no work of organization, or education, or reform, or social service that we cannot approach with greater confidence and perform with greater ease when in the power of the Spirit than when destitute of it. Without it, we lag, we linger, we halt; with it, we start, we leap, we go like a steed when touched by the rider's spur. Without it, we sing, "Our souls how heavily they go to reach eternal joys"; with it we strike our gait, and take the hills in high. It is plainly our trouble that we are expecting too much from "drives," and "movements," and "surveys," and "experts," and "fact-finders," and material equipment, and not enough from the power and presence of the living God.

If we can but get a Spirit-baptized church, all other things will easily follow. Cheerful giving is the companion of the burning heart.

As Bishop Cushman has expressed it,—"Who knows a Spirit-filled man anywhere whose money is not on the altar."

Methodism needs to recover her lost passion for Evangelism in order that we may have a revival of spiritual religion: a revival that will unmask ecclesiastical politics, and put a difference between the church and the world: a revival that will remove the reproach that is upon the church, and restore her to her former place of the respect and power: a revival that will invade the slums, and shake the thrones of iniquity, and hasten the oncoming of our Redeemer's Kingdom.

We cannot hold together: the man-made and the man-required part of the church if the God-made, and the God-required part is junked. Church buildings, costly furnishings, choirs, missionary organizations, so-called "good appointments," Episcopal areas, and the rest cannot long survive the departure of faith and grace and inspiration and doctrinal foundation and the presence and power of the living God. Anything of the church that may survive the departure of these, is only as the after glimpse of a star that has burnt out. The Jewish church furnishes us with a further example of an ecclesiastical carcass, after "Jesus went out and departed from the temple."

But in all this we need leaders. We have plenty to tell us when and where and how to put on drives. But where is the voice of authority in things spiritual? Who leads us in prayer, in self-sacrifice, in consecration, in devotion, who leads us in evangelism? It is here that Methodism needs a pilot, and she needs him on the bridge: she needs a captain, and she needs him at the wheel.

Sometime ago, I read of a conductor who noticed that his train was running at an alarming rate of speed. They were taking the curves at the same rate as the straight track. They had not slowed down for a number of towns, and had just run past a station where a stop was scheduled. The conductor hastened through the smoker, and the baggage car, and climbed over the tender, and there saw the engineer sitting erect in his cab with his hand on the throttle and his face at the window, but dead! The fireman, a thick skulled and indifferent fellow had been too busy shoveling coal into the furnace to give any attention to what was going on, so that the train had run for twenty miles with its precious cargo of humanity, and with a dead man at the throttle.

The time has come when someone (anyone) from the rear of our Methodist train should make his way through the smoker, and the baggage car, and climb over the tender and take a look into the engineer's cab. We want to know whether the hand on the throttle is living or dead. For we have already run by a number of red lights. "Tarry ye in the city of Jerusalem until ye be endued with power from on high." We have gone by that red light as though it were a green. We have done the same with the warning signal—"though the vision tarry, wait for it." We have neither tarried for the "power nor waited for the vision." This explains our impotence and our blindness. The precipice is just ahead.

This is Gipsy Smith's life line story and you cannot miss the point: "Throw out the life line! When I was a young Salvation Army Officer at Whitby I used to go down and hear the sea beating on the rocks. A old fisherman told me of a wreck which had taken place. The lifeboat was launched and brought in all the crew except one man, who refused to leave the rigging. The life boatmen risked their lives in the storm and landed in a state of exhaustion, but when it was reported that one man remained a young fishman sprang into the lifeboat and said, 'Who will volunteer to get the last man?' His mother cried, 'You cannot go. Remember your father was drowned, and your brother has

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not been heard of for years, and you are all I have left.' He said, 'Mother, there's a man there to be saved.' The volunteers went out. The women and children waited, and at last they saw the boat coming with a tremendous struggle against the heavy seas. When it came near they shouted, 'Have you got the last man?' 'Aye, aye,' cried the young fisherman, 'We've got him. And tell mother it was brother Bill.' Throw out the life line! Throw it out in London, for somebody's brother whom someone must save!"

Witnesses For Christ.

LESTER WEAVER.

THE APOSTLE JOHN TESTIFIES.

There were times when the Apostle John was positively puzzled and displeased with Jesus. Of course these rebellions were kept suppressed and were for the moment only.

As they were going up to Jerusalem for the last time, we are told that he "sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village." Luke 9:52-56.

Again a little later the mother of James and John came to Jesus with the special request that, when he should come into his kingdom, her two sons should sit, the one on his right hand, and the other on the left. Again she and they had to be taught that they had not yet caught his spirit.

But one day when Jesus taught in the temple, and the Jews marvelled that he without the advantages of the schools could teach as he taught, Jesus said to them: "My doctrine is not Mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And it was being willing to test Jesus out in this way that saved them. When they could not understand Jesus, they remained with him and continued to learn of him till they did finally understand him.

We see how far John's transformation had gone when we read the following testimony he gave nearly a half century later: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

Thus must we live and testify.

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(Continued from page 1)

patience and I am gratified to find that, in spite of present conditions, there is quite a bit of cheerfulness. A few days ago I saw a well dressed, fine looking man striding down the street of my city whistling a merry tune. I ran after him, called to him, shook his hand and told him to keep on whistling. From the look of his face, and the lively tune he was whistling I am confident it was not of the graveyard variety.

By the way, what do you think of the second editorial by Alfred Smith in the August number of The New Outlook? It is clear to my mind that your friend Alfred is getting ready to say some very plain, and not very complimentary things, about the present administration. There is one thing certain, those of us now living will soon have dropped the perishing tenements which we now occupy, and our immortal spirits shall stand in the presence of our Creator to be judged and assigned our place of abode according to what we did while passing through our short period of existence. There is nothing so important as making the best use of this short life in wise preparation for the best there is for us in that eternal life which awaits us.

Respectfully yours,

H. C. MORRISON.

DO NOT FRET!

IN these times of radical changes and very disturbed conditions of business and the social life of the people, we commend to our readers the careful, frequent reading of the 37th Psalm, which should be of practical value to all Christian people.

We have come into a new age when radical changes are being wrought. It will be wise for the people to unite to make the very best of present conditions, for you may be sure if the present transitions fail, something more radical will be undertaken.

We came to a period in the history of this nation when slavery could not be maintained. We had come to a time when human slavery in a democratic nation like ours, in the nature of things, must pass away; most unfortunate that its passage should have been

as it was, which appears to us now, as being quite unnecessary.

We have arrived at a time when there is a widespread and deep conviction that, those who produce the wealth of the land in patient, hard toil, should have a larger share of that which they produce. It will be most fortunate if the transition can be made legally, with peace and harmony among our people. It hardly looks just, and in accord with advanced civilization, that the owner of a great plant should enjoy an income of ten, twenty, thirty, or forty millions of dollars a year, live in luxury in palaces in this and foreign countries, while the people who produce these vast sums of money live in crowded tenement houses and conditions in every way unfavorable to health, happiness and the better development of life, both here and hereafter. The time has come for some decided changes. It will be fortunate if those changes can be made with wisdom and equity, preserving a personal liberty and initiative so that we shall still have that individualism which is indispensable to the highest development of mankind.

The American people have been born and reared under the influence of the idea that these United States is the "Land of the free and the home of the brave." The people can be led much easier than they can be driven. Give them confidence in those who lead, let them be assured that their leaders have the intellectual and moral qualities, along with unselfish designs, and they will carry heavy burdens and go a long way in the readjustment of our American life. If they should be compelled to feel that they are being driven, robbed of their liberty, that the accumulation of years of hard labor and temperate living is being taken from them, and they are being enslaved by a group of people who are badly tainted with the extreme ideals of Russia and other countries, which have plunged those countries into moral wreckage, whatever the economic outcome may be, there are the possibilities of widespread and tremendous protest.

May the compassionate God have mercy upon our country which has enjoyed, for a century and a half, the largest personal liberty and the most remarkable prosperity of any nation in the history of the world. The Church has a task upon her hands that she should appreciate, and she should gird herself with a strong faith in Christ and a passionate love for humanity that will enable her to furnish sufficient salt to save the nation from financial and moral wreckage; meanwhile, let no one fret, but let every one seek to be at his best, to help their fellow-beings forward to a readjustment of our economic life which will prove a blessing and help to all of our people.

It would be well to remember that an increase of wages wasted in strong drink and immoral movies and sabbath day rioting, will bring us no better conditions, financially or morally; wickedness always brings its harvest of blight and ruin.

A DIVINE CHALLENGE.

MRS. H. C. MORRISON.

LITTLE did Job dream of the conversation that was taking place between God and Satan, a conversation that involved his integrity, his all! It seems that God had such perfect confidence in Job that he was emboldened to call Satan's special attention to his servant; yes, God had such confidence, and his esteem was so well fixed on Job that he told Satan that he was a "perfect man" and that there was none like him in the earth.

It would have been a calamitous misfortune for Job to have disappointed his Father, after such eulogistic remarks to Satan. How

Satan would have grinned with ridicule and jubilant exultation to have had Job, one of God's trusted and true men, fail him in his hour of temptation and sore trial. But God knew of whom he spoke, and felt perfectly at ease as to the outcome.

Yes, Satan realized that God had some special protection around his servant, and he told God he had made an hedge about Job, and about all that he had, but he thought if the test of his life were made he would curse God to his face. How mistaken was Satan, as he later discovered when God turned Job and all that he had over to the ordeals of the tempter. Satan proceeded to take away all of his possessions, his family, and even the confidence of his wife, but Job kept his eye of faith on the God of heaven, and declared, "Though he slay me, yet will I trust in him."

Satan thought if Job's life were threatened he would surely succumb, so God allowed him to afflict him with boils from head to foot, only his life should not be demanded. In the midst of the trying ordeal of his would-be "comforters" Job declared, "My righteousness I hold fast, and will not let it go." In all of the losses, sicknesses, infidelity of his wife, Job "sinned not, nor charged God foolishly." And in the end he was given back twice as much as he formerly had, and his enemies had to acknowledge that God was with him. He had been true as the needle to the pole to his God.

Reader, I wonder if it would be safe for God to call the attention of Satan to us, knowing we would stand the test and come out as gold refined in the furnace of fire? Does our Father see in us that which will stand the storms and stress of life, or would it be an unsafe venture to subject us to the strain of temptation, earthly losses, and the giving up of our best and most loved earth treasures? No doubt, we feel it would be rather humiliating to know that our Father would shrink from subjecting us to the onslaughts of Satan, knowing that our strength is but weakness and our resisting power inadequate for the emergencies of satanic assault.

There is no excuse if we are not living where God can trust us. We have the same resources of grace upon which to draw as did Job. Our part is to "trust and not be afraid," and to hold on, and hold on, and hold on, until the storms of life are past then we shall be given an abundant entrance into the haven of ternal rest, where temptations cease, sickness and death never enter, and Satan's assaults are not allowed to invade that blest abode.

Is it not worth living for?—this reward of everlasting deliverance from sin and Satan! This being forever with the Lord, where the wicked cease from troubling and the weary are at rest! Let's not be discouraged over our past weaknesses and failures, but let us gird on the armor afresh, singing in the midst of life's battles,

"Fight on, my soul, till death
Shall bring thee to thy God.
He'll take thee at thy parting breath
To his divine abode."

H. C. Morrison's Slate

Evangelistic Services, Louisville Conf.,
Sept. 20-24.
Binghampton, N. Y., October 1-22.

Keep the Home Fires Burning by keeping that burning torch of evangelistic flame—THE PENTECOSTAL HERALD—coming to your home each week. You need it. The boys and girls need it. The well need it. The sick need it. The entire household needs it.

The Discipline of 1904 Methodism says: "We believe God's design in raising up the Methodist Episcopal Church in America was to evangelize the continent and spread Scriptural Holiness over these lands."

CAMP FREE REVIVAL.

(Continued from page 5)

Harris Sisters from Tennessee came in and sang to the uplift of the congregation. These four young girls are truly wonderful singers. God is with them. They sing to his glory. The lives of young people like that are indeed to be appreciated. The great majority of our youth today have given themselves up to sin and sinful gratifications, to their sorrow and damnation, and to God's displeasure. The great majority have forgotten God, hence the awful crime wave that is sweeping America, with the outlook that the worst is yet to be.

The camp this year was indeed good. Numbers were at the altar, either to be saved, sanctified or reclaimed. What a holy and sacred atmosphere seemed to be about the place! Hundreds of people came from far and near, many of them felt a special need in their souls and came for a blessing. If one can't pray through at a holiness camp meeting, with Spirit-filled workers and helpers at the altar to pull on the skies for them, instruct and encourage them, it is indeed hard to pray through where the atmosphere and surroundings are less spiritual. Thousands of churches are so spiritually dead today that they chill and freeze souls, much less help them to God. These great old camps scattered up and down the land ought to be appreciated and supported. They are helping to keep the revival fires burning, and are proving to be the salt of the earth. Things would go to decay much faster were it not for them.

Camp Free has been honored with some of the greatest preachers of America. Such men as Dr. H. C. Morrison, Joseph Smith, John Paul, Bud Robinson and John and Joseph Owen (the two last named, if I mistake not) have preached here. Thank God for such men. Their influence is felt throughout the world. We have said a number of times we believe Dr. Morrison is the greatest man in American Methodism today. He stands for the old Wesleyan doctrine of the two works of grace, which is according to God's holy Word. His great books, masterful sermons, and THE PENTECOSTAL HERALD, which he has been editor of for over forty years, are felt throughout the entire world. And Asbury College, of which he was president for many years, at Wilmore, Ky., is one of the greatest schools of America. No doubt thousands of young men and women have gone out from this school as teachers, preachers and missionaries to bless the world. E. Stanley Jones of India, known perhaps as the greatest and most influential missionary of India today, and of the world, was educated at Asbury College. Praise God for this great school. Thousands of people with means should support it. We are living in a day of modernism and higher criticism, which is ruining and destroying the moral and spiritual influence of the great majority of our schools, and bringing them to decay, therefore when we find a school that is out and out for God, truth, the Bible and full salvation it should have the hearty support of God's people.

We greatly enjoyed our stay at Camp Free and felt sorry when we had to leave the quiet, sacred, prayerful grounds. Truly it is a place to find God, to renew one's strength, to get blessed and to be encouraged to go on in the battle for our country, for God and for souls. We met quite a number of our old acquaintances of other years who went up to this "mount of blessings" to enjoy a spiritual feast. How pleasant to take them by the hands, look them in the face and renew old friendships! I feel more like preaching the gospel, holding up Jesus, warning sinners to flee the wrath to come and winning souls for God than ever, if possible. It indeed does us good to meet the most godly people of the land, sing with them, pray with them, cry with them, rejoice with them, talk to them,

encourage them and be encouraged. The devil fights us hard through the year, and it is quite a treat to meet annually at a place where we can mingle together in Christian fellowship, forget our burdens and renew our strength for the future conflict. No wonder some people drive hundreds of miles to get to such a place.

The camp next year is to convene the 29th of July. It is hoped that the services of Rev. Paul Rees can be secured. Bro. Rees is another great preacher of the Gospel, known throughout America. Let us look forward to the camp next year with great faith and longings. May many of our readers who have never attended this camp make their plans to go. It will pay you. It is never time lost to serve and worship God, help and encourage others and win souls. Pray much for me. Let's hold to God's unchanging hand. Surely the coming of our Lord draws very near. God's Word and the signs of the times tell us so. O beloved, be robed and all ready! Look up and pray, "Come quickly Lord Jesus."

E. STANLEY JONES' LETTER

I am a little late with my quarterly letter, but this is the first time I have had a breathing space since I landed in America on March 24th. I was given twenty-four hours at home with my people before I started on my speaking engagements. I have just finished up this tour, which took me through the South, the East, the Middle West and the Pacific Coast.

I am taking three weeks off before I start again on a campaign, which will take me through till Christmas. After Christmas I will start again, going through February. I will then start back toward my task in India, probably stopping in Europe on the way.

You will want to know what my impressions of American religious life have been as I have seen it on this tour. Perhaps it may be well to mention that my work has largely been with two classes: the ministers and the masses. I have touched the students very little so far. I hope to touch them in the autumn campaigns. For two or three hours each morning I have had the ministers of the various denominations in a Round Table. The numbers have varied from 200 to 1000. I ask them to raise the questions they would like me to discuss. From these questions I pick those that have the widest range of relevancy and interest. This allows me to get at the heart of the things which are upon the mind of the ministry. On the whole the questions raised have been very fine; there has been little or no disposition to heckle, and no disposition to put one through an inquisition. The questions have been straight-forward and sincere. They have shown a desire for an adequate gospel for a confused and troubled age. In these Round Tables we have had an opportunity to lay the foundations for a renewed interest in the Christian movement throughout the world.

At night the crowds have been large, sometimes overwhelming. They have ranged from a thousand to fifteen thousand. At the Hollywood Bowl there were 10,000. In Minneapolis the Auditorium seated 14,000 and there were people standing up, with many turned away. At Pasadena, Calif., the First Methodist Church, holding about 2,500 was filled, also the lecture room with 500, the chapel with 500, the gymnasium with 800, and the Presbyterian Church across the street with 1500. There were five audiences at one time. Amplifiers were used of course. And so the crowds have packed every place across the country. I do not mention this to boast of crowds, for one does not face these crowds with any feeling except a prayer for bread for them. For they are hungry. I have not

seen such spiritual hunger on any of my previous trips to the homeland. The old complacency is gone. The foundations have gone out from under many and they are seeking for a new basis of life. But I do not know how far they are willing to go in paying the price of the new life they seem eager to get? Has the jazz age cheapened the whole of life, including the religious? I wonder.

At any rate I have never enjoyed my work as I have these months. I speak of enjoying the work and yet there has been a undertone of pain. There were these eager crowds and yet how could I get rid of the thought of how these last few years have devastated our work in India. Half of our missionaries have been recalled, half of our workers dismissed. And this at a time when the situation was never so open and never so eager for anything we had to give through Christ. I do not want to go back until I have done something real to lift that load.

You have helped in the past and I am sure that you will help at this time. I have many things I have taken upon me to see them through so if you send money to me, 150—5th Ave., New York, it will be put to the thing designated without any deductions of any kind. I hope to see many of you personally and thank you personally for what you have done and will do. With my gratitude and my prayers.

Yours gratefully in him,
E. STANLEY JONES.

Here and There.

W. M. ZIMMERMAN.

Log-rolling, as expressed in Congress, means resistance. Some members of either House may use tactics to hinder useful and necessary legislation. Even so, how much log-rolling there is when we think of the gospel! Satan, with his helpers, may hinder the work that God wants done.

A large hotel burned recently in Omaha, Neb. Seven firemen were killed and many people were injured. The severely cold weather made fire-fighting difficult. Ironically, the electric sign remained with the words, "This hotel is fire-proof!" Here is profession without the fruits. When the fact of being fire-proof was tested it came up wanting. We and our works will some day be tested as by fire.

Frederick Louis Allen's book "Only Yesterday," says in substance that this nation was in a terrible moral swamp; with sex literature, suggestive and evil moving pictures, the daily filled with murder and infidelity stories, and the public clamoring for more of the rotten stuff; when behold! Lindbergh's feat turned their attention to him and his great exploit. This, says the author, was a blessing to the nation and we ought to thank God for him. Today, we need Jesus to come in the clouds or a world-wide revival that will turn the world's attention back to God.

Psalm 118:8 says, "It is better to trust in the Lord than to put confidence in man."

October 29, 1929, is the Black Tuesday of the Stock Market crash. While the economists, international bankers, President Hoover, Secretary Mellon, Dupont and Ex-President Coolidge declared "all is well," the crash came. Eleven suicides, sixteen million shares tumbled in one day, panic came to the one million investors and with a vengeance we learned "It is better to trust in the Lord than to put confidence in man," or princes.

The Pentecostal Herald

carries messages that warn, messages that inform, messages that encourage, messages that comfort. Help somebody today by sending the paper to them from now until January, 1934, for 25 cents.

OUR BOYS AND GIRLS

"MY BOY AND I"

Twas a winter evening between sundown and dark, the time we call twilight, when a peaceful hush seems to fall on all nature.

The house was still and there were only two occupants at this time, my boy and I.

"Mamma, turn out the lights," said the young lad of some 12 years, who was ill with influenza.

"Why, dear, do they worry you?" I asked, wonderful, for usually the child wanted light rather than darkness.

He instantly replied, "I just want to look at the moon and stars and see how beautiful they are, and think about Jesus."

When I attempted to say something my boy didn't give me time, but went on: "Mamma, I just want to tell you that I'm not afraid to die; no, not a bit. I feel that Jesus would be right there to carry me home to Heaven. And Mamma, I know lots of folks in Heaven, don't I?"

Oh, how this stirred my heart; but, wishing to let the little soul express itself, I showed no signs of emotion.

He continued, "Mamma, I believe that must be the reason some mothers grieve so over their big boys and girls; they are not sure that they are saved. Now, please don't grieve so for me, if I should die, for I'll be with Jesus."

I told my little boy how happy this made Mamma feel, and we, too, just rejoiced together.

Mothers, wherever you are, let me tell you this was one of the happiest experiences of my life. You know, for every mother's heart has a beat closely akin.

Then and there I praised God for having erected and kept a family altar all these years, for taking time to pray with him over so many things, for having always permitted him to say his prayer by my knee every morning of his life before he goes to school. I used the word "permit," for I believe he'd rather go to school without his breakfast than that asking God to protect him.

Mothers, may we not neglect our jewels, our precious jewels, in the rush of life!

Does it pay? All the patience, sacrifice, and toil—oh yes, it pays.

Dear Aunt Bettie: This is my first letter to The Herald. We haven't been taking The Herald long, but I think it is fine. For pets we have a cat. I am in the third grade. I am eight years old. I have brown hair and brown eyes. I hope to see my letter in print. Jean E. Wallace, Eutaw, Ala.

Dear Aunt Bettie: If there is room in your band for a twelve-year-old girl with black hair and gray eyes, I would like to come in and chat with you for a while. We have only been taking The Herald for a short while, but I have enjoyed reading page ten very much. My birthday is Nov. 9. Have I a twin? If so, I would like to hear from you; would also like to hear from all the girls and boys and will try to answer all letters I receive. Hope you will have space to publish this short, and first letter from me. Nell Cawthon, Cottondale, Fla.

Dear Aunt Bettie: I wonder what you and the cousins are doing this beautiful day? I have been preparing my Sunday school lesson. I started going to Sunday school about two months ago and I always stay for preaching. I do not regret that I started, but am glad, and do not want to miss any. I joined the Methodist Church when I was eight years old, but we moved and I did not go any more until lately, and I started going to the Baptist, but am still an M. E. I like all the churches. I am thirteen years old. My birthday is Jan. 16. I have brown eyes, brown hair, dark

complexion and weigh 92 pounds; am 5 feet high. I am the oldest child in the family. I have two brothers age eight and three, a baby sister; three other sisters have gone to be with Jesus. Here are the letters of my middle name N o l i c a r e; see if you can put them together so as to spell it. I will enjoy reading letters from all the cousins so come on and write to me. I promise that I will answer. Pray that I will do the things that Jesus would have me do. Let us try to make the way brighter as we journey on to Heaven.

Mildred C. Graham, Decatur, Ga.

Dear Aunt Bettie: I just finished reading "My Hospital Experience" by Bud Robinson and want to say I was inspired to live better by it. It's a real book. If Bud Robinson can have such love why can't I? Aunt Bettie you and all the cousins who pray and all who read this who pray, I sincerely ask you to pray for me that God may sanctify me and make me a blessing. I am twenty-three years old, have dark brown hair, brown eyes, am five feet, five inches tall; my weight varies from 138 to 148 pounds. I am especially fond of reading and music. Seems as if God was calling me to sing and play for him. I play the guitar and harp. I am not a very good player but hope to learn more. Pray for me that God may reveal my life's work to me. I want all the Christian boys and girls, especially those who are interested in music, to write to me. Please enclose a stamp and also a snapshot if it is convenient. I am trying to be a Christian and want to be a better one and give God a chance in my life. I hope to see this in print as it is the first letter. My father takes The Herald and it is a splendid paper. May God bless you all. All of you remember and write to Russell E. Copenhauer, Sparks, W. Va.

Dear Aunt Bettie: May I come in and chat with you and the cousins for a while? This is my first letter to The Herald because we have been taking it only a short time. I can never tell you how much I enjoy it. It has been a great help to me, spiritually. I look forward to its coming with great pleasure every week. I am a girl eighteen years old; have black hair and brown eyes. I should like to hear from all Christian boys and girls and will try to answer most of the letters I receive. I hope to see this letter published. Ann Cawthon, Cottondale, Fla.

Dear Aunt Bettie: May a Kentucky girl join your happy band of boys and girls? I enjoy reading page ten; always turn to it first. I am nineteen years of age. I have black hair and brown eyes. My birthday is in December. I am five feet, five inches tall, weigh 111 pounds. All of you boys and girls between eighteen and thirty-five write to me, Baptists especially. I am going to let you all guess my middle name. It starts with L and ends with E, has three letters in it. I live with my mother and step-daddy, near Greenville, Ky. I would like to hear from all of the cousins. I will answer all letters promptly. Carrie Willis, Rt. 3, Box 64, Greenville, Ky.

Dear Aunt Bettie: On May 14, 1933, we were on our way home from Sunday school and church about five-thirty P. M.; were ran into by a Pontiac Sedan which tore up my small Ford Sedan. It also broke my knee cap and foot (both were bad breaks). While being carried to a car for removal a doctor stepped up and wanted to examine my knee. He said to my husband, "Take her to a hospital as quickly as you can." I said, "No, take me to Brother Meyers at once." They did. By that time my knee pained me something awful, also my foot.

Brother Meyers, his son, and my husband offered prayer for me at once, and praise the Lord, the pain left my knee at once. I could have gone to the Tabernacle that night, but they wouldn't let me go, so after the night services, my foot pained me some, so Brother Meyers offered prayer for my foot to be healed, and immediately the pain left me. I walked to a car to go home with a little help, slept good all night and did not suffer any pain from that time on, praise the Lord. On the next day, I could get up to wait on myself and on the next Thursday, I went to the kitchen and mixed and baked biscuits for our breakfast and have been improving ever since. Two weeks from the day of the accident, I went to the Bradenton Tabernacle to church, and I have been going every chance I had since that time. Praise the Lord for his wonderful healing and keeping power. I am now doing my own work. I am out around the yard or wherever I please. Praise the Lord. I trusted the Lord completely with my knee cap and foot. Aside from the first examination, I never had the services of a physician in any way. No splints, bandages, liniment, cast braces, nor anything else were used to assist the healing. Indeed a miracle was performed in answer to prayer. Now if anybody doubts this testimony, you can write to Mrs. H. M. Place, Rt. 1, Bradenton, Fla.

Dear Aunt Bettie: Will you please move over and let a little El Centro girl into your conversation? I am thirteen years old and in the high seventh. I have brown hair and brown eyes, also olive complexion. I would like to get introduced to the boys and girls that write in The Pentecostal Herald. This is my first letter. I hope to see it in print. Let the letters fly to Dorothy N. Clark, El Centro, Calif., Gen. Delivery.

Dear Aunt Bettie: This is my first letter. I am one of the older children. I want to tell you about going to the Norris-Hisle reunion at College Hill in Madison Co., July 29. It was the diamond birthday of my cousin, Will S. Norris, of Cincinnati, O., and I would like to dedicate this reading to him.

Birthdays.
Birthdays, oh yes, we must have them,
They are milestones on our way;
We pass them very swiftly,
With no power our flight to stay.
Birthdays are new beginnings,
From the seed of other years,
Bringing sheaves of joy and sorrow,
Clouds and sunshine, smiles and tears.
Birthdays! Say how much are they worth,
In the coin of achievement to you?
Looking back can you point with pride
To the finished work you planned to do?

Birthdays again, did you carry on,
Willing and brave your burden to bear,
And because you were willing and stronger,
Did you offer a brother's load to share.

A birthday is the beginning of time on earth for every human soul, projecting its influence for good or evil down the trackless years to the gates of eternity. Each recurring birthday is a milepost in the race toward success or failure as the course is shaped by the abiding things or we follow the chimera of things transient. These birthdays of earth turn impartially to locks of black, brown and gold to silver. No snow falls more lightly than the snow of age. Yet none lasts longer for it never melts and our birthdays become retrospective. At birth life's chariot is hitched to a star but few of the little mortals ride on to glory. The most of us belong to that group of whom it is said, God made most the great common people whose birthdays will not be blazoned indelibly on the banner of time as are those of Washington, Lincoln and Frances E. Willard. Yet our birthdays are steps of the ladder by which we rise from the lowly earth to the vaulted skies and may bring joy of

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achievement; for birthdays mark full many a chance to cheer some spirit and set it free.

Open our eyes that we may see a service rendered to the least of earth is a service rendered, dear Lord, to thee. Not till time with reckless hand has torn out half the leaves from the book of human life that man begins to see that the leaves which remain are few in number and then comes the firm resolve to record upon the leaves that still remain a more noble history than the child's story with which the book began. For upon the earlier pages of the book was written a story of happy innocence. Time moves speedily and what is time? The shadow on the dial. The striking of the clock, the running of the saw day and night, summer and winter, months, years, centuries. These are but arbitrary and outward signs. The measure of time is not time itself. Time is the life of the soul. Then there is a new birth which each of us may have the peace and glory of Heaven; the gift of infinite love to the children of men.

The new birth is the turning point from the things of earth to eternal life, and this birthday we may keep

on earth and fulfill its promise in Heaven above. The last problem of earth is the hardest to solve. The sum of our birthdays in judgment array will the Master mark on our work well done, or turn us away in sorrow and shame. **Mattie Hisle Allen.**
Nicholasville, Ky.

Dear Aunt Bettie: Will you please give me room enough to put this letter in? This is my second letter to The Herald and I hope to see it in print. I hope Mr. W. B. is on his trip to the World's Fair. I see that not many people are writing to The Herald, but I want to see it revived up again. I like to read page ten. I am ten years of age. My birthday is November 27. If I have a twin please write to me and I will write to you. My first name begins with G and ends with A, and has six letters in it. If

anyone guesses it I will write to them. Bertha Mae Cartwright, my birthday is Nov. 27, too. I go to Sunday school every Sunday at Mt. Beulah Church, and to prayer meeting too. **G. Clyde McNair.**
Rt. 1, Stapleton, Ga.

Dear Aunt Bettie: This is my second letter to you. I am twelve now. I want to thank you for the letters you sent me. I received two birthday letters and one card from the cousins. I answered them, but received no answers. I certainly do enjoy reading The Herald, especially page ten. I read and enjoyed "The Romance of the Itinerary," by Rev. Wimberly. Miriam O'Donnell, I guess your age to be eleven. Alma Shaver, I guess your name to be Catherine. If either of these are right please write me. I am glad so many of the cousins are

Christians. All of you write to me. God bless you now and always, Dr. Morrison and Aunt Bettie.

Sara Mae Gallion.
Natchitoches, La.

REQUESTS FOR PRAYER.

W. H.: "Please pray for a Christian who needs work badly, that God may open a way for her. Also that the work may be in a community where she can be of most service to her Master."

O. C. H.: "I am suffering from hardening of the arteries or auto-intoxication. Will The Herald readers please pray that God may reach forth his healing hand and make me well."

Draw nigh to God, and He will draw nigh to you. **James 4:8.**

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SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF.

Lesson I.—October 1, 1933.

Subject.—Saul in Tarsus. Acts 21: 29; 22:2-27, 28; 26:4-7; Phil. 3:3-6.

Golden Text.—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15.

Time.—This cannot be given definitely. Saul is supposed to have been born about A. D. 4. His conversion to Christianity took place about A. D. 34 or 35. He was beheaded by order of Nero about A. D. 68.

Places.—Too numerous to mention. He begins life in Tarsus and ends it at Rome in Italy.

Introduction.—Great epochs demand supermen. If God makes the epoch, he calls out the needed man. If the need is due to human manipulations, the man is sometimes ready to meet it; but at other times he is not ready. When God was ready to begin a great movement for the salvation of men, he prepared and called out Abraham for a leader. God moves in mysterious ways in his work. When Joseph was sold by his own brothers into Egyptian slavery, it did not seem that God was in the movement. His brothers acted of their own free will, but God overruled matters for the good of multitudes, and especially for the protection of his chosen people. Moses was God's chosen man to lead Israel out of Egypt; but it took eighty years to get him ready for his office. God used at least forty years to prepare Joshua to lead the Jews into Canaan. Long before Israel went into Babylonian captivity, God selected Cyrus (yet unborn) and called him by name, as the man whom he would use to set the captives free.

Many others might be named in this list, but for want of space we come to Saul of Tarsus, a chosen man for a chosen work. God's eye was on him from his birth. Had he been born a hundred years earlier he could not have done the marvelous work of his life. Had he been born in A. D. 100, it would have been too late for him to accomplish his mighty deeds. During all the strenuous years of his early life God was preparing him to meet the issues of a great coming epoch. Saul and the epoch were being prepared for each other.

Let us look into the preparation that God was making for the tremendous issues connected with Saul's life. Of course we know that he was in later life called Paul; but just now we shall use his Hebrew name. He came to his work "in the fullness of time." For some two thousand years God was preparing the Jews for the coming of Jesus Christ. For him to have come earlier would have thwarted the divine purpose.

That race was to furnish the spiritual side of the plan of salvation; but it could not furnish the needed language for the new movement. To have written the New Testament in Hebrew would have been to put new wine into old wine skins. The Greek tongue, with its unequalled capacity for expressing delicacy and power of thought, was being developed to be employed as a vehicle for the truth of the coming Gospel; and under the providence of God Alexander the Great had made it almost a

universal language. In his military campaigns he passed through Palestine and left behind him the Greek language that was to become the spoken language of the land only a little later. He planted Greek colonies around the Mediterranean Sea, conquered northern Africa, and built the city of Alexandria in northern Egypt. For some strange reason, wherever he went he left his native speech to become the tongue of the conquered peoples.

Turn now to Rome. While the Jews furnished the spiritual side of the new dispensation and the Greeks the intellectual side, it remained for Rome to furnish its needed civil protection. This was like the juncture of three mighty rivers. One feels safe in terming it the most momentous epoch in all human history. Just then Saul of Tarsus was coming into full manhood. He was born in the city of Tarsus in Cilicia. Judging from what is said of him in the New Testament, he came of good Jewish parentage. They had high ambitions for their brilliant son, and gave him the best education possible in that day, even sending him to Jerusalem to study under Gamaliel who was called "The Beauty of the Law" because of his intimate knowledge of the law of Moses.

It has been said that "a man is measured by the world he lives in." Saul would have been great in any age. It was not the work of a small man to do what he accomplished. We shall have a profitable study of him during some weeks to come; in this lesson we shall study him in Tarsus.

Saul claimed to be "a citizen of no mean city." Tarsus was situated on the banks of the river Cydnus in Cilicia, a province of southern Asia Minor. It was a city of some culture for that day, even said to rival Athens and Alexandria. There was a Greek institution of learning in the city; but how far Saul's parents made use of it in his education is not revealed; although, judging from Saul's intimate knowledge of the Greek tongue, one is justified in believing that he must have studied it under Greek teachers. The New Testament, our only source of information on the subject, does not tell us much concerning the early life of Saul; but what we do have comes mostly from himself. He says in his letter to the Philippians that he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, touching the law a Pharisee, concerning zeal persecuting the church, touching the righteousness which is in the law blameless." That was a marvelous record for a young man in a heathen city. We come now to

Comments on the Lesson.

Our lesson includes so many passages picked out here and there from the Acts of the Apostles and from the letter to the Philippians, that it will be difficult to put it into shape for the average student. But as we are endeavoring to gain some knowledge of Saul as he was in his native city of Tarsus, it becomes necessary that we study these selections, notwithstanding their scattered relationship.

Acts 21:29. Paul said, I am a man

which am a Jew of Tarsus, a city in Cilicia.—This occurred in Jerusalem when the Jews claimed that Saul had brought Greeks into the temple. They said he had "defiled that holy place." They were about to tear him to pieces, when the Roman soldiers rescued him. The only use we can make of the passage so far as it concerns our present lesson is the reference to Tarsus as Saul's native city, and that it was "no mean city." It was a city of much heathen culture and great wealth, though very wicked. I suppose Saul's commendation referred to the former and not to the latter aspect of the city.

22:3. I...am a Jew, born in Tarsus, yet brought up in this city at the feet of Gamaliel.—That was pretty clear identification. To have been taught at the feet of Gamaliel was something worth while to any young Jew. The expression "at the feet" was used to indicate that pupils sat about the feet of the teacher who occupied a higher seat. This verse is packed.

22:27. The chief captain...said, art thou a Roman?—Saul could answer in the affirmative, for he was a free born Roman citizen. That meant much. It saved him from the lash; for it was against Roman law either to bind or to scourge a Roman citizen uncondemned. No wonder the chief captain was badly frightened, for his office was at stake. As a Roman citizen Saul could claim his protection. Again in this verse Saul points out the city of his nativity.

28. The chief captain answered, With a great sum obtained I this freedom.—Roman citizenship could be bought, but it was very costly. Paul said, But I was free born.—He had the advantage of the Roman officer. Saul's father had, perchance, been rich enough to purchase the much coveted citizenship. That gave the son all the rights of citizenship from his birth.

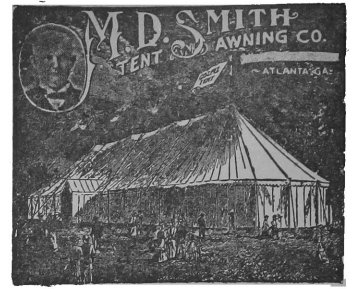
26:4. My manner of life from my youth.—This verse is hardly application to his life in Tarsus, but concerns his early years in Jerusalem.

5. I lived a Pharisee.—This is important, as it reveals the fact that he belonged to the strictest sect of his people. That must likewise have been the religion of his parents.

6. The promise made of God unto our fathers.—What was that promise? The gift of his Son, Jesus Christ, the resurrection from the dead, and eternal life. The Sadducees denied all spiritual things; but the Pharisees believed the Word of God concerning these things. Although the Sadducees were strict in moral rectitude, they were infidels in religion. The Pharisees were likewise punctilious in keeping the law, and no less believers in the promises made of God in the Old Testament. While the Sadducees were much fewer in numbers than the Pharisees, they predominated in the holding of office in both the priesthood and the Sanhedrin.

7. For which hope's sake, King Agrippa, I am accused of the Jews.—This was a shrewd movement on Saul's part, calculated to cause a division among his enemies.

Philippians 3:3-6. I have already referred to this passage in my introduction. There is no need for further comment, except it be to commend the staunchness of a boy who could grow up in the midst of such heathen



corruption as surrounded young Saul of Tarsus, and yet keep himself morally clean. I am constantly astounded at the moral training that some of those ancient Jews gave their children. Joseph stood straight amid the infamy of Egyptian slavery. Daniel in Babylon set the pace in high living for all young men. Saul stands in wicked Tarsus as pure as a spotless flower in a bed of mud. What they did others can and should do.

NOTICE!

We are members in good standing, Church of the Nazarene. Personally, I hold elder's credential, also Evangelistic Commission, Southern California District. We are available either for pastorate or evangelistic meetings. We specialize in music, using guitar, cornet and piano. Reference, Rev. A. E. Sanner, D. S. (Sou. California Dist.) 1680 Las Lunas, Pasadena, Calif.

Rev. and Mrs. W. R. Cain.

1525 Atchison St., Pasadena, Cal.

OPEN FOR MEETINGS.

We wish to announce we are now planning our fall and winter work as evangelistic singers, young people's workers and pastors' helpers in revival meetings. We are beginning our 13th season in the field having assisted in over 175 evangelistic campaigns reaching thousands of children and young people with religious instruction and training. God is blessing the plan and program we are using with the young people which builds a greater work for the church and community. If you desire our help in your next series of meetings kindly address us, Mr. and Mrs. W. C. Kinsey, 450 So. West 2nd St., Richmond, Indiana.

There will be a special campaign in the Union Gospel Missionary Church, 1117 Market St., Marcus Hook, Pa., October 1-15, under the leadership of Rev. D. E. Wilson, of Binghamton, N. Y. Rev. Joseph Wooten is pastor.

"SWINGING AROUND THE CIRCLE."

We have covered some territory and conducted several campaigns in the past few months. From the revival meeting in Richmond, Ind., where the Lord gave victory, we went to Charleston, W. Va., and spent a week in the Asbury M. E. Church with Pastor Rev. E. J. Westfall. Here the old-time truth took hold of the hearts of the people and heavenly blessings were bestowed. Next in order we took in the Asbury College Commencement which was a great occasion and a season of fellowship and inspiration. From there we went to Hartford, Ky., and spent a full week with Rev. H. H. Jones, D. D., pastor of the Methodist Church, and spoke

on the fundamentals of the Christian faith to the edification and inspiration of those who attended. Dr. Jones is a whirlwind of dynamic power and stands by the old gospel ship.

From there we made a run into the state of Tennessee to assist for a few days in the Prohibition fight. The Drys were engaged in a valiant battle for the preservation of the 18th Amendment.

Following this engagement we conducted a revival meeting at Brightwood, Indianapolis, Ind. The services were held on the lawn in front of the Railroad Y. M. C. A. building, Baptists, Methodists, Disciples and Church of God co-operating and participating. Large crowds attended and much good was accomplished. A number came forward for prayer. E. Howard Cadle of the Cadle Tabernacle, said there were more seeking God than he had ever seen in an open air service. A railroad conductor by the name of T. O. Davidson, who was powerfully converted in our revival at Lawrence, Ind., last February, was the chief agent in securing the co-operation of the churches in this campaign. He is on fire for God and the salvation of souls.

We are now enroute to Jackson, Miss., where we will conduct a tent meeting for Rev. Wesley Pruden, pastor of the Nazarene Church. We failed to mention the Gravel Switch, Ky., revival with Rev. Enos Waggoner, pastor of the Methodist Church. We had a good meeting at that point. While there we visited the old Johnson chapel where Dr. H. C. Morrison years ago preached his first sermon. The door of the historical chapel was locked but we crawled through the window and stood behind the pulpit and read a portion of the Scripture from which it was said that Dr. Morrison took his text, and then we offered prayer.

In the rounds we stopped over at Science Hill, Ky., and preached three sermons for Rev. H. A. Mastin, pastor of the Methodist Church. From there we went to Stanford, Ky., and delivered three addresses on the "Book Supreme, the Cause and Cure of World Conditions," and on "Prohibition and the American Flag."

While at Brightwood, Ind., we met the famous Bud Robinson and his fine singer, Prof. Messer, who are touring the country for the cause of evangelism. Bro. Bud in his characteristic way said: "The man who is on the wet side of the question today has three things ailing him: He is blind in one eye; deaf in one ear and one of his legs is shorter than the other."

Looking over our record book, which we have carefully kept down through the years, we find that under God's good providence and rich blessing we have conducted 617 revival meetings in forty-two states of the Union. We are still in the evangelistic field hitting on all cylinders. To God be the glory! Your prayers are solicited.

Andrew Johnson.
Wilmore, Ky.

TEXAS ALL-STATE CAMP.

Truly God is good to Israel, even to such as are of a clean heart.

How many precious saints can bear a similar testimony since our All-State Camp. We have been blessed from time to time with wonderful seasons of refreshing, but this, not because it is the latest one, one is the best camp we have had since I took

the grounds over for our district in 1928. I have attended every meeting and only once have I been late in getting there and only once have I left before its close,—so I feel that I am in a position to judge.

There are several contributing causes that have made this possible: 1st. We had the best spirit of co-operation that we have ever had since it became a state institution so far as the Church of the Nazarene is concerned. Too much cannot be said in appreciation of the untiring efforts of the Chairman of our Camp Meeting Board, Rev. P. L. Pierce, who made this possible. 2nd. There was the greatest burden of prayer that we have ever witnessed on these grounds and this is our twelfth year to be present there. From the very first night the pressure was heavy on some hearts and it was practically an all-night of prayer for a number. This burden of prayer did not lift, but continued throughout the time of the camp in a greater or less degree. However, the first five nights of the meeting were so given over to prayer by some who were under the burden for souls that the voice of prayer could be heard in many directions until three and four o'clock in the morning. While this spirit of travail was on some of the saints a number who had lost out in their experience sought these praying ones and prayed through to a good experience almost before the meeting got under way. Truly Rev. C. B. Fugett was the man for the hour. God gave him such a wonderful grasp of our true situation and our great need. We are unable to say that he was, or was not at his best as we had never heard him before, but from what I had learned of the man and his message from some of our Bethany-Peniel students, I had long carried the conviction that he is God's man, and that he not only carries a burden for souls, but that in his dauntlessness of faith, refuses to be denied.

Practically every evening that an altar call was made the long altar bench had to be extended at each end to accommodate the long line of seekers. As to the number of professions, I have no idea, except, as I approximate the number that could be accommodated in a given space. I would judge there were fifty or more each evening, on an average. Seldom any one ever left the altar without obtaining that for which they sought. Seekers were coming and going every evening until a late hour.

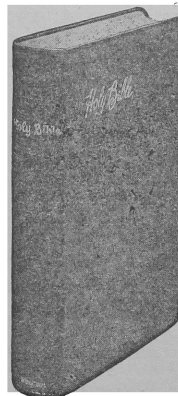
Rev. and Mrs. B. D. Sutton, of Ft. Worth, Texas, were in charge of the music, assisted by Miss Genevieve Pierce, daughter of Rev. and Mrs. P. L. Pierce. When we state that Bro. Sutton led the singing we need not make further comment as to excellent quality of work done, for all who know him realize that there is not another of his kind when it comes to directing a large chorus choir, and congregation. Many assisted in the special singing.

I would not use the phrase "finances came easy," but I can say that God heard and answered prayer, and gave us the means to meet this year's accounts in full, when all pledges are in. We mention this to the glory of God, as we feel that it is in direct answer to prayer. We are proving Mark 11:24 true from day to day.

Just here I want to praise God that the day of Old Time Holy Ghost, heaven-sent revivals is not over. If

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 morocccotal, 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.

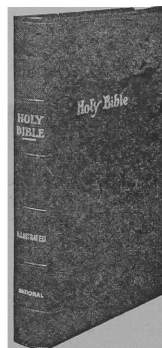
This Bible has a good quality of white, thin Bible paper, making the type show up nicely and easy to read.

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Beautiful Big Value Bible

For Young and Old
King James Version



THE BINDING is a beautiful, flexible, small-grained morocccotal, with blind stamp, title in gold on backbone. It has overlapping edges. Very neat and pretty.

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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.

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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.

God's children will go in and pay the price for them they can still be had. We feel that this has been fully demonstrated. All that we have been giving you requires a backward look as all these facts will have been history for at least a month by the time you are reading them, but the forward look is bright with promise as the Board has now some settled plan and an all-embracing policy that will reach every department of our work and help to supply all the needs.

We feel that each pastor who attended the camp and each of the District Superintendents went home with his mind made up that if there is any lack or failure about the 1934 camp that by the grace of God he will not be to blame. Let every Texas Naz-

arene, and others, mark the date of the 1934 Camp, July 12-22, and begin to pray, plan and make ready to be there for the first service and stay until the last benediction is said. Amen.

O. F. Hatfield.
Sec.-Treas.

The Way to Pentecost

BY SAMUEL CHADWICK.

This author was one of the most devout, most beloved ministers in Great Britain. He has written a great book for both minister and layman. It cannot fail to improve the mind, quicken the conscience and kindle earnest desire to receive the gift of the Spirit in its fullness. If you are really seeking more of the fullness of the Spirit, this is the book for you to buy and read. We will send it with the understanding that if you aren't more than pleased with it, you may return it within ten days and we will refund your money. The price is \$1.25.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

EVANGELISTS' SLATES.

ARMSTRONG, C. I.
(Chazy, N. Y., Box 96)
Corning, N. Y., Sept. 10-24.
Jersey City, N. J., Sept. 26-Oct. 1.
Meadville, Pa., Oct. 3-15.
Fillmore, N. Y., Oct. 17-Nov. 5.
Corinth, N. Y., Nov. 8-26.
Lockport, N. Y., Nov. 29-Dec. 17.

ARTHUR, E. J.
(Kenton, Ohio)
Kenton, Ohio, Sept. 26-Oct. 6.

AYCOCK, JARRETTE AND DEL
(Evangelists, 2923 Troost Ave., Kansas City, Missouri)

BUDMAN, ALMA L.
(Song Evangelist, Muncy, Pa.)
Trout Run, Pa., Oct. 29-Nov. 19.

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

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

CAROTHERS, J. L. AND WIFE.
(Colorado Springs, Colo.)
Boynton, Pa., Sept. 3-Oct. 1.
Akron, Ohio, Oct. 8-29.

CRAMMOND, PROF. C. C. AND MARGARET.
(724 W. Washtenaw St., Lansing, Mich.)
Columbus, Ohio, Oct. 1-15.
New Lothrop, Mich., Oct. 22-Nov. 5.
Gagetown, Mich., Nov. 12-26.

CROUSE, J. BYRON
(Greensboro, N. C.)
Wadesboro, N. C., Sept. 24-Oct. 8.
South Manchester, Conn., Oct. 15-29.
Springfield, Mass., Oct. 29-Nov. 12.

DUNAWAY, C. M.
(125 Moreland Ave., S. E., Atlanta, Ga.)
Hampton, Ga., Sept. 10-20.
Cincinnati, Ohio, Sept. 24-Oct. 8.
Keats, Kan., Oct. 11-25.
Milford, Kan., Oct. 29-Nov. 12.
Washington, D. C., Nov. 19-Dec. 3.
Columbia, S. C., Dec. 6-24.

FLEXON, R. G.
(Shackelfords, Va.)

FUGETT, C. B.
(2917 Moore St., Ashland, Ky.)
Norman, Okla., Oct. 1-15.
Homer, Okla., Oct. 16-29.
Hammond, Ind., Nov. 5-19.
Fort Wayne, Ind., Nov. 20-Dec. 33.
Danville, Ill., Dec. 4-17.

JADDIS-MOSER EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, O.)

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

GREGORY, LOIS V.
(Waterford, Pa.)
Emporium, Pa., Sept. 19-Oct. 1.
Elkridge, Md., Oct. 31-Nov. 13.

HAMES, J. M.
(Greer, S. C.)
(Song and Missionary Evangelist, Greensboro, N. C.)
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. H.
(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.
Regina, Sask., Can., Oct. 4-16.
Prince Albert, Sask., Can., Oct. 18-30.

HOOVER, L. S.
(Tionesta, Pa.)

IRICK, ALLIE AND EMMA
(Lufkin, Texas)

JOHNSON, ANDREW
(Wilmore, Ky.)

KELLEY, EDWARD R.
(726 Manzanita, Pasadena, Calif.)

LEWIS, M. V.
(Song Evangelist, 517 N. Lexington Ave., Wilmore, Ky.)

LINCICOME, F.
(Gary, Ind.)
Casselman, N. D., Sept. 17-22.
Winnepeg, Canada, Sept. 24-Oct. 8.
St. Paul, Minn., Oct. 11-29.
Port Huron, Mich., Nov. 29-Dec. 17.

MCBRIDE, J. B.
(1221 N. Mentor Ave., Pasadena, Calif.)
Stanford, Texas, Sept. 10-24.
Shreveport, La., Sept. 27-Oct. 15.

MAXWELL, SAM
(Wilmore, Ky.)

MILBY, E. CLAY
(Song Evangelist, Greensburg, Ky.)
Philipsburg, N. J., Oct. 1-15.
Ashland, Ky., Oct. 22-Nov. 5.

MILLER, JAMES
(1114 King Ave., Indianapolis, Ind.)
Cincinnati, Ohio, Sept. 14-Oct. 1.
Flint, Mich., Oct. 5-22.
Pittsburgh, Pa., Oct. 26-Nov. 12.

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

NORRERRY, JOHN
(111-42 22nd St., L. I., N. Y.)

OWEN, JOHN F.
(124 W. 8th Ave., Columbus, Ohio)
Manchester, Kan., Sept. 18-Oct. 15.
Tarrant, Ala., Oct. 19-22.
Allentown, Pa., Oct. 26-Nov. 5.

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

POCOCK, B. H.
(133 Parkman Rd., N. W., Warren, Ohio)
Sharon, Pa., Sept. 12-24.
Warren, Ohio, Oct. 1-15.

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

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)

REED, LAWRENCE.
(Salem, Ohio)

REES, PAUL S.
(1311 E. 78th St., Kansas City, Mo.)
Chicago, Ill., Sept. 9-16.
Berne, Ind., Sept. 17.
Wilkinsburg, Pa., Sept. 21-24.
Houghton, N. Y., Sept. 26-Oct. 8.
Binghamton, N. Y., Oct. 10-22.
Bluffton, Ind., Oct. 25-29.
Minneapolis, Minn., Nov. 5-26.
Corunna, Mich., Dec. 3-17.

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.

THOMAS, JOHN
(Wilmore, Ky.)
Chicago Nazarene Church, Sept. 17-Oct. 1.
Wilmore, Ky., (Asbury College) Oct. 2-8.
Collingdale, Pa., Nov. 14-26.

TILLMAN, CHARLIE.
(Tillman's Crossing, Atlanta, Ga.)
Canon, Ga., Sept. 10-19.
Quitman, Ga., Oct. 1-11.
Sycamore, Ga., Oct. 15-24.
Geneva, Ga., Oct. 29-Nov. 7.

VANDERSALL, W. A.
(108 North Cory St., Findlay, Ohio.)
Hagerstown, Md., Oct. 1-15.
Open dates for Fall and Winter campaigns.

VAYHINGER, M.
(Upland, Ind.)
Indianapolis, Ind., Sept. 27-Oct. 2.
Clay City, Ind., Oct. 2-22.

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.)
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.)
Potoskey, 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., Oct. 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.)
Canon, Ga., Sept. 10-19.
Sycamore, Ga., Sept. 24-Oct. 3.
Quitman, Ga., Oct. 8-17.
Geneva, Ga., Oct. 22-30.

BOOK REVIEWS

"W. Eugene Sallee, Christ's Ambassador."
By Annie Jenkins Sallee. Published by the Baptist Sunday School Board. 256 pages. \$1.50.

If you love God, the lost world for which he gave his Son to die, the thrill of the story of a great soul, that laid all on the altar that he might tell to the millions of interior China the story of God's redeeming love, then get, read and ponder the message of this book.

A foreword says, "This record of Mr. Sallee's life is lovingly dedicated to the salvation of those in the uttermost parts" for whom he gave twenty-seven years of his young manhood and mature years.

By the generosity of the Baptist Sunday School Board, the book has been dedicated to the carrying forward of the work of reaching and saving the lost in the lands of darkness. Every dollar derived from the sale of the book goes to foreign missions.

Surely here is another instance in which one's dollar is made to do double duty. For surely no good man or woman can read this thrilling story without feeling they have gotten more than their money's worth and then to know that money goes right on to China to pay those who are carrying on the work this good man so loved, should move myriads to take advantage of this great opportunity to make their dollar do double duty. Order of The Pentecostal Publishing Company, Louisville, Ky.

M. F. Hunt.

FALLEN ASLEEP

ELROD.
Mrs. Joella Skiles Elrod was born June 1, 1898. Her sojourn on this earth was brief. On August 25, 1933, just a little while before day, she caught one of those celestial ships on the beautiful summer sea and was soon out of sight for that blessed port where sunrise radiant gates open upon lovely streets of shining gold. Her passing has brought unmeasured sorrow to her relatives and friends. To know her was to love her. She was a faithful, loving wife, a devoted daughter and sister, a true, sincere friend and a good Samaritan to those in distress. Her great heart was a veritable prism through which the sunlight of joy and happiness was broken into so many beautiful colors to gladden the lives of all with whom she came in contact.

She was a Christian from early childhood. Some one has defined such an one as being a person who puts back into life a little more than she takes out. If indeed any life is measured by the friendships it gathers along the way, then the comparatively short life of Joella was worth while.

She loved life, but was not afraid to go, for when the dreaded hand of affliction came upon her about a year ago she murmured not, but said, "I am ready to go." She is now looking into the eyes of mother whom she loved and lost a while, and for whose memory she cherished such constant and pure devotion.

To mourn her loss she leaves her husband, Buron Elrod, her father, J. H. Skiles, two brothers, Garland Skiles, Woodburn, Ky., C. T. Skiles, Brownwood, Tex., a sister (this writer) other relatives, and a host of friends.

"She has been called from pain, hurt and strife,
From all the ills which fall to flesh and clay.
She has been raised unto an ampler life,
Nor should we mourn too much who still must stay."

Mrs. Carl C. Hinkle.
Lawrenceburg, Tenn.

HOPE AND CONFIDENCE.

We have the Savior's promise
Of his constant guiding care;
And that our every burden
He will freely, gladly share.

His love is never failing,
'T is constant, pure and strong;
He will strengthen, cheer and comfort
And will help our souls along.

And O, how sweet he whispers,
When our hearts are sad and lone,
'I have trod the way before you,
I will comfort all my own."

Our hearts with hope are strengthened
As we journey day by day;
And our faith grows bright and brighter
As we press along the way.

H. G. Baker.

CAMP MEETING.

At a regular meeting of the Ottawa County Holiness Association meeting in Bennington, Kan., early last spring, a motion was made and carried to have a county-wide camp meeting this summer. The president of the association appointed a committee to constitute an executive committee to make and carry out plans for such a meeting which was held July 16-30.

Splendid co-operation, enthusiastic interest and much prayer have made the camp meeting a reality. The workers were Rev. Fred Bennett, evangelists, and Prof. A. L. Crane, singer. The wonderful messages in

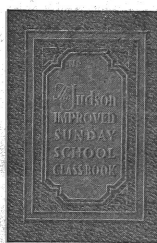
song and sermon brought larger crowds than was anticipated by the executive committee and which caused the committee to arrange for more seating capacity. The average attendance at the evening services were estimated to be between 175 and 200. Sunday evenings showed between 400 and 500. Since our tent seated only 200, many were seated on the ground and stood about the tent on Sunday evenings.

Next year, it is hoped, we shall have larger tent and better arrangements for seating and parking cars. Rev. Tilden H. Gaddis and the Moser Sisters are to be our evangelists next year. We are looking forward to another great time with the Lord. Many prayed through to definite victory and the Church was edified greatly. This is an interdenominational camp meeting and God has placed his stamp upon it. Rev. Jesse D. Epps, Reporter.

NEW 1933 CHRISTMAS CARDS
Now Ready

We want representatives in every community to sell them. They are the prettiest line we have ever had. Send us 60c in stamps for a \$1.40 assortment in a beautiful box that you may retail for \$1.00. If you are not more than delighted you may return the sample package and we will refund your money.

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Louisville, Kentucky.

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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.....50c
No. 2.—For forty-eight names.....1.00
PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

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.

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.

Wanted
Representatives

In your community to sell a big bargain, a Beautiful Bible Story Book. Send us 10c in stamps to pay postage. 164-page prospectus and get our special offer.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

For the Youngster
Learning his A B C's

Mr. Noah's A B C Zoo will be most interesting. Beginning with the letter A and on through the alphabet, there is a rhyme about some animal, bird, etc., in the ark. It is printed in two colors, the animals are illustrated, and the child will not stop until he has learned the entire alphabet this way. Just a few copies. Regular price 35c; special closing out price, 25c and stamps will be acceptable. Don't fail to order one for the child, and you will find yourself reading it.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

\$100

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buy these great books at less than 1/2 price

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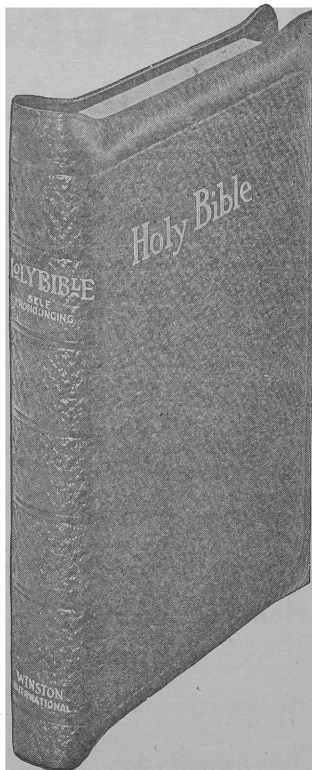
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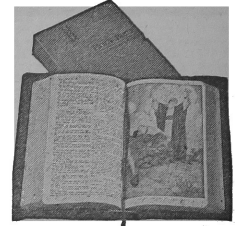
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Dr. H. C. Morrison, Editor
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THE CHRISTIAN'S REFUGE.

By The Editor

DURING these days which try the souls of men, when tragedies are coming so sudden and often, when unrest and dissatisfaction prevail, when the onrushing throngs are running to and fro seeking happiness in the pursuit of worldly pleasure, to the one who is fully surrendered to the compassionate love of the Almighty, whose hiding is in the cleft of the Rock of Ages, who, living or dying, has the pledge of Christ of a glorious resurrection, there is a place of safety.

During these days when timid and uncertain men are forsaking the old faith, and many a pulpit is giving an uncertain sound, when one is startled at the greed of many men and the apparent loss of chastity by many women, when brazen immodesty flaunts itself, and the foundations of society seem to totter to their fall, there is one safe retreat for the humble soul—it is found at the mercy seat. To the Word of God, to the cross of Calvary, to the upper room of Pentecost; ye heartsick sons of men, there is certainty, safety and rest.

In these days when multitudes are turning from the awful warnings in the Word of God, which assure us that those who sin and die impenitent must suffer the eternal consequences of their impenitence, to the pratings of men who offer them comfort in their sins, who are flocking to the standards of the destructive critics, who sneer at the eternal truths of the blessed Bible, and promise peace and rest in vagaries and changing theories where no peace and no rest can be found, let us hark to the word of God, to the altar of prayer, to the feet of the blessed Christ. There is truth, pardon, rest for soul, and eternal hope that penetrates far beyond the storm clouds of today into the azure of eternal security and restfulness.

In these days of timidity and uncertainty in many pulpits, of worldliness and fashion in many homes, of rudeness and rioting in society and on the streets, of Sabbath desecration, revelry and sin, unbelief and fearless blasphemies, let us rally about the mourner's bench, cling to the dear old Bible, and pray the divine power down out of the skies. Let us preach the truth that kills sin. Let us exercise the faith that brings manifestations of supernatural power; let us press the work of revivals in the church, the tent, the brush arbor and the shed. Let us press the battle in the city and neglected places. In these troublous times there are thousands of weary souls who fain would find the Christ; let us point them to him and bring them into the peace and rest which can be found by those alone who sit surrendered at the Master's feet.

In these days which try the souls of men let us be up and doing, drawing weary souls to the Word of God, gathering the outcast to the mercy seat, sending the good news of

the gospel to the desolate, binding up the broken-hearted with the assurance of the divine mercy, and the fullness of Christ's power to save from sin. Let every steadfast believer rally around the cross to preach, to sing, to pray, to witness to the power of Christ to save the lost. The old-time religion is the world's greatest need; it alone can comfort and stay the hearts of men; it is our only hope. It satisfies, gives rest and assurance. It will stand the tests of time and meet the issues of the judgment triumphantly. The religion of the Bible that trusts in, enthrones, and worships Jesus Christ, means absolute safety for time and eternity in this world and any other world.

RELIGIOUS PERSECUTION.

A few decades ago it was generally supposed that the period of religious persecution had practically ceased. Of course, it was understood that many individuals, in a way, knew something of suffering for their faith; but persecution, as it once existed in the darker ages, was supposed to be a thing of the past. Men had become more intelligent, broader minded and were ready to grant their fellows a good degree of religious liberty.

This was a mistaken estimate of world conditions; the spirit of religious persecution is abroad in the world. The tyranny and slaughter that have been perpetrated in Russia in the realm of religion is one of the most startling things in modern history. Multitudes have been killed in cold blood and the right to worship God according to the dictates of one's conscience, with any sort of publicity, has become almost, if not quite unknown, in Russia. A few decades ago this seemed impossible and now would be unbelievable, but for the gory facts.

It appears that comparatively little attention has been paid to the religious persecution that has been going on in Spain. The people of that country are almost entirely Roman Catholics and have been for centuries. There has broken out a spirit of persecution of the Catholic people of Spain far more general and severe than is commonly supposed. It does not appear that a great many have suffered death, but large numbers of priests and devout people have been driven out of Spain; much church property has been destroyed and it is perhaps, safe to say that the church no longer has any freedom of action in Spain.

In our neighboring country of Mexico there has been strong action against the Roman Catholic Church which seems to have attracted little attention or comment among the Protestant people of this country, which if taken by this government against the Protestant Church would be considered a capital crime and outrage; for instance, the congress

of Mexico has passed a bill limiting one priest to a population of fifty thousand. Every one knows that no one man can give any sort of pastoral attention to such a number of people; marriages, sickness, death with funerals, the confessional where the priest is supposed to come in close contact with the members of the church, make such an act on the part of the government nothing less than severe religious persecution.

The Catholic Church is so large a body that some parts of the body may suffer severely while other parts flourish, grow and become stronger and more influential. Many thoughtful people believe that while Romanism is suffering in Europe, Mexico and South America that it is gaining tremendous strength in these United States. Some think it is quite disposed to exercise that strength for its material advantage; that, however, is not the subject of this present discussion.

It will be well to remember that the persecutions to which we refer are not being carried on by some religious organization claiming to be either Christian or pagan, but by a combination of atheistic influences and powers. Persecution in Russia is not by some religious body revolting against the old Greek Church, but by men and influences who have repudiated all forms of religion and become blasphemous atheists. The same, no doubt may be said of Spain. The Spanish leaders who have risen up against the Romish Church in Spain are not turning to Protestantism, but to agnosticism, if not atheism. The same is true of conditions in Mexico. This revolt against the Roman Catholic Church, whatever one may be pleased to think of that ecclesiastical body, has in it a revolt against God and organized religion.

There are sober, thoughtful people who look upon the battle between the dries and wets, not so much as a political, but as a moral conflict. They feel that the immense vote in the various states being polled against prohibition law, and the bringing back of the liquor traffic, with its riot and waste of money, of true prosperity, of all that is good, and the fostering of all that is evil, is a tremendous victory of the world over the Church.

We understand that vast numbers of church members have voted for the repeal of the Eighteenth Amendment. It is understood, however, that church membership in these perilous times is one thing and Christianity is another and very different thing. A man may be a church member, in fact, many are church members who are of the world, who sympathize with it, who live in it and vote with it; a Christian has the law of God and the love of God and humanity in his heart. He never puts political expediency first. He or she asks themselves what is right? How ought I to think, act and vote? The word OUGHT is very weighty with devout Christians.

Those who keep the first and great com-

(Continued on Page 8.)

GOSPEL TRAVELS AND TALKS.

Rev. G. W. Ridout, Corresponding Editor

I.



Writing of the Revivals in Brazil sometime ago I said: "This is what I have witnessed: Crowded churches and overflowing altars; thousands of seekers for real salvation; churches quickened, vivified, baptized; preachers receiving their baptism of fire and new visions of the Gospel ministry; officials

of the churches getting their baptism; young people and their teachers in the schools receiving the Holy Spirit; theological students getting the holy fire while their teachers worked with me in the revival."

Coming out of a stream of revival interest and power and coming back to one of the big cities I was led into one of the battles of my ministry in Brazil. It was my third meeting in said city and Satan put up an attack that at times looked like working up to a defeat. In a time of desperate prayer I cried: "O Lord, send _____," meaning a worker who had been with me in some great meetings and who was a great interpreter, as well as a Spirit-baptized worker; he was a Brazilian, educated, trained, sanctified. I sent no letter, no telegram except the heavenly wireless through prayer. Next morning he walked into the meeting. I said to him, "God sent you." "Yes," he said, "I could find no rest in my soul, I had to come." I felt relieved and gladdened. Then another attack! This worker was stricken down sick for two days, —first time anything like that had happened in all our meetings. More prayer! more cries! Satan was out for defeating us. But prayer and faith and preaching prevailed and victory broke and two churches shared in the victory. At times the altar services were like the Methodists used to have fifty years ago; souls pleading, saints wrestling, souls converted, cleansed, baptized, made happy, and rejoicing. Two most ardent workers in the meeting were an ex-gambler, now wonderfully redeemed, and a soldier. They prayed people through and shouted the victory. Thanks be to God who giveth us the victory! Hallelujah!

II.

In my South American travels in 1931 I preached at Tres Arroyos, Argentina. A most remarkable thing happened in connection with that meeting of which I wrote in a previous article. God's Spirit moved mightily upon two leading people in that church. The story following I clip from the *Christian Herald* of London.

"In the Queen Province of Buenos Aires, a generation ago, there lived a group of Dutch settlers who had come to Argentina from Holland. Financial stress and dull monotony brought poverty; the young people were drifting into irreligion and vice. One Dutch mother was led to pray that God would send them a missionary. Though months grew to years, and she saw no answer to her intercession, she persevered. Then a young New Zealander gave himself to God for missionary service. Training at Spurgeon's College, he experienced 'an inexplicable tugging toward Argentina.' His Principal assured him there was no society to send him to that field; he had better accept one of several openings and drop the idea. But the 'tug' continued. At Harley House he found sympathy for his desire, and he became the first missionary to sail for Argentina under the Regions Beyond

Missionary Union. Two years later Mr. Robert Elder settled in that town of Tres Arroyos, and, learning of that old Dutch mother's intercession, believed *he had there the key* to his persistent drawing to Argentina. The church grew strong, ten of its members coming from the family of that praying mother. Today Tres Arroyos is a populous city, with its church and Gospel halls in outlying districts, all a result of the zeal of those early workers who went out in answer to prayer."

III.

The Witness of the Spirit is clearly taught in Romans 8:15, 16. This was the great doctrine rediscovered by the early Methodists. It was the subject of much preaching by John Wesley and his preachers. They sang in those days,

"Assure my conscience of its part
In the Redeemer's blood;
And bear the witness to my heart,
That I am born of God.

"Come Holy Ghost, my heart inspire,
Attest that I am born again;
Come and baptize me now with fire;
Nor let thy former gifts be vain."

A good writer upon this subject emphasizes the sense of security this witness gives and says:

"Jonathan Edwards pointed out years ago, that many people have expected to hear some kind of inner and secret voice, 'not observing the manner in which witness or testimony is often used in the New Testament, where such terms often signify, not only a mere declaring and asserting a thing to be true, but holding forth evidence from which a thing may be argued and proved to be true.' There is something more—the confidence that we are safe and that we have God as our Father is not in ourselves. If we have any assurance on these points it is registered in us by the act of God. If, then, we are to verify the truth of the witness of God to our spirits, we must look to our experience for evidences and indications, and perhaps often find them as points of light in our darkness as an inner and growing confidence in all our sense of instability and distrust of self. These tokens must be the same in kind as in Paul or Wesley; but they will not, in each individual, be of the same intensity, nor, in the immaturity of our spiritual experience, of the same constancy. The inner witness of security is born in us of God in the midst of our dismay and when we stumble in unknown paths."

IV.

Children are the same all the world around! I have met in Brazil some of the sweetest of children and they were of all nationalities. There is little Hulda, who can sing gospel songs in three languages—Portuguese, Italian and English; and how dumb I felt when playing with two little children who could talk to me in both English and Portuguese with perfect ease. I got a couple of children the other day to read to me in Portuguese. I wanted to catch their accent. I never have much difficulty in making friends with the children—I love them so.

The other day I was reading some beautiful things about children—let me pass it on.

"Know you what it is to be a child? It is to be something very different from the man of to-day. It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is

to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything—for each child has his fairy godmother in his own soul; it is to live in a nut-shell and count yourself the king of infinite space; it is—

"To see a world in a grain of sand,
And a Heaven in a wild flower,
Hold Infinity in the palm of your hand,
And Eternity in an hour."

"A charming English story is told of Princess Elizabeth, the little favorite of all. Her mother was giving a party to disabled men at their home in London Piccadilly. Elizabeth at the time was about three years old, and was standing in the middle of the room. Naturally, she was a little shy of the crowd around her. Most likely, of course, they were admiring her. Her mother, the Duchess, quickly made things easier for the child by saying to her quietly: 'Say something to mother's friends, darling.' The eyes of the little Princess sparkled, and she threw out her wee arms to the company, saying: 'I love everybody!' What a tender illustration of the One who says: 'I have loved thee with an everlasting love.'"

"Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." Many a sermon has commented on this as an exhortation to innocence; it is surely something far more searching. The child's creative mastery which can make an armada as easily out of corks and straw in the gutter as in the nursery of a palace. The child's spontaneity, which is not over-anxious about the future, or concerned about its own place and dignity. The child's insight which trusts where it loves, and like God is no respecter of persons. These are the qualities which shine out from the paradoxes of the Sermon on the Mount. . . . Jesus was no ascetic. His was the child's freedom from materialism and snobbishness and the cares of this world, the lover's knowledge that the worth of life has no relation to the number of possessions, the humility that has no desire to own or to exploit, and therefore can inherit and use and enjoy.

V.

When I was preaching in Japan I met the superintendent of the Japan Evangelistic Band mentioned in the following:

"Mr. James Cuthbertson, of the Japan Evangelistic Band, speaking at the Mildmay Conference, said he represented an empire of approximately 90,000,000 people, an empire through a variety of causes isolated, bewildered, and drifting. Japan seemed to be in a whirlwind of destructive currents. Politically, Communism and militarism were rampant. Economically, the country was just as depressed as any of those of Europe, and that economic problem brought a crop of debts utterly beyond the power of the people to repay, and it has resulted in an epidemic of family suicides. There was a day when suicide—alas! all too common—was individual; now father, mother, and children went out together. A real Satanic revival was taking place in heathenism. There were several modern forms of religion that had arisen in Japan within the speaker's lifetime. The Gospel was by no means making the headway it should in that land. There were approximately 200,000 professing Christians; and someone had said that at the present rate of progress it would take ten thousand years to make Japan a Christian nation. They were concerned about the type of

(Continued on page 3, col. 3)

THE ROMANCE OF THE CIRCUIT RIDER.

Rev. E. Hampton Barnett.

No. III.



It is a fine thing for a preacher to be in school, but it is a much finer thing for him to be out of school and in the work about which he has dreamed so many fancy dreams.

Education in the Methodist Church is a positive necessity. It must be acquired, and only through this can a preacher be admitted to the greater tasks of the church. The church grew out of a great university, Oxford under the leadership of John Wesley, and sometimes it looks like it is going back into the university. Let us still hope that our people will be able to succeed in spite of the education that sometimes hinders. This does not mean that all education hinders, but there is a type of education that hinders the circuit rider from doing the task he should do. The clamor, clash, and desire of the man to run off to the city just as soon as he has finished his education has about depleted our rural work until these more recent days when many of our best trained men are taking to the country for their life's work in the ministry.

The first circuit! O what a challenge! There is nothing like it! The conference closed just as the leaves were turning a golden hue, and occasionally racing across the pathway after a gust of autumn wind. The parsonage home has been vacated. The old garden has been turned upside down in the scramble for the last potato of the summer. The floors look bright, as though they were just finished with soap and water. The old stove that stood in the kitchen could tell thrilling stories of parsonage life. The day is gone, ere we are aware, night has brought some new-found friends who give friendly greetings and hearty welcome to the circuit.

The new circuit rider, just out of college, could not afford a horse, and the roads to his appointments would not be good enough to drive a car over them even if he had one. He was told by the man at the livery stable that he could have a "fast stepper" for one dollar and fifty cents, or an old mule for a dollar a trip. The mule was more suited to the pocket-book, and the salary, so it was chosen. It worked all week hauling coal. The driver was very profane. Its best pulling was done when he cursed the most. His feet were ringboned, and his legs wabbly. Oftentimes on a bad rainy morning it would almost be impossible for him to pull through the mud; and in the winter he blundered, and made such slow time that often the preacher would be frozen to the stirrups when he would reach his destination. Spur, scold, whip, or coax as you would the old mule continued in his own speed, and that about as though he were hitched beside another one more awkward than himself pulling a load of coal.

Coming home one night from three services during the day the lone circuit rider became entranced with the glories of the night, and the thoughts of a day well spent. Long through the mountain-passes we came, occasionally the bark of the farmer's dog could be heard in the distant farmyard; the tinkling of the bells in the field, the doleful call of animals to their mates. Through country lanes, past farms, and into the woods again we went stitching in and out of the mountains. Now and then the dim light of the farmhouse could be seen; but most of the farmers had long been wrapped in the influence of Morpheus for the night. The stars played in glory overhead; occasionally the winter moon raced from cloud to cloud, leaving the shadows on the melting snow.

The circuit rider began to preach one of the sermons no mortal man had ever heard

before. He was all alone, except for the mule, and in the height of his oratory the mule stopped still, for the reins had fallen on his neck while the circuit rider preached his sermon. Soon the circuit rider discovered that the congregation consisted of the mule, and that he was worn and weary, for his head was drooped, and his ears pointing toward home. What a congregation! But some of the greatest sermons ever preached have been preached to the beasts on which the circuit rider traveled to his churches. No man is afraid to preach to a mule; but when it comes to preaching to grown-up people who are easily offended, and who do not want the preacher to tell them of their sins, then it is quite different. But since when has it become different? Methodism need not care for kings, potentates or powers, when it comes to preaching the Gospel of Christ. The sooner that Gospel is preached all around this world the sooner the world will draw nigh to Christ. "What mortal cowards we be."

No person has quite the care the faithful circuit rider receives when he goes far back into the country. They give him a feather-bed on which to sleep, and get him up early enough in the morning to keep the springs from cutting brands on his back. Those country meals! Breakfast by day-light, ham, eggs, spare-ribs, pie, honey, jam, molasses, biscuits cut with a quart can, cake, blackberries, country butter. The circuit rider must eat some of it all, and he is then ready for the task of the day, but it is a long day from getting-up time to bed-time, especially if a revival is going on.

The old mother in Israel says, "Now preacher, if you get cold in the night just call and I will get some more cover. I have put two hot irons at your feet, and put an extra blanket on the foot of the bed." No comment needs to be made here. This is her way of doing it. She loves her pastor, and has been accustomed to making his life as comfortable as possible. She still remains among us yet, and can be found in every one of our circuits. May the good Lord bless her great work. Those faithful men and women that smoothe down the hard roads of the minister will certainly have their reward.

The circuit rider called on one of these great souls of the church who said to him, "Preacher, you do not come around much any more. What is the matter?" I remarked that my mother, who is now gone to her reward, often said the same thing to me, and I would reply to mother, "I just can't get around as often as I would like to. Times have changed quite a lot, and it takes all the time I have to do the task of my church, and only now and then can I run up and sit down and talk with mother." Then she understands, and says, "Yes, that is true, but I want you to come as often as you can, for you make my burdens lighter, and my soul has a brighter outlook when my pastor comes to see me."

In my boyhood days the greatest joy of my life was that joy when the news came around that the old Circuit Rider would be at our house for a few days. He was the greatest soul that ever set foot in the house of the pioneers. One of them who still lives an honored life in the ministry of our conference spent a few days with us once. Times were hard. He helped us chop up oak saplings for fire-wood, and shared with us the hardy meal of the farm home. But that was not all. He put his hands on my head! I was only a boy then, but I have told him both in private and public what a tremendous influence he had on my early life. I can almost feel the press of that hand now! A preacher lay his hands on my head and

speak a kind word to a white headed boy! That seems a small matter, but if more of our circuit riders would lay their hands upon the heads of our sons and daughters and eat in their homes with them; and lead them in family devotion and prayers I fancy we would have a little better world. Pastoral work, forget it not! Pursue it with the regularity of the days. Just a few years ago the bishop and two elders laid their hands on my head and said, "Take thou authority to preach the Gospel." But this was not the first time I had received the imposition of hands on my head. It was only an official recognition of my ministry; the other was the beginning of other things that led me to that sacred altar where I was made an elder.

On my first circuit an old man had some children so scared about me that they would not come nigh. He had told them that if they did not behave themselves I would "cut their ears off." They literally grabbed their ears when the circuit rider came around. What a mistake people sometimes make with their children when they shut them off when the preacher comes, or threaten them with the preacher. He is the best friend a child ever had, except perhaps his own parents, and should be taught to regard the circuit rider as his friend.

Here is the last verse of the poem which was quoted in the last article:

How rich was his message, gladly they received it;

What loud "hallelujahs" and "amens" rang out;

No wiles of the tempter made them disbelieve it;

"There's sunshine today in my soul," hear them shout.

Removed are those scenes, and those old-fashioned preachers

"Palm branches of victory" in Glory they wave.

Those boys on the benches, are now our old preachers,

In thousands of temples that their people gave.

The old-fashioned preachers, those "boys" now old preachers,

All heaven's ambassadors, a lost world to save. (To be continued)

GOSPEL TRAVELS AND TALKS. (Continued from page 2)

Christianity in Japan today. If all had the experience of regeneration by the Holy Ghost, they would rejoice, but it was not so.

The finest piece of evangelistic work done in Japan within the last twenty-five years was that started by Cowman and Kilbourne, known as the Oriental Missionary Society. Out of this has grown the Japanese Holiness Church which has over 500 self-supporting churches all engaged intensely in soul-saving work—pure evangelism.

In 1890 Neesima said: "The greatest need of the Church in Japan for the new year was a new Baptism so that we might be prepared to take Japan for Christ." The Baptism did not come. Educational institutions kept growing. Neesima's school went modernist (after his death).

Thank God for Nakada and Kagawa—two outstanding Japanese Christian leaders. They are stemming the time and Kagawa's movement—"A million souls for Christ"—has had a strong tendency to turn the churches and missionaries back to evangelical standards. To me, it has always been a mystery why so much missionary money should be sent to Japan for educational purposes when Japan is one of the best schooled nations of the Orient. It is Evangelism of the Acts of the Apostles kind that Japan needs.

THE HERALD PULPIT

ESSENTIALS OF PERFECT LOVE.

Rev. Richard S. Taylor.

"Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." John 4:17, 18.

WE do not have to analyze to a hair's breath this passage to recognize that the writer evidently believes there is such an experience as Perfect Love, and that the Christian may receive it in this life. And, of course, as the writer is the Holy Ghost, we gladly accept the doctrine without argument or quibble. The immediate result of this experience is restful freedom from fear and its torments, and its ultimate purpose is that we may have boldness in the day of judgment. Briefly, Perfect Love can be defined as a completeness and purity of love. It means that nothing is lacking in the sincerity of our devotion to God, and no affection, no tendency, no desire is present in the heart to mar that perfection. Although the manner of expressing our love may be faulty and imperfect, our motives will be those of pure love. Perfect love is a high experience, imposes a high standard of living, and involves every phase of our nature.

First, as has already been suggested, *Perfect Love involves the absence of, and complete freedom from, all that is contrary to love.* This must necessarily be so. A spirit of self-seeking, worldliness, spiritual lukewarmness, inordinate affection, and the seeds of unholy angers and jealousies and envyings, are certainly incompatible with true love toward God. It is inconsistent to say our love is perfect, pure and complete, if it is adulterated with these God-displeasing tendencies. Every sinful propensity, yes, every inclination to match our will against his will, must be removed from the heart by an operation at the hands of the Great Surgeon. I remember of one time looking down into the clear, blue depths of my grandfather's large, old-fashioned rain-barrel. The water looked so pure and fresh that it was truly enticing, and unhesitatingly I would have said that grandfather's rain-barrel was filled with perfectly good drinking water. But then I gently inserted a long stick and scraped the bottom. Instantly the water changed its complexion, clouds of fine mud rose up as from a volcano, and I saw swimming excitedly about a whole army of little wriggling tadpoles. It would not be hard to guess that I never again said the water was pure enough to drink. Dear Christian, can it be truly said that your heart is filled with perfect love if the silt of sin still clouds your spiritual experience every time the Devil prods?

Secondly, *Perfect Love involves absolute trust and confidence in God.* There can be no questioning his wisdom, no doubting his loving presence and faithfulness, no resentment at his dealings. There may be dark nights in our life in which we will be tempted sorely, yet through faith and prayer we can victoriously cry with Job, "Though he slay me yet will I trust him." To mistrust him is not to love him.

Third, *Perfect Love involves an unreserved surrender of possessions.* This means more than mere words. Do not think that all there is to this phase of consecration is getting up in prayer meeting and saying, "All I possess

is the Lord's." It is easy to say everything is on the altar, but is quite another thing to unhesitatingly take hands off when he asks for something. There are those who glibly say in testimony that their children are God's, but draw back in horror when he claims them. They had not dreamed that consecration meant they might have to actually give them up. So, let us tread softly here. Let us probe our heart deeply. Does our consecration go as deep as the actual, practical, every-day test requires? When God says, "take off this," "quit doing this," "give me this," is there a ready willingness and swift obedience? Perfect Love demands nothing short of this.

Fourth, *Perfect Love involves an unreserved surrender of our will.* A surrendered will always decides in favor of God's will, and always chooses those things which glorify him. What is God's desire in this matter? that is the question. Truly those who are perfect in love are the "love slaves" of the Lord. And although it sometimes may be difficult to untangle the various impressions and ascertain just what is his will, yet when the mind and heart are convinced there is an instant compliance. A higgling over God's plan for us is quite inconsistent with Perfect Love, as is also a sour, reluctant obedience. Why should the sanctified soul struggle over what it assuredly knows to be God's will? His struggling is done. The question of obedience was settled at the altar when he died out to the mule spirit in his heart. The Perfect Love Christians are the "yes" men" of the Lord. When God says "move," or when God says "stay" or when he says "quit," or when he says "speak," Perfect Love desires nothing but to obey.

Fifth, *to be Perfect in Love means that we are more zealous of God's kingdom than we are our own interests.* In fact, we have no interests that are solely for our personal benefit. All is God's, and carried on to his glory. To love God naturally means that we passionately love his work and the souls for whom he died. The housewife is more concerned about getting to prayer meeting than to get every piece of furniture dusted, or a pie baked. She will let the house go, rather than fail God, when her presence and prayers are needed. The business man is more concerned that his Lord's business has sufficient finances with which to carry on the work of spreading the Gospel than he is about putting over some new deal. Such a man never dreams about putting only his tithe directly into the work if it is possible for him to do more. And of course it goes without saying that he strictly avoids any investments, or deal or contract that is not in keeping with holiness. The student, also, would gladly take a little lower grade, if he must sacrifice personal devotions and the work of the Lord in order to earn the highest. Neither does the sanctified Christian spend money lavishly upon self, then complain or perhaps boast about how they are "sacrificing" for the Lord.

Sixth, there is a spontaneous and natural thought down deep in the heart of those who love him with a pure and complete love, "Is this to the glory of God?" Is this pleasing to my precious Savior? Is this a measure of my undying devotion?" Ah yes, it is there. It may not come to the lips, perhaps not even to the mind; nevertheless it is a deep-rooted

part of their nature and the controlling desire of their entire life. Not a studied, unnatural act, but a spontaneous expression of Perfect Love. And if anything is discovered or suggested which is not to God's glory, it is quietly laid aside. This applies to spending money, to our pleasures, to where we go, how we spend our time, our reading, and to our associates. The primary concern of the sanctified is not so much to inquire, "What harm is there in this?" but rather, "Is this to the glory of God?" And oh how painstakingly this principle ought to be worked out in the minutest details of our life!—without, of course, becoming an unnecessary burden or a source of bondage. Little do we realize how we are being watched—we who are professing holiness. Are we indulging in something and saying, "I can do this to the glory of God," when some sinner or weaker brother is offended thereby? I am thinking of a dear sister who is in the habit of working out "Jig-saw" puzzles on Sunday afternoons. She professes Perfect Love, and I suppose if she were questioned she would insist that it was to the glory of God for her to relax in this manner. Nevertheless one of the teen-age unsaved girls in her Sunday school class earnestly told me that she didn't think it was any worse to play cards than for Mrs. X to work jig-saw puzzles on Sunday. It is quite evident that spending her Sunday afternoons in that manner was not to the glory of God after all. We ought to be very careful and not get too broad in those things which we do "to the glory of God."

Seventh, and in summary, we can say that in order for Perfect Love to be a realized experience there must be an affinity of nature between the one who loves and the One upon whom the love is bestowed. We are not attracted to those whose temperament and personality clash with ours. A clean person could not thoroughly enjoy the company of a filthy person. Neither can a person who loves sin have fellowship with a Holy God. Even in the realm of human affection true love implies that the lovers are not ashamed of each other, but proud one of another, that they are attracted to the same things, enjoy the same pleasures. Moreover, perhaps some of us remember by experience that this affinity of nature was so intense that the enamored couple were in agony when separated, even for a few hours; that they cared more to be in each other's presence than in the presence of kings, and their chief delight was to walk in the twilight alone and unmolested. If only they could have each other, they were content to let the rest of the world go by. But dear Christian, your soul and your Savior are lovers, and as Bride and Bridegroom, you are sweetly satisfied with only each other. And should this divine relationship be any less blissful or perfect than the human? No! there is a possibility of perfection in Divine Love which is unthought of between a man and woman. But there must be affinity of nature. Remember that. Furthermore, a Christian who retains in his heart the carnal nature, cannot know this perfection of love. Although they may have Divine Communion to a certain degree, they cannot know unbroken fellowship. The reason is obvious. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. There is no harmony there, but rather a continuous

clashing. The "old man," dear heart, is one thing with which God cannot get along. And how can there be perfect bliss between the Bride and Bridegroom when the Bridegroom's hated enemy and rival is present? It must be cast out. It must be crucified. And so, after departing awhile, we are always forced to come back to the same point: the heart must be cleansed from inbred sin. We cannot escape it, even though we should try. We began with the thought and here we are back to it: before there can be complete affinity of nature, before there can be perfection of love, we must be made partaker of his Holiness, by a mighty, purifying, Baptism with the Holy Ghost.

KENTUCKY METHODISM'S CONTRIBUTION.

JOHNCY W. WELDON.



WE have met here for the purpose of commemorating the one hundred fiftieth anniversary of the founding of the first Methodist Church in the State of Kentucky and also west of the Alleghany Mountains. It is a noble sentiment that prompts the spiritual sons and daughters of John Wesley, Francis Asbury, John Durham, and William McKendree to erect this monument. In the fourth chapter of Joshua we are told that the children of Israel carried twelve stones from the bed of the Jordan River with which they erected an altar in Gilgal. This ancient monument was designed to teach future generations the story of their miraculous deliverance across the Jordan. This stone which we dedicate today is not only an expression of esteem which we hold for our pioneer Methodist fathers, but we also trust that it will refresh the minds of unborn generations with the story of their splendid achievements.

No complete history of the religious life of any people has ever been written. The story of the development of the religious life of the ancient Hebrews as recorded in the Old Testament is, perhaps, the nearest approach to a complete history that we have ever had. They lived for a long while under a theocracy, and everything they did from the crossing of the Jordan to the building of the Temple was also a part and parcel of their national history. We have had many historians who have traced the origin and growth of the church, but they have not always been able to show how the religious life of any period affected all other currents of thoughts, very often creating epochs quite as perceptible as the convulsions of war. Secular historians have usually dismissed the part religion has played with a few unimportant paragraphs. However, the structure of civil government rises out of the religious life and takes its complexion from the religious attitudes.

The Methodist Church in the United States is coeval with our national life. It is quite possible that a few Methodists reached this country prior to 1760, but the first group to found the nucleus of a society were those Irish Palatines who sailed from Limerick to New York in 1760 in company with Philip Embury, one of the first fruits of the Methodist faith in Ireland. The first Methodist Conference in America was held July 14, 1773 in Philadelphia. At this date the colonies were moving rapidly towards the Revolution, and three years afterwards the Declaration of Independence was signed. At the Conference of 1773 the statistical tables show only ten preachers and one thousand one hundred sixty members. During the struggle for independence, all the English Methodist preachers, except Francis Asbury, returned to the home land. Francis Asbury scarcely had an even break during those formative days of our na-

tional life. The final draft of our national Constitution was made September 17, 1787, and under its authority George Washington was inaugurated the first president on March 4, 1789. The Methodist Episcopal Church was organized at the Christmas Conference of 1784. It is interesting to note, also, that Methodism in the vast territory west of the Alleghanies was coeval with the organization of the state of Kentucky. The first Conference west of the Alleghanies was held in 1790, and two years afterwards the constitution was adopted and the state was admitted into the Union.

Early in the year 1783, Rev. Francis Clark, a local preacher, and John Durham, a class-leader, with their families emigrated from Virginia and settled in Mercer County near Danville. These men have the distinction of organizing the first Methodist society in Kentucky. Kentucky appears for the first time in the list of pastoral appointments in 1786. James Haw and Benjamin Ogden were at that time sent as missionaries to this territory. They began work in Mason county and before the end of the year they had organized a Methodist Church in the home of Thomas Stevenson. Secular historians have usually considered this organization as having the priority date, but the records do not confirm their conclusions. A stickler for terms might have some reasons for the contention that Francis Clark organized a Methodist Society, while James Haw organized a Methodist Church, since the Methodist Episcopal Church did not have corporate existence until the Christmas Conference of 1784. This contention, however, if accepted as the true interpretation, would upset all the landmarks of Methodism on this continent prior to that famous Christmas Conference.

The event which we are commemorating marks the beginning of a notable achievement. Kentucky Methodism has had a unique history and has played an important role in the development of the Methodist Church in the Widdle West. Even a casual study of history reveals the fact that Kentucky Methodism has not only had an important part in the winning of the West, but she has been the source from which life streams have flowed that have affected the whole church and even the perpetuity of our national welfare. The history of Kentucky Methodism is replete with significant Methodist movements, eminent Methodist men, and distinguished Methodist women.

The fact that we are celebrating the sesquicentennial of the founding of the first Methodist Church in the state is significant. It was at this place Methodism had its beginning in this great undeveloped western world of opportunity and adventure. It was in this state the first Methodist Conference west of the Alleghanies was held. One able church historian claims that at least twenty annual conferences of the Methodist Episcopal Church, South, are lineal descendants of Kentucky Methodism. If that be true of the Southern branch, it could reasonably be presumed that a goodly number of the conferences of the Methodist Episcopal Church have had their origin from this same affluent stream of religious life.

It has been my good fortune, in recent weeks, to visit the ruins of Bethel Academy located near Highbridge, Jessamine county, Ky. The day was growing old when the two of us stood in the midst of the little grove on a gentle slope, our feet pressed upon the remnant of brick and stone once a part of this pioneer school building. The spot seemed hallowed as we saw it transfigured in the light of a century and a half of romantic Methodist history. It is located on an elevation overlooking the Kentucky and the Dix Rivers. A large sycamore tree,

"That looks at God all day
And lifts its leafy arms to pray,"
has grown up out of its ruins. Plans are already under way for erecting a suitable

marker at this place designating the site of the first Methodist school in Kentucky and west of the Mountains.

Secular historians and even church historians have given but little attention to the founding of Bethel Academy. In some respects, the founding of Bethel was the boldest venture of faith ever displayed by any denominational group in this country. The state of Virginia, recognizing the need for schools in this rapidly expanding territory, had set aside twelve thousand acres of land with which to found schools. The Kentucky Methodists took active measures to obtain a part of this land grant. Accordingly, in 1789, the members of the Methodist Church in Kentucky, seeking instructions concerning this land grant, sent messengers and a written message to the Conference held by Bishop Francis Asbury on the banks of the Yadkin River, N. C. The Conference requested Bishop Asbury to visit Kentucky and assured the petitioners that if they could obtain five thousand acres of land, the church would agree to found a school within ten years. In complying with this request, Bishop Asbury arrived in Lexington on May 12, 1790, proceeded at once to the home of Richard Masterson, about six miles away, where he preached and held the first Conference in this area. The following day, May 13, 1790, the Conference "fixed a plan for a school and called it Bethel, and obtained a subscription of upwards of three hundred pounds, in land and money, for its establishment." At that date there were but one thousand one hundred sixty-four members and six preachers in this territory. No history of American Methodism should ever be written without giving these pioneer preachers and their faithful lay helpers due consideration in the record of Methodist achievements. From the time of the "fixing of the plan," 1790, to the act of the Kentucky Legislature empowering the trustees to sell the property, the actual chronological life of the school was twenty years. It is interesting to note that while the Rev. David Rice, the founder of the Presbyterian Church in Kentucky, and forty-four other leading Kentucky citizens were at Danville in 1792 making a state constitution, the leading Methodists of this state were actually building a school in which her citizens might be educated.

It has been said that Bethel Academy failed. In fact, it appears that Bishop Asbury and the faithful Methodists laboring with him took that view of it. It did die so far as Methodist patronage is concerned in 1805, and passed out of our hands in 1810, but its death was like the corn of wheat that Jesus said should fall into the ground and die. Bethel has become the Mother of colleges. In Kentucky one secular school, two denominational schools, and one independent holiness school trace their scholastic lineage back to Bethel. In Tennessee, Vanderbilt University claims the same lineage. I am presuming that this is true with reference to Ohio Wesleyan, Delaware, Ohio, and McKendree College, at Lebanon, Ill. All of these schools are in the geographical area covered by the Western Conference. The old building overlooking the picturesque Kentucky River has fallen into ruins, but the spirit of Bethel carries on. Dr. Redford's conclusion that "Methodism has ever been friendly to education, as sanctified learning has ever been the handmaid or religion," has been fully verified in the heroic and persistent efforts of the Methodists to establish and maintain their educational institutions. In that masterful address of Bishop John M. Moore, at the last session of the Ecumenical Conference, he informed us that the Methodists in America maintain forty-seven universities and colleges, eight theological seminaries, and eighteen schools for negroes. The universities and colleges have a valuation of \$56,944,276, with a total en-

(Continued on page 9)

SCIENCE, LAW, RELIGION.

T. RICHARDSON GRAY.



A prominent American organization recently voiced its disappointment in the Christian religion, its failure to satisfy, to make good its claims, "Therefore we turn to science," was its decision. A word with scientists would have saved its members yet more disappointment, for their mistake was the same as that of many who overrate science, which makes no effort in the sphere of the supernatural, nor claims in the realm of spirit, wisely leaving that to religion and philosophy. Scientists are forced to limit their explorations to the range of matter, and the mechanical. Their great quest, the Origin of Life, has, throughout the ages, baffled them. "Does organized matter produce life, or life produce organized matter," is a question still unanswered by science. In the laboratory a grain of corn is made of exactly the same component parts of matter, oxygen, nitrogen, hydrogen, carbon, as are found in natural corn, but it will not grow, it lacks only life.

"A Syrophenician."—Yet a simple "woman of Canaan," ignorant of the first principle of science, with no claim to religious right or worth, poor, distressed, excluded, surpasses more favored ones, overcomes the most stubborn difficulties, presses persistently on, till she reaches the very Creator of all life.

"Have Mercy." Note her manner of approach, that of a sinner, humble, penitent, tearful, pleading no merit on her own account, but pleading, persistent. Is mercy so cheap that a mortal can lightly assume to approach the God of Justice, and bear away his blood-bought favors, apart from a like spirit of self-abasement? But if God is as adamant, as natural law, as some claim, would he depart from it to accommodate the clamor of one obscure creature? If bound by inflexible law, would not this annul all promises of intervention or forgiveness? But miracles and innumerable mercies attest otherwise. "Have mercy"—she pleads.

"He Answered her not a Word." This is the experience of most, if not of all of us. And we easily conclude he never will answer, that his silence is as fixed as is natural law, a discouraging conclusion, weakening faith, hope, confidence. A pressing, difficult case, yet solvable, but the "mills of gods grind slowly." To take liberties in overindulgence, a night out, and expect miraculous cure for resultant headache, would cheapen the worth of Divine interference. But how eloquent, and meaningful that silence, attesting the seriousness of approaching Holy Ground, the rarity of her faith, and the urgency of her plea. But he "answered her not a word."

"Lord, send her Away." His disciples request, giving force to his silence, an additional discouragement. "She crieth after us." Indeed, a persistent, annoying "cry." Still more disheartening is Jesus' word, timed as if to reinforce that of the disciples,—"I am not sent but unto the lost sheep of the House of Israel." Apparently this would silence her. But this Master of spirits had a veiled intent, viz., to strengthen her faith by test, and was pleased she did not leave. "I am not sent"—would he break from that mission at the plea of an outsider?

"Came and worshipped him."—Prostrated herself, wept. "Lord, help me." Is God to be importuned, influenced, persuaded from his purposes by the distracting cry of a "dog"? So Jesus taught, first in his account of the mid-night borrower of the loaves, procured only after much *importunity*. Again, in his story of the "Unjust Judge" who consented to *avenge* the widow, because of her insistent *troubling* him. Likewise, Jesus

taught that "men ought always to pray and not to faint." Thus was she in line with his word. "Lord, help me," she said.

"Not meet to give children's bread to dogs." What a repulse was this, yet she perseveres. "Truth, Lord," it is even so: She begs not one morsel that is rightfully the children's, but only as a *dog* she would be glad for the "crumbs which fell from the Master's table." How precious the *crumbs* to one so hungry. Favored "children of the kingdom," surfeited with plenty, have you taught to spare to one who starves?

"O woman, great is thy faith." In utter helplessness, she yet had accomplished what science cannot even approach unto,—established contact with the Divine, the very heart of God, Origin of Life. Science has done much. In keeping of law, is "great reward." But the religion of Christ *finds* God. "Thou hast hid these things from the wise and prudent, and revealed them unto babes."

"ONE THING IS NEEDFUL."

REV. WALTER EWERT WILLIAMS.



HE words that form my subject were spoken by Jesus unto Martha as Jesus tarried in the Bethany home of Mary and Martha one day. The circumstances that brought forth these words are familiar to the Bible reader. Upon Jesus' entry into the home, Mary immediately took her position at the feet of Jesus and sought his counsel and fellowship, while Martha, "careful and troubled about many things" of far less importance than that which pertains to the Spirit, rebuked her sister for not assisting with the meal. At this point, Jesus said, "One thing is needful, and Mary hath chosen that good part that shall not be taken away from her." The *one thing needful* is "that good part" of life.

In my contact with people, day after day, I find that with the multitudes even today, at least "one thing is needful." People are failing to choose "that good part, namely, *intimate communion and fellowship with the Lord Jesus Christ*. Countless numbers today give no evidence of having any vital relationship with God; they are "careful and troubled about many things" that pertain not to God, but to self and things of material worth. The soul and its relation to God is not considered. There is no time for such consideration with *greed and selfishness, pleasure and entertainment* interests occupying full time in their daily routine of life. "Thou shalt have no other gods before me," spoke the Lord to the people of long ago, and that commandment is just as fresh, and just as binding upon people today as it was when first written on Mt. Sinai. Yet, how this commandment, above all others, is being disobeyed. It would seem that the people of our nation are worshipping all kinds of gods, and leaving God entirely out of their concern. Just which kind of god is most popular is hard to decide, whether the god of greed and selfishness, or the god of pleasure and amusement. Obeisance is made to the god of greed and selfishness by the many who prey upon the innocent of our land and who sap life-blood by wresting from those who are helpless every penny that can be secured, as well as, by those who go out and with gun in hand follow the life of the highway robber. Regarding the god of pleasure and entertainment, millions daily worship at his shrine. Society is rotten with ideals that reach no higher than the level of sensualism. Dancing and bridge are the popular pastimes of the day, and with these two a host of "undercover" indulgences could be listed. As a nation we cry for amusement! There seems to be no limit to what the American public demands by way of entertainment and pastime. What is the trouble? Is it very hard

to decide what the trouble is? I think not! God is not merely slighted; *he is ignored. No time for God! No need for God! Not even a desire for God!* How near the precipice are the multitudes that run to and fro in search for passing pleasures! "But one thing is needful!" and that is the forgiving and cleansing power of Jesus Christ! This, and this alone can "change the leopard's spots and melt a heart of stone." This, and this alone, can bring about "that good part" of life of which Jesus spoke to Martha one day.

And how the church of today needs to tarry in the upper room of prayer and consecration! There is no wonder that she is failing in her mission,—as she actually is in many parts of the country! Surely there should be a difference manifested between the church-member and the sinner outside, else the religion of the Lord Jesus Christ which the church represents is worthless. And when we see people who profess to be Christian, with no evidence of an experience of grace, and with no passion whatever for the salvation of the lost in their midst, and taking up with every popular fad and fancy of the day, surely we have all the proof needed that with them, "one thing is needful," and that is, *prayerful consecration until power from on high* comes into their hearts changing them and cleansing them from love of the world. Of what use is all this ado about religion if it makes no difference? Why unite one's self with the church if there is to be nothing gained in the union? *But, there is something to be gained if the union with Jesus Christ and his Church is a vital one.* Shall we not be careful? Shall we not be prayerful? Shall we not exercise great care that our lives be consistently Christian; that we choose "that good part?" remembering that it "shall not be taken away from us!"

Yes! "One thing is needful!"

What They Say.

Mrs. Fannie Brown: "I have been a reader of THE PENTECOSTAL HERALD for ten years. I received the blessing of full salvation at old Indian Springs ten years ago. I have been enjoying the great gospel feasts THE HERALD brings every week. May our merciful God spare you and Dr. Morrison and give you grace to carry on this blessed work for Christ and humanity. I have no income except what I make, but I am going to take THE HERALD as long as I can pay for it. I would rather do without bread than to do without my paper. A year ago I sent THE HERALD to a man who is studying for the ministry, and always give my papers to others to read."

A. J. McComos: "I think THE HERALD is one of the greatest feasts I ever sat down to read. I believe it is my duty to recommend it to every one I have an opportunity to do so. I believe we should put forth every effort in trying to get this great paper into the American homes. The world is hungry for the old-time gospel. If you have old copies lying around and would like to give some one else a chance to read them, if you do not care to pay postage, send them to me C. O. D. and I will pay same. I am in the midst of the great Logan coal fields of West Virginia, and think it would bring some new subscriptions and will help in the kingdom building. Look around and dig up all you can, and any other good papers you may have. Address me, Peach Creek, W. Va."

Mrs. R. V. R.: "I want to praise the Lord for the good things in THE HERALD. Brother and Sister Morrison, and all the saints have such good things for us to feast upon. I am glad for the letters from the Christian young people. I ask the readers to pray for our community that we may have a revival."

Rev. Rowland Hill: "Your paper continues to be a great spiritual and moral tonic to me. I wish some of your articles and contributions by Hargett, Ridout, Wimberly, Mrs.

Morrison and Stanley Jones and a few others would appear in our advocates. March 15 issue had even greater editorial accomplishments."

M. T. Couch: "I am giving my HERALD over to other parties every week. Enjoy the various articles and sermons, especially those by Brother Morrison, Wimberly, Witty, Wiseman and others. The Pentecostal Publishing Company has always treated me fine and I appreciate their kind favors."

R. H. Farrier: "I enjoy reading every issue of THE PENTECOSTAL HERALD and in addition, am enlarged spiritually by so doing."

Ruth Werth: "I am glad there is such spiritual food coming into our home as THE HERALD. When I am discouraged it seems to make me more determined to fight for the right. When we get THE HERALD I always read it through and then pass it to some one else."

Mrs. D. L. S.: "I want to express my appreciation of your excellent paper, THE PENTECOSTAL HERALD. It is by far the best publication that comes into our home. It is a source of grief to my husband that our own church paper does not give the people such spiritual food. May the Lord grant long life to you and to THE HERALD!"

Mrs. Sarah Kirkland: "THE HERALD is surely wonderful. I never forget you and your interests. I am so happy to see that Brother Morrison goes on preaching and writing. I never forgot him when he was sick. I felt his work was not done. I praise God for you and your work."

Jacob R. Buck: "I, as a subscriber to THE HERALD, wish to inform you of the real enjoyment and happiness I derive from reading this paper. This morning I picked up THE HERALD and read 'His Sanctification and Ours' by Joseph Smith, and Dr. Morrison's chapter on 'What the Methodist Church has Meant to Me.' I thought I had never read any articles richer in spiritual inspiration. It just filled me up with happiness for the day."

E. A. Smith: "A friend sent me some copies of THE PENTECOSTAL HERALD and I find it has no equal. It is by far the best paper I ever read, just the paper every home should have. It contains information and warning that we are sadly in need of. I am passing them on and urging others to subscribe. Wish I could send it to every member of our church."

Mildred L. Ashby: "Your good paper, THE PENTECOSTAL HERALD, is indeed a wonderful spiritual help to those who receive it, at least, it has been a strengthening source to me."

Mrs. Belle McMullen: "Just a few lines to say how much I appreciate THE HERALD, and assure you of my love and prayers. After reading THE HERALD I give it to a friend, and when she is through with it, make it possible for her to forward it to 'hungry sheep' in northern California. I tell you this that you may know the good you and Dr. Morrison are doing. I am most thankful for past privileges of Dr. Morrison's ministry, many times at the National Holiness camp meeting held at Des Moines, Ia., and several times in Los Angeles. My heart has been greatly enriched by his holy life, his sermons and editorials. May the blessed Lord grant him length of years, that he may continue to bear much fruit to the honor of his adorable name."

Mrs. Lila Gebhart: "I want to congratulate Dr. Morrison on being spared to carry on the great work; it is wonderful at his age, but I know it is because so many are praying for him. I don't know of any one who preaches and teaches the word of God as he does. It just suits me."

A Pastor: "I have been a silent reader of THE HERALD for several years and can say without hesitation that it is the most wholesome, inspiring and Spirit-filled periodical that comes to my desk. I enjoy immensely, the articles from your pen; they are food to my soul."

Taylor University.

The William Taylor Foundation which has been recently incorporated for the purpose of taking over and continuing Taylor University, this morning by the order of the court, became the owner of the entire educational plant of the old Taylor University.

Taylor University will be continued with all of its splendid traditions and policies of the past. The Board of Directors of The William Taylor Foundation is composed of the following: J. Frank Cottingham, Milan; Lloyd McClure, Kokomo; Forest C. Miller, Upland; A. W. Pugh, Noblesville; Harold Paul Sloan, Haddonfield, New Jersey; W. H. Bransford, Anderson; H. W. Bromley, Pasadena, Calif.; W. H. Polhemus, Daleville; Robert Lee Stuart, Upland; Linton A. Wood, Ft. Wayne; F. K. Daugherty, Muncie; Grover Van Duyn, Indianapolis; L. G. Jacobs, Logansport; Otto U. King, Huntington; Mrs. Ella G. Magee, Bloomsburg, Pa.

This splendid victory was made possible through a magnanimous gift of Mrs. Ella G. Magee, of Bloomsburg, Pa., and a number of other interested friends. Mrs. Magee has previously given liberally to Taylor's work, the Magee dormitory being one of the splendid memorials of her love and interest in Taylor.

Taylor University will continue as a college of Liberal Arts with a School of Music. President Robert Lee Stuart is beginning his third year of administration with a fine faculty of teachers and operating under the policy of a balanced budget. The prospects for Taylor's future are the most encouraging they have been for a number of years. The reorganization of the financial program and the release of the past financial entanglements make the institution look forward to the future with great hope.

Taylor University is a regularly accredited standard college of Liberal Arts by the State Board of Education of Indiana; doing a splendid piece of educational work, and along with it, carries a spiritual atmosphere. It is nothing unusual for students to be converted and mightily baptized with the Holy Spirit of God along through the school year.

It is felt that The William Taylor Foundation is a very significant name for the organization since the splendid work of Bishop William Taylor is to be carried on as a memorial to him. PUBLICITY DEPARTMENT.

Witnesses for Christ.

LESTER WEAVER.

LUKE TESTIFIES.

This testimony of Luke is introduced with these words: "Forasmuch as 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; it seemed good to me also, having had perfect understanding of all things from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."—Luke 1:1-4.

This was a testimony strengthening one who was a friend of Luke, but who was not yet well-grounded and mature in the faith. This Third Gospel and Acts both of which were written to Theophilus constituted no small undertaking, yet the whole work was done primarily for the building up in the faith of one individual. In this day of institutionalism and mass production in Christian work, it is to be feared that we no longer have this appreciation of the individual that Luke declares in the preface to his two books. Yet it were well that each of us have a definite experience and knowledge of Jesus as our Lord and Savior and Guide. And when we offer a testimony we should single out from the crowd, if the experience be told in a crowd, one or two individuals whom we

are trying by that very process to bring to Christ.

Luke's life was a life of devotion to Christ and needy people, manifested by doing daily the duties nearest at hand, but performing these duties in the name of Jesus and for his glory. Some have thought that the man of Macedonia who appeared to Paul that night in the vision at Troas and pleaded with him to come over into Macedonia and preach Christ was none other than Luke. At any rate in the very next verse of the narrative we have the beginning of the first of those "we" sections in which Luke tells of his presence with the great Apostle on his missionary journey. The last time Luke is mentioned Paul praises his faithfulness in the midst of the persecutions which Rome is now inflicting. Paul says: "Only Luke is with me." A faithful witness for Christ to the last. Let us pray and seek to be *thus faithful*.

Code of Conduct

Adopted by The Indian Springs Young People's Holiness Association, August 12, 1933.

That I may do my part to help the Camp Meeting achieve the great objectives for which it stands, I will observe the following points:

First, I will attend at least two of the main services in the Big Tabernacle each day unless providentially hindered, and others when possible. I will keep the spirit of worship by entering into the singing and prayer to the best of my ability, and by refraining from talking in and around the tabernacle. After the service begins I will not leave the tabernacle, unless through necessity.

Second, That I may help to make clear to myself and others the great teachings of the Camp Meeting, I will take a Bible Course and study the lessons assigned.

Third, I will attend the Vesper Services or Verandah Meetings and help by singing, prayer, and testimony.

Fourth, I will observe the rule of filling the front benches of the Young People's Tabernacle first, leaving the back seats for those unavoidably detained.

Fifth, I will try to help newcomers understand the necessity for the strict observance of the Camp Ground rules against smoking, drinking and petting.

Sixth, To avoid criticism, I will stroll and sit only in lighted parts of the Camp Ground at night.

Seventh, That I may make the most of these days of wonderful opportunity, I will attend the early morning prayer service, or observe the quiet hour, preferably in the morning.

Eighth, The Camp Ground Board has done much to make the grounds attractive. I will refrain from throwing any refuse about the grounds and encourage others to observe this rule of cleanliness and health.

Ninth, In these busy days, I will be especially thoughtful of the need of others for rest and will refrain from talking after dinner until the three o'clock bell and after the lights wink at ten o'clock. I will endeavor to be helpful in the little things that make life easier for hostess and hotel management.

Tenth, I will remember that many visitors come to the Camp Ground just for a day and that a friendly word or ushering to a seat may open the way to lead a soul to Christ. I will ask the Lord to help me make the most of the little opportunities of every day in the spirit of the thirteenth chapter of First Corinthians.

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.

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(Continued from page 1)

mandment, which is to love God supremely and our fellowmen unselfishly, cannot be carried about by every wind of political doctrine. They seek to keep a conscience void of offense; they remember a coming judgment day. They have come to love Christ and to enjoy fellowship with him. The supreme thing with such people is to keep peace with God, to so walk and act that they may retain the witness and abiding assurance of the Holy Spirit. This class of people look upon the liquor traffic as one of the most dangerous and destructive enemies of God and humanity. In the first place, they do not believe that making, selling and drinking of ardent spirits can bring prosperity to the nation, or to any one, that is of an abiding nature and blessing, even to those who accumulate wealth by the traffic. This class of Christians who fear God, love men, think and pray before action, will not vote to turn loose the liquor demon upon their fellow-beings. The votes in the various states for the repeal of the prohibition laws clearly reveal the fact that the Christians of the character we have described are quite in the minority.

The world, the less spiritual and the godless element which is sweeping away prohibition laws and bringing back the liquor traffic, are rejoicing in their victory. They are feeling the intoxication of their power. They will not be content at having won this victory; they will be eager for further conquest, and the reader may rest assured that the worst is yet to come. The spiritual blight that has been brought to the country through modernistic teaching has had a fearful paralyzing effect upon all moral subjects involving religious life. The seed sown by the modernists is turning out to produce tares instead of a broader and better, more spiritual Christianity. This sowing has produced widespread havoc of all essential truth, and a species of most dangerous and aggressive skepticism.

There is an aggressive spirit of atheistic hatred against God, the Bible and the Christian Church in this country. This spirit is fostered in many centers of learning. It has intellectual and aggressive leadership. It no longer sits quietly and talks its infidelity, but it has risen up with a spirit of defiance. It is boastful; it is congratulating itself over

the defeat of prohibition laws. It drinks its beer with a rather joyful discontent; wants something stronger and feels absolutely sure of getting it. It sneers at the ministry, mocks at the Church and blasphemes the Lord Jesus Christ.

With the present drift of things the Protestantism of this country need not to feel quite sure that it may not experience something of the spirit of persecution. It may come first in the destruction of the religious schools, of the taxing of church property, in certain restraints upon the ministry as to his statements in the sacred desk; but once the tiger of atheism gets a taste of blood there can be no correct prognostication of the ravages that may be wrought in the visible Church of God. Of course, there are people who laugh at a statement like this. A few years ago what has occurred in Russia, Spain, Mexico and other countries seemed impossible. If the worst should come, will Protestantism be prepared to suffer patiently and prove herself true to Christ?

A Fine Opening at Asbury College.

Students began to arrive at Asbury College, Wilmore, Ky., almost a week before registration day. There were one hundred and twenty-five freshmen on the campus and comfortably quartered before the book was opened for registration, and still they come!

Old students are pouring in from every quarter, many of them bringing one or more students with them. There were a number of committees of former students on hand to welcome new arrivals. One of the first things was a great gathering on the evening before enrollment beginning the next day, for a blessed service of prayer and testimony. The older students led off with words of welcome and testimony of the blessing and service they had enjoyed during vacation; these were followed by testimonies from a number of freshmen who gave their witness for Christ and their gratitude for getting to come to Asbury for their college training.

We hear comments from faculty and friends on the fine appearance of the student body. They are here from the outer circles of the nation. The State of New York is well represented, California has a fine group, Florida sends a splendid representation, while the border and central states are well in evidence. The young people of THE HERALD family are here in large numbers. By a test in the dining-room on the morning of registration there were thirty odd states and half dozen foreign countries represented in the student body.

We found that Dr. Akers was ill in a hospital in Cincinnati; we hope not serious, but soon to be up and going. But this great faculty knows just how to handle any and every situation. No finer body of men and women were ever assembled on any college platform.

At the opening of the school in a testimony service, the members of the faculty gave some of the finest testimonies ever heard from that excellent body of teachers; told of their conversion, their sanctification and their purpose to give themselves anew to fellowship with our blessed Lord, and the work committed to their hands. A revival broke out at a students' prayer meeting, a number came forward for prayer, a number were converted and three or four graciously sanctified.

Rev. Warner Davis preached a great sermon Sunday morning to a vast audience at the Methodist Church, with more than a hundred new students present, opened the altar for prayer, a number went forward, people gathered about them, some being converted and others sanctified. I do not think Asbury has ever had a more spiritual opening than at the present time. Students and faculty seemed to gather in a spirit of prayer and faith.

One of the lady professors told how that, during the summer, she had had a class of

twenty girls in Sunday school, got them all converted but one, and led three or four of them into full salvation. Isn't it a blessed thing to send out from Asbury such gracious influences, both from teachers and students.

Rev. John Thomas will begin a series of revival meetings October 1. May the blessed Holy Spirit rest upon him as he ministers to professors, student body and friends. There is no finer spirit of love, earnestness, simplicity and power with which he presents the gospel, than this same Brother John Thomas, always attended by his wife who is a fine second to all of his work, a helpmeet in deed and in truth. We ask the great HERALD family to pray earnestly that this revival may be wrought by the word with the presence and power of the Holy Spirit, producing results that, in the salvation of young people and their call to the ministry and mission field, may reach across oceans and out to the circles of the earth. Do not forget this request.

Your brother,

H. C. MORRISON.

The government will not be able to plow under enough cotton and kill enough sows and pigs to make the man prosperous who mortgages his farm in order to buy an automobile, and spend what little money he can scrape up for gasoline to run about the country where he has no business. Every man's prosperity depends largely on his own industry, and the wisdom with which he uses the income from his toil.

H. C. M.

WHAT AM I THIRSTING FOR?

MRS. H. C. MORRISON.



DAVID was a man who gave vent to his heart's desires in the sweet Psalms of which he is the author, at least, most of them. The Psalm from which the above words are suggested, was written when David was in the wilderness of Judah, perhaps inclined to be downcast and discouraged, for he was a man like unto other men, with infirmities to fight against and outward enemies to confront.

David begins this 63rd Psalm by addressing the Lord, assuring himself that "Thou art my God." This is a very important phase of the Christian life—to be assured that God, the Maker of heaven and earth, the One who is all-powerful, and who holds the keys to nature and grace in his hand, is *our God*. If we are fully assured of this mighty fortress, we can come to him with a faith that will enable us to stand the storms of life and come off more than conqueror over every opposing foe.

But David goes on to declare: "My soul thirsteth for Thee." That was the real secret of David's confidence—his burning, constant, and insatiable thirst for God. If we truly desire God above everything else, we shall have the answer to our desires in the satisfying draught from the river of life. And the water he gives will be a well of, not temporary quench of thirst, but of everlasting life.

By the way, the answer to this question, "What am I thirsting for?" is a pretty good gauge to measure one's spiritual experience. It all depends upon what you are craving that fixes your spiritual status. Are you craving the things of the world? David calls the world a "dry and thirsty land." If that is what you are thirsting for, can you not see what the result of your craving will be? You will be feeding upon the husks of the transitory things of time, which neither satisfy here nor hereafter. What a low plane of Christian experience one must be living on to be content with the "dry" and unsatisfying things of time, yet how many are content with this kind of existence, not real-

izing that the things of time cannot satisfy the heart hunger of an immortal being.

When Jesus was talking to the woman at Jacob's well he told her that the water that he would give her would relieve her of thirst for all time to come. She did not understand the depth of this profound truth, but after Christ revealed himself to her as the Messiah, and her heart was changed to love and praise, she understood what he meant by this wonderful statement that, she should never thirst again.

Reader, let us ask ourselves, personally, What are we thirsting after? Are we longing for God, as did David, above everything else, and every one else? If so, our search shall be in that direction and we shall, if persevering, find in him the satisfaction for all of our desires. David also declared in another Psalm, that "He satisfieth the longing soul, and filleth the hungry soul with goodness."

Some of us may be thirsting for the honors of the world, some for the praises of men; some of us sisters may be thirsting for fine jewelery, the sparkling diamond and flashing gems, perhaps fine apparel; if so, we shall not get any farther than these vain things. Let us honestly ask ourselves what direction our thirsts are taking, and then if it is toward anything but God, let us take warning and seek the place of sure retreat and seek him until we shall desire him above all things else. God must be first or not at all. He is a jealous God, unwilling to occupy a second place in our desires and affections.

It is significant that in David's determination to thirst only after the living God, which he expressed by saying, "My soul followeth hard after thee," that it is followed with the assurance that, "Thy right hand upholdeth me." To be sure of God's upholding we must first be determined to "follow hard after him." How vain are the things of time! How enduring are the things of God and eternity! Then we can sing:

"Well of water ever springing,
Bread of Life so rich and free;
Untold wealth that never faileth—
My Redeemer is to me."

The Stolen Bridal Veil.

It is appalling the recklessness with which America is sacrificing her girlhood upon the altar of impurity.

We are conducting a series of services in the various churches of Indianapolis. In these services we are giving information to parents and to the young for the safeguarding of our homes and for the protection of girlhood. This special campaign is to close with a service in the Cadle Tabernacle on Friday night, September 29. In behalf of American girlhood, I am urgently requesting the readers of THE HERALD to please remember this service in special prayer.

The Cadle Tabernacle is the largest Gospel Tabernacle in America, seating ten thousand people. We want this service to mean the redemption of many souls and the protection of hundreds of young lives from being degraded by Satan.

Mothers, fathers and all, will you join us in prayer for the mighty power of God to fill the tabernacle on this occasion as I deliver a message on the subject of the Stolen Bridal Veil? I will be supported by our Good Will Crusaders and quartet.

J. T. UPCHURCH.

Keep the Home Fires Burning by keeping that burning torch of evangelistic flame—THE PENTECOSTAL HERALD—coming to your home each week. You need it. The boys and girls need it. The well need it. The sick need it. The entire household needs it.

H. C. Morrison's Slate
Binghamton, N. Y., October 1-22.

KENTUCKY METHODISM'S CONTRIBUTION.

(Continued from page 5)

dowment of \$79,131,974, and with a student enrollment of 45,456. In the educational equipment of the Methodist Church in America we have traveled a long distance since the decade immediately following 1795 when Bethel Academy was the only Methodist school in this entire New World.

The educational movement of the Methodists started in the east-central section of the state and was the result of daring faith and deliberate planning. The Methodists in the southwest section seemed to have stumbled into another movement which, in a few years, they almost wholly absorbed and used with telling success. The religious awakening known in history as "The Great Revival of 1800" began on Muddy River in Logan County about three miles east of Russellville. In 1796 the Rev. James McGready, a Presbyterian minister who had seen pastoral service in Pennsylvania and North Carolina, took charge of several churches in Logan county, Kentucky. He preached with unusual power and many people were awakened and converted under his ministry. Three years later, two brothers, John and William McGee, the former a local Methodist preacher and the latter a minister in the Presbyterian Church, were on a preaching tour through Kentucky. They attended a sacramental service on Red River where Mr. McGready was the pastor. It appears that John McGee, his brother William, and a Rev. Mr. Hodge, also, a Presbyterian, preached during the day. Although a deep religious feeling pervaded the audience, there was no remarkable manifestation until on Monday, the last day of the meeting. Under the preaching of Mr. Hodge a lady obtained "an uncommon blessing" and shouted the praises of God. The Presbyterian ministers, it seems, left the house when the shouting began, but the two McGee brothers remained with the shouters. John McGee was appointed to preach and a divine power filled the house. He could only exhort, and following his exhortation there were cries from penitent hearts and many "passed from death unto life." In July, the year following, two McGee brothers held a meeting on Muddy River. People came on foot, on horseback, and in wagons and camped on the grounds. It was this meeting held in July, 1800, that has been considered in history as the origin of the camp meeting movement in this state and in the world. Bishop Candler says: "This was the beginning of the camp meetings which have been so effective in the advancement of Christianity in the United States, and out of which have grown the chautauquas and other kindred assemblies in recent years."

These camp meetings for the next two decades marked an epoch in the religious life of the Middle West somewhat similar to that of Pentecost, when Christianity was young and when the footprints of its founder had scarcely been erased from the highways of Palestine. The movement was in reality a breath from heaven and met an emergency that could not have been supplied by the slow processes of education nor by the perfunctory routine of civil courts. The autobiography of the famous pioneer Methodist preacher, Peter Cartwright, reveals the state of society in Kentucky during the closing years of the eighteenth century. He says: "Logan county, when my father moved to it, was called 'Rogues Harbor.' Here many refugees from all parts of the Union fled to escape punishment of justice; for although there was law, yet it could not be executed, and it was a desperate state of society. Murderers, horse thieves, highway robbers, and counterfeiters fled there, until they combined and actually formed a majority. Those who favored a better state of morals were called 'Regulators.' They encountered fierce opposition

from the 'Rogues', and a battle was fought with guns, pistols, dirks, knives, and clubs, in which the 'Regulators' were defeated." It was in this festering cesspool of iniquity that renewed apostolic Christianity came to grips with sin under brush harbors and in the open fields. It is interesting to read the account of these revivals as described by an eye witness. The Rev. Barton W. Stone, a Presbyterian minister from Bourbon county, paid the revivals in Logan county a visit and subsequently left a graphic pen picture of the work. He writes: "There, on the edge of the prairie in Logan county, Ky., the multitudes came together and continued a number of days and nights encamped on the ground, during which time the worship was carried on in some part of the encampment. The scene was new to me and passing strange. It baffled description. Many, very many, fell down as men slain in battle, and continued for hours together in an apparently breathless and motionless state, sometimes for a few minutes reviving and exhibiting symptoms of life by a deep groan or a piercing shriek, or by a prayer for mercy fervently uttered. After lying there for hours, they obtained deliverance. The gloomy cloud that had covered their faces seemed gradually and visibly to disappear, and hope in smiles brightened into joy. They would rise shouting deliverance, and then would address the surrounding multitudes in language truly eloquent and impressive. With astonishment did I hear men, women, and children declaring the wonderful works of God and the glorious mysteries of the gospel."

A few years ago one of our supply preachers engaged an evangelist to hold his meeting. A few days after the effort closed the pastor sent an account of it to his church paper. He began his article with this rather ludicrous sentence, "The revival has come and gone." Church historians of all types have very generally agreed that the revival of 1800 was real and that it remained. A well-known contemporary, writing of the days following this awakening, states: "I found Kentucky, to all appearances, the most moral place that I had ever seen. A religious awe seemed to pervade the country. Upon the whole I think the revival in Kentucky the most extraordinary that has ever visited the church of Christ; and, all things considered, it was peculiarly adapted to the circumstances of the country into which it came. Infidelity was triumphant, and religion was on the point of expiring. Something extraordinary seemed necessary to arrest the attention of a giddy people who were ready to conclude that Christianity was a fable and futurity a delusion. The revival has done it. It has confounded infidelity and brought numbers beyond calculation under serious impressions." (Continued)

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.

OUR BOYS AND GIRLS

NO HALF MEASURES GO.

June Douglass

It was all so sudden and unexpected that it quite took Mary's breath away. As she hung the scattered clothes neatly in the closet there was a funny lump in her throat.

"Why, O why, must Mother and Daddy be called away just the day before Decoration Day?"

"I feel perfectly safe. Leaving Grandfather with you," Mother had told Mary as she gave her a lingering hug. "You'll take even better care of him than I could!"

"I'll do my best!" Mary had said, forcing a smile to her face. "You know my motto, 'No half measures go.'"

"What a wonderful comfort you are," chuckled Daddy as he started the car. "We'll be back just as soon as we can bring your aunt."

Mary was much disappointed and somehow Grandpa must have sensed it. "Come and sit down and I'll tell you some war stories," he said when Mary had finished her work.

"I know you wanted to march in the procession tomorrow. I could stay here alone."

"Why, Grandfather, who would give your medicine to you? Who would keep the chickens out of Mother's garden?"

"Couldn't we find somebody?" "I am afraid not—everybody is going to the square to see the parade start! You would like to see it too!" she said suddenly. "I know you are disappointed too!"

"O well, I can't, so I am not going to be grumpy about it," smiled Grandfather.

"Nor am I," thought Mary. She knew that her Grandfather had planned for a long time for this very day.

"I'll tell you," she said suddenly, "we can sit on the front porch, both of us, and hear the music!"

"I would like that," answered Grandfather brightening.

After she had tucked him in bed that night, Mary made a mysterious trip down the street. It was very dark and she was a little frightened, but she had planned it all evening. She must not fail.

"Well, if here isn't Mary Barnes!" said Judge Tippon as he opened the door. "Nothing wrong at home, I hope," he said quickly.

"Yes and no," said Mary smiling. "You see, Judge, Grandfather isn't able to leave the house and see the parade and I knew if anybody could, you could help me."

"I would do almost anything for him," encouraged the judge.

"Well, couldn't you change the parade to pass our house? I would have him out on the porch and he wouldn't miss a thing."

"Why, that is a lovely idea. We shall see it carried out. With no half measures either. We'll play especially for him!"

"O I just can't thank you!" cried Mary hurrying to the door. "I felt sure you could do it."

Ten o'clock found Grandfather all snug and waiting. There was an excited gleam in his eyes and Mary was simply bubbling over.

"I hear the music now!" she cried at last.

"How near it sounds!" sighed Grandfather.

"Almost as good as seeing them," laughed Mary.

"Why—they're coming up our street!" exclaimed Grandfather excitedly. "They are coming right past our porch."

Slowly the long parade came past. They were playing Grandfather's favorite song. As the soldier boys of the late war passed the old veteran each gave the proper salute. Mary's eyes filled as she watched him—but they were tears of happiness.

"O it was wonderful," he breathed as the last car disappeared. "I shall never forget this—never!"

But it was not until Judge Tippon told him that Mary had been the cause of it that he really understood. "You certainly carried out the Memorial symbol, 'Remembering others,'" he said softly. "I am proud of you."

Dear Aunt Bettie: Enclosed you will find a poem that I composed by the help of God. I received the inspiration for the reading from your piece you wrote in *The Herald* for September 6, 1933. It was entitled "An Indispensable Qualification." This is my interpretation of the dream of Dr. A. J. Gordon. However, I think the dream could be interpreted in two ways. I thought your conception was very splendid, but somehow this was the vision that I received from the dream.

The Last Voyage of Two Souls

By Virginia Weaver.

It was on a dark, lonely night, Bystanders surveyed an awful, sickening sight.

A man gasped for breath upon his death-bed.

These are some of the words he said:

"Oh! bring water, please, please! I'm burning up and then I freeze! Oh! God! have mercy on my soul—These chilling, icy winds over me roll!"

"Yes, I recall that very time, My name on the blessed church-book I signed.

But unsaved and just a fool was I, And now, I am going to die!

"Help! Help! please take these serpents away!

Oh, those demons are here to stay! Yes, I remember that I sold consuming booze!

Only my soul with others to lose!

"I pretended I was God's child, And that my name up there was filed. But alas! no hope have I now.

On the Cross I see his head bow.

"He died for such as me On the Rugged Calvary's tree. He, Jesus Christ, paid the way and the cost.

But now, my poor soul is lost! lost!

"It is nobody's fault but my own, He shed his blood for my sins to atone.

I refused his call "to come," And now I shall never hear from Jesus "Well Done."

The night was very drear and dark. Outside lonely dogs began to howl and to bark.

A clash of thunder roared, And then the shades were lowered,

To drive back the lightning, And partly to decrease the frightening.

But the man sat up straight in his bed—

But alas! too late! he screamed and fell back dead!

But then, the onlookers saw a different scene,

A handsome, young youth of eighteen. His life he had given to his King and his lord,

He realized to sell his soul he couldn't afford.

A sad, sweet smile appeared upon his face,

He had been saved by God and Grace. "Oh, I see his shining Throne! He's promised never to leave us alone.

"Good bye for a little while."

He began to laugh and then to smile. "He's promised to always abide with me,

And now even in death his face I see!

"I'm going to everlasting life Where there shall be no toil and strife.

It pays to be true to the God above, Who has all power and is love."

Virginia Weaver, Carnegie, Okla.

Dear Dr. Morrison: For a number of years I have been a reader of your valued weekly messenger of wise and godly counsel, *The Pentecostal Herald*. I have wanted to write to tell you how helpful and inspiring are all your fine editorials and other items, also those that come from the pen of Mrs. Morrison. I feel sure that you receive letters from friends all over the land, in various walks of life, but venture you never before had a letter of this kind from a train dispatcher of a trans-continental railroad. There are very few Christians on our railroads, few by comparison to the vast number of unbelievers. The environments are not such as to produce or encourage that type of man or woman, but I am one of the few in the very limited class called "train dispatchers."

This group of men have exclusive control and direction of all trains moving on the line, except those working in yards, and on us rests the burden for the safe movement of the nation's traffic, both freight and passenger. During the peak of war time traffic we had a maximum of not quite six thousand men in charge of all this traffic in the entire U. S. A.; now there are less than two thousand. But this is disingering.

I found Jesus when I was a barefoot boy in Texas and through all my thirty-three years of brass pounding (telegraphing) the last fifteen of which has been dispatching trains, even in this work, he has been precious to my soul and has sustained me in trials and tribulations with that blessed assurance that in my darkest hours I could say, "Though he slay me, yet will I trust in him." He grows more precious as the days go by. Because I have gotten so much good from *The Pentecostal Herald* and could say Yea and Amen to all your writings, I write you these few lines of appreciation. I sincerely hope our dear Father will spare you for many years and keep your heart and mind fresh and active in the joy of his fellowship, and the knowledge that you are helping men and women in these trying days to stand true against all the odds wherever they are.

Lee S. Nelson, 5265 N. E. Rodney Ave., Portland, Ore.

Dear Aunt Bettie: I will try to write you a few lines to let you know that I have got back to my little shack away up in the North Carolina mountains. I had a long wearisome trip which I did not enjoy at all; came all the way in an old automobile, lying flat on my back; came through Georgia, South Carolina, and on away up on the rough, rocky, steep mountains of North Carolina. I saw lots of beautiful orange groves in Florida and the green oranges on the pretty trees were just about the size of little marbles when I left. In Georgia I saw many beautiful pecan groves, and lots of fine tobacco and cotton growing. Cotton seemed to be late and not doing much good. In South Carolina I saw the big cotton mills running on part time. Hard times seemed to be everywhere, so many people out of work. In coming from Florida I saw something which I had never seen before; there were signs up at almost every filling station which said "Ice Cold Beer only 20 cents a Bottle." I did not buy any of the beer so I do not know how it tastes, but it seems such a pity that whiskey is so near and the old saloon coming back again; many fine young boys and girls who have never drank before will take to drinking, and there are many who cannot control themselves when they do drink. I am glad to get back to the cold mountains once more away from the hot weather and the old troublesome mosquitoes. I feel all out of heart; mother is sick in bed suffering with her back and that old bothersome cough which has tormented her for many years. My money is gone and no way in the world to keep from starving unless I can sell something and make a little money. I want to sell a few self-threading needles. They are handy and easy to thread, even by folks that can't see to thread the old-fashioned needles. My price for these

RALLY DAY

SERVICES

THE GATEWAY TO TOMORROW. A Sunday school service for Rally and Promotion Day. Exercises and Lyrics by Mrs. May M. Brewster; Music by various composers.

A fence of greenery is across the platform with an open gateway, over the inscription "SERVICES." At this gate the "Spirit of the Sunday School" meets successively those of the Young People's, Intermediate, Junior, etc., Departments, conducts them through the gate, and in appropriate dialog and song, they pass into the hands of the superintendent of the next higher department to which they are thus promoted.

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LIFE BUILDERS. A Sunday school service for Rally and Promotion Day. Exercises and Lyrics by Mrs. May M. Brewster. Music by various composers.

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RALLY DAY SUGGESTION BOOK. This booklet contains material and suggestions for Rally and Promotion Day programs. It provides for needs of all departments of the Sunday school in its recitations, exercises, drills, tableaux, decorating suggestions, etc.

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The Spirit of the Church of Christ is the great lighted torch but there must be today, as always, torch bearers who will hold high the torch and carry the message to the world. The various characters appear and proclaim how this may be done. Intermingled with speaking and other features are seven songs emphasizing and clinching the ideas developed by the various speakers. A very helpful and successful pageant.

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Price, single copy, 35c; 15 or more copies, 25c each.

needles is only 15 cents for little packet of ten needles, assorted size in each packet. I will sure appreciate orders at this time more than I can ever tell you. I got hurt when a little boy and have been in bed nearly 35 years, about all my life. Please write to me soon as you get this letter and do not forget me. I hope to get a few orders for my needles, or a little help some way, but things are so cheap here I can live on a very little.

Thanking you with all my poor heart and trusting to hear from you at once by return mail, I remain with lots of love and kindest regards to you from myself and poor old mother.

Your invalid friend,

Joe Morpnew, Zionville, N. C.

Dear Aunt Bettie: May I join your happy band of girls and boys? I enjoy reading *The Herald* very much. Grandmother takes *The Herald* and I read it when I go to see her. I am five and one-half feet tall, weigh about 105 pounds; have gray eyes, light brown hair. I was nineteen July 6. Have I a twin? I got saved June 15 and the Lord healed my body. I have been in bad health for three years but I am glad the Lord can

really heal. He is the best doctor I know of. I am reading the Bible more than ever before. I have read through the New Testament since I got saved. I hope to see this in print. Girls and boys, write to me. I will try to answer all letters received.

Emma Sowell.
Box 133, Rt. 2, Cottondale, Fla.

Dear Aunt Bettie: Will you let a little girl from Texas join your happy band of boys and girls? My birthday was April 2. I was eight years old. The Nazarene revival is going on. Bro. Charlie Alexander, pastor, and Bro. Docier is evangelist. Mama and I have been a muscadine hunting. Cousins, come go with me. I will be in the second grade when school starts. With love to Aunt Bettie and cousins. Lilamae Sanford.
Troup, Tex.

A PRICELESS TREASURE.

I have a priceless treasure,
A calm, sweet peace within,
Where once was naught but heart-ache
From the load of guilt and sin;
'Tis the peace that passeth knowledge,
'Tis giv'n by the God above;
No earthly price can buy it—
'Twas purchased by His love.
Oh the peace that passeth knowledge!
Oh the sweet peace so divine!
'Tis this peace that is my treasure,
It fills this heart of mine!
I. L. Trapp.

SPECIAL REQUEST.

I am making special request to you for prayer in my behalf. I am a minister of the gospel and have been

preaching for many years and am now troubled with a nervous affliction that renders me unable to do the work to which I have been called. Have been compelled to give up two pastorates this year on account of this affliction as well as occasioning much suffering. I request your earnest prayers for my recovery.
W. H. Overstreet.

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in every community to sell our new 1934 Scripture Text Calendars. Send 18c in stamps now for sample and begin showing it. Retail price, 30c.
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We want missionary Societies, Sunday School Classes and individuals everywhere to sell our new 1933 Assortment of Xmas Cards. They are beautiful and thoroughly Christian. Send 30c in stamps for \$1.40 assortment in a beautiful box which you may retail for \$1.00. If you are not pleased with them you may return and we will refund your money promptly.
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SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF.

Lesson II.—October 8, 1933.

Subject.—Saul in Damascus. Acts 9:1-12; Acts 9:17-19.

Golden Text.—Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—2 Cor. 5:17.

Time.—About A. D. 34.

Place.—Damascus.

Introduction.—Damascus is one of the oldest cities on the earth. Josephus says it was built by Uz, a grandson of Shem. In Genesis 15:2 we read that Abraham's servant Eliezer was from Damascus. Few cities can boast such ancient history. It has been an important city for at least four thousand years, and must so continue for time to come; although it has been very much injured in its commerce by the Suez canal which has deflected trade in another direction, that formerly passed by caravan through Damascus. At one time the city numbered 150,000 inhabitants, but far less now.

To give something like a clear-cut idea of Damascus I quote from Smith's Dictionary of the Bible. "It is situated in a plain of vast size and extreme fertility, which lies east of the great chain of Anti-Libanus, on the edge of the desert. The fertile plain which is nearly circular, and about thirty miles in diameter is due to the river Barada, which is probably the "Abana" of Scripture. This stream, rising high up on the western flank of Anti-Libanus, forces its way through the chain, running for some time among the mountains, till suddenly it bursts through a narrow cleft upon the open country east of the hills, and diffuses fertility far and wide." Use your imagination and paint the scene for yourself. A traveller says: "From the edge of the mountain range you look down on the plain of Damascus. It is here seen in its widest and fullest perfection, with the visible explanation of the whole secret of its great and enduring charm, that which it must have had when it was the solitary seat of civilization in Syria, and which it must have as long as the world lasts. The river is visible at the bottom, with its green banks, rushing through the cleft; it bursts forth, and as if in a moment scatters over the plain, through a circle of 30 miles, the same verdure which had hitherto been confined to its single channel.... far and wide in front extends the level plain, its horizon bare, its lines of surrounding hills bare, all bare far away on the road to Palmyra and Bagdad. In the midst of this plain lies at your feet the vast lake or island of deep verdure, walnuts and apricots, waving above corn and grass below; and in the midst of this mass of foliage rises, striking out its white arms of streets hither and thither and, its white minarets above the trees which embosom them, the city of Damascus. On the right towers the snowy height of Hermon, overlooking the whole scene. Close behind are the sterile limestone mountains—so that you stand literally between the living and the dead."

The conversion of Saul of Tarsus was not only the crucial point in his own experience, but its influence was

destined to be world-wide, as the sequel has shown. From a human standpoint it was almost as impossible as the rising of the sun at midnight; for everything was against it, and not so much as a shadow of anything in its favor. I am inclined to believe that it never could have occurred through human agency, and that he would have been lost forever had not Jesus come to him in person. Without the least semblance of a doubt Saul's conversion is an unanswerable proof of the Deity and the resurrection of our Lord Jesus Christ. Men have tried to ridicule it off the field; they have laughed at it; they have tried to imagine all sorts of foolishness to account for it; but no one has ever faced the matter squarely on the ground of facts and logic, who did not come off the field of battle conquered.

Comments on the Lesson.

1. **Saul yet breathing out threatenings and slaughter.**—His horrible fanaticism had turned him into a raving beast. He was hungry for blood. Went into the high priest.—The high priest exercised his authority over the Jews who were scattered over the Roman empire. Some claim that he had the power of passing the death sentence; but this does not seem true, although he sometimes exercised such authority, perchance at the connivance of Roman officers.

2. **Letters to Damascus to the synagogues.**—These were his credentials for carrying on his devilish work; for he could not act without the high priest's authority. This verse reveals the purpose of his horrible mission. He was commissioned to visit the synagogues in Damascus in search of Jews who had become Christians (of course he had no authority over Gentiles); and if he found any such, whether men or women, he was to "bring them bound unto Jerusalem" to be tried and punished by the Sanhedrin. It was diabolical work; but Paul says he was conscientious in doing it. I think the devil can sometimes make a sinner believe that he is a saint.

3. **Suddenly there shined round about him a light from heaven.**—I am just sick of hearing men trying to account for this light by saying: "Maybe it was a flash of lightning, or something of that sort." The entire transaction was a miracle; and God did not need lightning. If Christ is going to destroy the anti-christ "with the brightness of his coming" at the end of this age, I am persuaded that the glory of his resurrected personality might be sufficient to unhorse and blind Saul the persecutor of the Church.

4. **He fell to the ground.**—Why I do not know. He may have been overcome by the brilliant light; or he may have been frightened out of his wits. I heard a man say once that he was so badly frightened once in his boyhood days that his legs reminded him of wet rags—they wouldn't carry his body. Heard a voice.—Not thunder, as some have supposed; Jesus Christ was speaking to him in Hebrew. Saul, Saul, why persecutest thou me?—Saul was his Hebrew name. To mistreat one of God's children he counts the same as mistreat-

ing him. Better be careful, or you may find yourself in trouble.

5. **Who art thou, Lord?**—Lord properly means Sir in this place. It is hardly possible that Saul had any notion as to its being Jesus Christ who was speaking to him; but the answer was a tremendous revelation: "I am Jesus, whom thou persecutest." That must have been like forked lightning to the bewildered persecutor of the saints. Pricks means oxgoads, pointed stick for urging on oxen. Kicking against them was painful.

6. **Lord, what wilt thou have me to do?**—Now I am persuaded that Saul is putting a new meaning into the word Lord—he has met his Master, and knows it. I have read and heard much controversy about the when and the where of Saul's conversion—most of it very foolish. Maybe I may be permitted to express my opinion on the subject: Saul was converted outside Damascus on the road when he surrendered to Jesus Christ. His surrender was complete; nor was there need for a three-days' struggle inside the city, as some are teaching. When Jesus commanded him to "arise, and go into the city" for further directions, he obeyed at once; and that was all he could do.

7. **The men... stood speechless.**—And well they might. Such things knock common men dumb; and they were just common men.

8. **He saw no man.**—While I do not like to surmise concerning the meaning of the Scriptures, I suppose it will be in order here to do so. I think his three days of blindness was due to the brilliance of the light—it was too much for his eyes. God had to restore his sight miraculously.

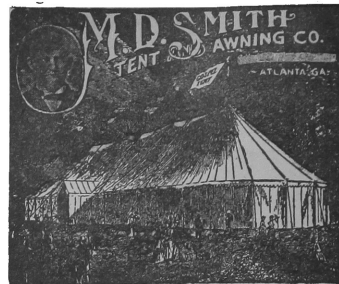
9. **Neither did eat nor drink.**—That was not long to do without food; but his thirst must have been intense. One may fast for weeks at a time without injury; but he cannot abstain from water many hours with impunity.

10. **Ananias.**—Don't get this Ananias confused with the one mentioned in Acts 5:1. That one was a hypocrite: this one was a saint. Note that the Lord gave Ananias a vision about the same time that Saul was converted on the road. When God wishes to use us he prepares us for our work and prepares the way before us. Go in his strength.

11. **Street... called Straight.**—Travellers tell us that that is the only straight street in the city—hence its name. The house of Judas can't be located with certainty, though many guesses are rife. He prayeth.—That means more than Straight street and the house of Judas. Saul was praying, and the way was open for blessing.

12. Note that Saul has had another vision. The glorious dawn of eternal day was breaking over the poor penitent.

17. Here we are liable to be misled. Ananias could not restore Saul's sight, but God used him as an instrument, just as men are now used in the conversion of sinners. Ananias baptized Saul with water; but he could not fill him with the Holy Ghost. That was God's work. Now, mark you this was the baptism with the Holy Spirit whereby Saul was wholly sanctified. The Spirit was with him out on the road; but now he has the Spirit within him. See John 14:17. In another passage it speaks of washing away his sins; but water



baptism was only the type of what had already been done by the blood of the cross. There is some confusion about the statements in the Acts concerning the conversion and the sanctification of Saul; but what I have written comes as near to an explanation as I am able now to give.

PERSONALS.

J. G. Phillips: "The great tent revival under the leadership of Rev. Harry S. Allen and Kermit Hollingsworth was held July 30 to August 13. The preaching was the old-fashioned sort and the spirit of love permeated the soul-stirring messages. Sixty united with the churches at Plain Dealing. Rev. Williams was certainly divinely guided in the selection of these workers, for which all Christians are grateful."

W. R. Ross: "A glorious meeting was held on Espyville Charge, three churches of the charge co-operating. Misses Edna Duell and Frances Hunter were the workers, later being reinforced by Dr. Vayhinger and Jack Donovan. About 100 were blessed. Brother W. E. McFadden preached at Westford and God wonderfully blessed his ministry. All of these workers are full of faith and the Holy Ghost."

Eugene E. Golay: "The Dundy, Chase and Perkins County Holiness Association held their annual meeting at Imperial, Neb., Aug. 11-20, Rev. E. A. Lacour being the evangelist. His wife had charge of the Children's, and Mrs. Daniel of the Young People's services and much good was accomplished. This was Brother Lacour's fifth year, and he was assisted by his son Lawrence, who led the singing and preached."

Rev. Fred St. Clair: "The District Camp at Red Deer, Alberta, was the greatest in its history, there being about 600 seekers for the two weeks of grace. Dr. Neely was my co-worker, a fine preacher. They fed about 700 free, daily, which guaranteed fine crowds at all the services. Rev. Ernest Matthews, the genial district superintendent, made a fine platform manager."

Loren E. Page: "I had a fine meeting at Decker Springs in which many were definitely blessed. Our last meeting was at Shiloh when a number prayed through. Daughter helped me in this meeting. I have open dates in November and December. Address me Cave in Rock, Ill."

Rev. C. B. Stephens: "I have been acquainted with Miss Gladys White for a number of years. I have never known a more consecrated Christian. She stands four-square for scriptural holiness. She will be available for evangelistic work and is willing to

sing, preach, or work with young people or children. She will gladly come for a free-will offering, but should any place desire her services that can only defray her expenses, she will gladly go. Miss White is a graduate of Ohio Northern University and Cleveland Bible School. I recommend her highly to any pastors needing an evangelistic worker."

Virginia Weaver, Carnegie, Okla., is open for calls to help in revivals. She plays the piano and guitar, sings special songs and gives religious readings. For references and her ability write to her using the preceding address.

J. M. Grady: "Recently closed a soul-stirring meeting at Merryville, La., under the leadership of Rev. C. W. Lahey and son, Rodger. The altars were filled and many sinners were converted, backsliders reclaimed and ten additions to the church. They did some wonderful preaching."

Wanted:—To get in touch with a woman worker who would be interested in an independent faith mountain mission work. Must be established in the experience of holiness and able to sing and play. Prefer some one who can preach. Address Miss M. V. Chesterman, Owaneco, Ill., Rt. 1, Box 32.

W. A. Grogg: "I am making up my slate for the coming year. Will go anywhere the Lord leads for expense and free-will offering. The Lord has blessed me in the evangelistic work. This is my seventh year as Conference Evangelist of the West Virginia Conference of the Methodist Church. I preach the old-time gospel with the Holy Ghost sent down from Heaven. Any pastor or committee who wants an old-time revival, give me a call. Can give the best of reference. Home address, 418 24th St., West, Huntington, W. Va."

The annual meeting of the Frost Bridge camp closed August 27. It was under the leadership of Dr. O. G. Mingleford, whose ability in the ministry has made him known and loved by thousands. He was assisted by Rev. Ware and wife of Mississippi, and Rev. Tabb of Alabama Conference. Rev. Hardy Norsworthy had charge of the music, with Miss Ruth James as pianist. Souls were saved, reclaimed and sanctified. They are looking forward for another great time next year.

Will N. Hill: "We are in a good meeting at Woolsey, Ga. The power of the Lord is upon the meeting. I have been in the evangelistic work twenty-five years and like it better all the time; have been working in the west for some time but am back in my own southland to stay. Ross Mullins, one of our great song leaders, is with me."

Rev. L. E. Williams: "Since May, I have been in some good meetings, the first being God's Bible School camp meeting, in which perhaps, 1000 souls were blessed. From there I went to Asbury College Commencement. We had a great revival at Sulphur, Ky., with Rev. Myers. We then attended the Central Holiness camp at Wilmore, then to Lone Pine, Neb., camp meeting, in which 125 souls found the Lord. I was at Gordon, Neb., when I took sick and had

to go home, but am now ready for work again. I have some fall dates and am willing to go wherever the Lord needs and people desire my services. Address me, Wilmore, Ky."

The Camp Meeting and Bible Conference at the Hallelujah Camp Grounds in Oregon, Wis., was wonderfully blessed of God. While the attendance was not so large and finances were short, yet a rich spirit of God was manifested. Many were saved and filled and blessed. Rev. Jack Linn, who is the founder of this camp, reports: "Many new improvements have been made here. A floor has been put in the large Tabernacle, new cottages have been built. We are praising God that while some camp meetings are going down, God is building this one up."

Harold M. Hilliard: "We are working at this great gateway between the United States and Mexico where there are thousands of Mexicans without the gospel. We have two churches, Orchard Park Methodist Episcopal in East El Paso, where services are in English, and the Mexican Methodist Church in South El Paso, where all services are in Spanish. We are also working with a Mexican Methodist Mission 33 miles up the Rio Grande Valley at Mesquite, N. M. There is a splendid response from the Mexican although many of them are in dire poverty. Lydia Patterson Institute, (Methodist, South), and Houchen Settlement, (Methodist) are both doing splendid work in South El Paso. Please pray for this great work, that God may save and sanctify many of these precious souls, and that he may also call some of our fine young people to carry the Gospel of Full Salvation down into Old Mexico."

R. A. Dodson: "The 42nd annual Holiness Camp Meeting of Beebe, Ark., came to a close in a blaze of glory August 6, 1933. Mrs. Agnes Diffey and Mrs. Eupha Beasley were the evangelists, Rev. Earl Harris, song leader. A number of people were blessed at the altar. The testimony meetings were especially times of rejoicing. These great preachers did not round off the corners of holiness nor excuse fashionable sins which had mighty good effect upon us all, saint and sinner. The last Sunday Sister Diffey brought one of the greatest messages on holiness that I ever heard. Sister Beasley brought the closing message Sunday night, backed up by the Holy Ghost. Brother Vallery, of the Rescue Home at Memphis, was in attendance part of the time and carried us to the throne in mighty prayer."

J. G. Whitaker, Nevada, Ia., Rt. 1, will distribute any *Heralds* sent to him.

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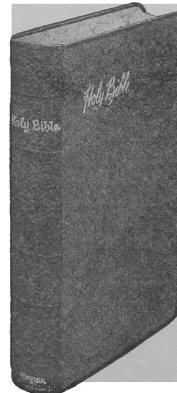
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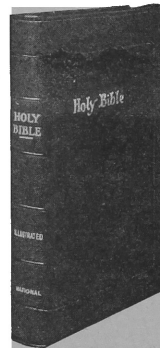
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Indianapolis, Ind., Nov. 26-Dec. 10.
Cincinnati, Ohio, Dec. 12-24.
Lexington, Ky., Jan. 1-14.
Brent, Ala., Jan. 16-17.
New Orleans, La., Jan. 19-Feb. 4.
McComb, Miss., Feb. 5-18.
Magnolia, Miss., Feb. 19-March 4.

GLASCOCK, J. L.
(1850 Grace Ave., Hyde Park, Cincinnati, Ohio)

GREGORY, LOIS V.
(Watford, Pa.)
Emporium, Pa., Sept. 19-Oct. 1.
Elkridge, Md., Oct. 31-Nov. 13.

HAMES, J. M.
(Greer, S. C.)
(Song and Missionary Evangelist, Greensboro, N. C.)
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. 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.
Regina, Sask., Can., Oct. 4-16.
Prince Albert, Sask., Can., Oct. 18-30.

HOOVER, L. S.
(Tionesta, Pa.)
North Chili, N. Y., Oct. 1-15.
LaFayette, Ind., Nov. 12-Dec. 3.

IRICK, ALLIE AND EMMA
(Lufkin, Texas)

JOHNSON, ANDREW
(Wilmore, Ky.)
Hamilton, Canada, Sept. 24-Oct. 8.
Greenville, Ohio, Oct. 15-29.

KELLEY, EDWARD R.
(726 Manzanita, Pasadena, Calif.)

LEWIS, M. V.
(Song Evangelist, 517 N. Lexington Ave., Wilmore, Ky.)

LINCICOME, F.
(Gary, Ind.)
Winnipeg, Canada, Sept. 24-Oct. 8.
St. Paul, Minn., Oct. 1-29.
Port Huron, Mich., Nov. 29-Dec. 17.

MCCBRIDE, J. B.
(1224 N. Mentor Ave., Pasadena, Calif.)
Shreveport, La., Sept. 27-Oct. 15.

MAXWELL, SAM
(Wilmore, Ky.)

MILBY, E. CLAY
(Song Evangelist, Greensburg, Ky.)
Phillipsburg, N. J., Oct. 1-15.
Ashland, Ky., Oct. 22-Nov. 5.

MILLER, JAMES
(1114 King Ave., Indianapolis, Ind.)
Cincinnati, Ohio, Sept. 14-Oct. 1.
Flint, Mich., Oct. 5-22.
Pittsburgh, Pa., Oct. 26-Nov. 12.

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

NORRBERY, JOHN
(111-42 202nd St., L. L. N. Y.)

OWEN, JOHN F.
(124 W. 8th Ave., Columbus, Ohio)
Manchester, Kan., Sept. 18-Oct. 15.
Tarrant, Ala., Oct. 19-22.
Allentown, Pa., Oct. 26-Nov. 5.

PAGE, LOREN E.
(Elizabethtown, Ill.)

PARKER, J. L.
(415 N. Lexington Ave., Wilmore, Ky.)

POCOCK, B. H.
(133 Parkman Rd., N. W., Warren, Ohio)
Warren, Ohio, Oct. 1-15.

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

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)

REED, LAWRENCE.
(Salem, Ohio)

REES, PAUL S.
(131 E. 78th St., Kansas City, Mo.)
Houghton, N. Y., Sept. 26-Oct. 8.
Binghamton, N. Y., Oct. 10-22.
Bluffton, Ind., Oct. 25-29.
Minneapolis, Minn., Nov. 5-26.
Coruna, Mich., Dec. 3-17.

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.

THOMAS, JOHN
(Wilmore, Ky.)
Chicago Nazarene Church, Sep. 17-Oct. 1.
Wilmore, Ky. (Asbury College) Oct. 2-8.
Collingdale, Pa., Nov. 14-26.

TILLMAN, CHARLIE.
(Tillman's Crossing, Atlanta, Ga.)
Quitman, Ga., Oct. 1-11.
Sycamore, Ga., Oct. 15-24.
Geneva, Ga., Oct. 29-Nov. 7.

UHLER, JESSE
(Clearwater, Kansas)
Will go anywhere.

VANDALL, N. B.
(Song evangelist, 303 Brittain Rd., Akron, Ohio)
Wilmore, Ky., Oct. 1-8.
Muskegon, Mich., Oct. 15-29.

VANDERSALL, W. A.
(108 North Cory St., Findlay, Ohio.)
Hagerstown, Md., Oct. 1-15.
Open dates for Fall and Winter campaigns.

VATHINGER, M.
(Upland, Ind.)
Indianapolis, Ind., Sept. 27-Oct. 2.
Clay City, Ind., Oct. 2-22.
Gaston, Ind., Nov. 12-Dec. 3.

WILEY, A. M.
(223 E. Wisconsin St., Jamestown, N. D.)

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

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
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.)
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.)
Sycamore, Ga., Sept. 24-Oct. 3.
Quitman, Ga., Oct. 8-17.
Geneva, Ga., Oct. 22-30.

FALLEN ASLEEP

KEYS.

Mr. William H. Keys passed away on March 18, 1933, at the home of his daughter, Mrs. B. Frank Wilson, in Ashland, Ky. Mr. Keys was born in Ashland, Ky., Nov. 19, 1847. His parents moved to Rock Camp, Ohio, in his infancy and there he spent the greater part of his life. During the Civil War he served as a private with the 173rd regiment of Ohio Infantry receiving his honorable discharge on the 26th day of June, 1865.

He was married to Josephine A. Brown, Jan. 25, 1872, and to this union ten children were born, seven of whom survive. Mr. Keys conducted a general merchandise store at Rock Camp for many years and during that time he was often spoken of as "honest Bill Keys." Honesty was an innate principle and one to which he closely adhered. He was a lifelong member of the Methodist Episcopal Church; in their declining years he and his wife moved to Delaware, O., where they might enjoy the church privileges afforded by Ohio Wesleyan University. He was an ardent follower of the Holiness Movement advocating the doctrine to whomsoever it was his privilege to speak.

During the last few months of his life he was confined to his room, his mind failing along with his body; but it was a great comfort to his children to hear him sing and pray, testifying always to the saving and keeping power of his Savior. Just a few days before he was called Home, he sat on the side of his bed and sang "Rock of Ages." He was a constant reader of the Bible and it was his most treasured possession. A short service was conducted at his daughter's home, then the body was taken to Rock Camp where Rev. J. M. Chandler conducted the funeral service and he was laid to rest beside his wife who had preceded him six years ago.

KNIGHT.

On July 19th, one of God's saints was called to her eternal reward. On that day Mrs. Eura Knight, wife of J. C. Knight and mother of Mrs. Vivian Knight Davis, a former pupil of Asbury College, crossed the Great Divide and entered her heavenly home. Mrs. Knight was one of the most godly women it has ever been my privilege to know, and although two months have passed since her home-going, I do not seem to be able to reconcile myself to not seeing her in the congregation, for I could always depend on her to give encouragement at all the services. She was a great sufferer from cancerous trouble and, though at times in the most severe pain, she never lost her cheerful smile. A short time before God called her to come up higher she left a ringing testimony that all was well, and with what strength she had shouted praises to God saying, "Bless his name! I am his and he is mine forever." The husband and daughter were her untiring companions during the closing days of her life; all that medicine, surgeons and tender care that was possible was done, but God had a reward awaiting her and, like Paul, "The time of her departure was at hand." I shall never forget her ringing testimonies in our prayer meetings, and her dying testimony will be an inspiration as long as life shall last. We miss her greatly, but the thought that she has made the landing safely and is now enjoying "all that she had so often anticipated, fills our hearts with "joy unspeakable and full of glory." Words fail to record the good she did on earth, so we bid her "Good night," with the assurance that we shall ere long say "Good morning" to her once more. Peace be to her memory.

O. H. Sweitzer, Pastor.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Matt. 6:6.

BOOK REVIEWS

"Is Christ Possible?" By P. Whitwell Wilson. Revell. 219 pages. \$1.75.

Here is an outstanding book by a remarkable man. He is a journalist of note. At the same time he is the author of a number of books, "The Christ We Forget," "The Church We Forget" and "The Vision We Forget." On both sides of the Atlantic he has many admirers who feel he has made them greatly his debtor. His English is striking. His portrait of the life of Christ is comprehensive and gripping. Life long students and teachers of the Word find in these pages a heartening message that confirms and strengthens their faith. Those troubled with doubts will find in them a light to dispel the darkness that embarrasses them.

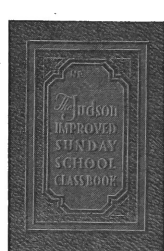
The last two chapters, "The Church" and "The Answer" to the question, "Is Christ Possible?" magnificently hold up to the reader what Christ has been, is today and is to be to the end of time to this sin-cursed world and in the language of the author, make Christ "not only possible but inevitable." Of course you will want to read this book. To be had of The Pentecostal Publishing Co., Louisville, Ky. M. P. Hunt.

"Chancel Windows." By Bruce S. Wright. Cokesbury Press. 152 pages, \$1.00.

This artistically gotten up volume consists of twenty-eight brief but very helpful and stimulating meditations. The name is suggestive and for those of the author's communion appealingly significant. While the author seems to have his own denomination in mind his messages will prove helpful to any and every devotional spirit. The heart of this reviewer is the richer for their perusal. If you want something helpful in a devotional line get this little volume. The Pentecostal Herald will be glad to supply you. M. P. Hunt.

"Home, What Makes It and What Breaks It," by Rev. R. J. Haske. 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.

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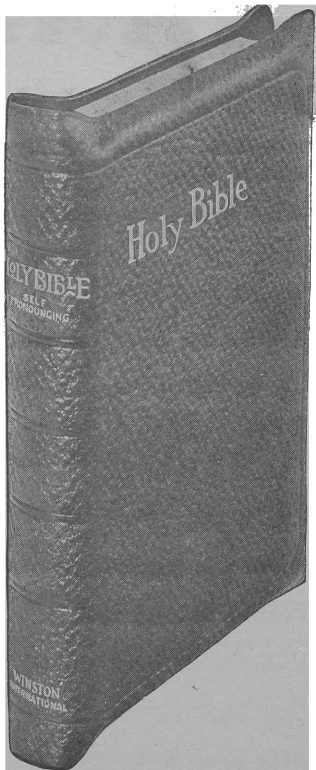
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Swann 1.50

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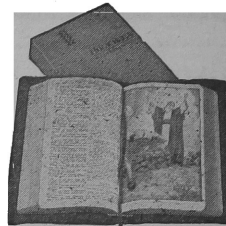
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