

# PENTECOSTAL HERALD

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## A CRIME AGAINST GOD AND HUMANITY.

By The Editor.



OW hardly shall they that have riches enter into the kingdom of God."—*Jesus*.

The millionaires of New York City have recently dedicated a great cathedral church in that city that cost four millions of dollars; enough money to have dotted China over with ten thousand beautiful chapels with Sunday school accommodations.

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This church was dedicated a short time ago. I don't know what the text was from which the dedicatory sermon was preached, but I do know that it was not, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

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It would take a Jeremiah or a John the Baptist to take that text for such an occasion. Such men are few and far between in the world today. But Jesus used those words, and he never changes; the truths he uttered are for all time. Mr. Fosdick and his millionaires may think over that text.

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If this magnificent edifice, with the immense expense it will require to carry it on, had been built for the defense of Bible truth, and to become a powerful evangelical gospel center for the salvation of lost souls, it would be different; but it is, and will be, a center for the dissemination of false doctrine and the destruction of Christian faith.

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Carved on the front of this gorgeous temple are the figures of Einstein, Emerson, Darwin, Confucius, Buddha and—Jesus. For some reason, they left Darrow out. Think of it! Not one of these men were believers in our Lord. Emerson nor Einstein had no more evangelical faith in Jesus than Harry Fosdick. Very well! Go on, ye blind leaders of the blind. The ditch is just ahead—a deep ditch—what a surprise!

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Jesus tells us that, if possible, the very elect will be deceived. The preaching of falsehood in a four-million dollar church does not confer upon the falsehood any saving power. Had Fosdick been sitting with the rulers of the Jews who tried Jesus, he would have agreed with them that Jesus was not the Son of God. Fosdick is worse than those Jews who denied the Godhead of Jesus. The centuries have witnessed to the Deity of our Lord, and yet he denies his Godhead and the miracles which Christ performed.

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The cup of iniquity is filling, and the cup of wrath will be poured out. There is a neglected scripture which reads like this: "The rich man also died. And in hell he lifted up his eyes, being in torments." The procession moves along. THE RICH MUST ALSO DIE. They go somewhere. The imaginary, man-made Christ of Fosdick cannot save a sinner's soul.

### WHAT ABOUT THIS!

Isaiah saw the airplane many centuries before it really existed. In chapter 31, verse 5, we read: "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it." It will be remembered when the British army was fighting the Turks, British airplanes were circling over and about Jerusalem, and the city was captured without firing a shot. God did "preserve it." How fortunate! What a calamity it would have been if the sacred city had been bombarded, burned and ruined. God did not intend it should be so, and he notified Isaiah of the fact more than two thousand years ago.

Isaiah catches another glimpse of the airplane in the 60th chapter and 8th verse: "Who are these that fly as a cloud, and as doves to their windows?" He saw the planes circling like doves. He did not understand them. Notice he does not say "What are these?" but "Who are these?" Isaiah was divinely inspired and looked far into the future.

H. C. Morrison.

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### There are Thirteen Hundred Million Babies Due to be Born in The Next Four Decades.

### WHAT WILL BE THEIR COLOR?

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#### CHAPTER IV.

SOME statistician, apparently on good authority, tells us that in Europe there are eighteen millions more white women than men. So far as they are concerned, the white race is practically extinct. The men who should have been their husbands have been killed in battle, or have wandered about to the colored end of their earth, and mingled their blood with colored people. That means some slump in white babies.

Just now we are thinking of the rampage on "birth control." Not long since I was seated at the dinner table with a prominent newspaper man who had recently made an extended trip in Russia. He was a man of culture, much travel and wide experience. In the course of the conversation it developed that he was enthusiastic on the subject of *birth control*. On inquiry, I found that, first, the unfit should not be permitted to produce children; second, the fit should be limited to small families. A fine theory for white people, mark you!

I said, "Well, Sir, I am glad your theory was not in practice to apply to poor Tom Lincoln and Nancy Hanks; it would have ruled out Abe Lincoln—some loss to the world! I am glad it did not apply to Samuel and Susannah Wesley, for if it had, neither John nor Charles Wesley would have been born. Some loss, again!" The great man changed the subject. I could have run in Benjamin Franklin on him.

I see that Dr. Fosdick is coming out strong on "birth control." I suspect if Fosdick and a bunch of old maids, and the like of them,

had been a committee of control on who should be born into the world the past two hundred years, the most useful men and women of that period would have never been born.

Stop for a couple of minutes! If not in a hurry, you might take five minutes, to think of the great men who have been born of uneducated, common-looking parents in log cabins and stone huts, who have counted large in the leadership of world progress.

It is quite probable that this noisy crowd that is going to save the world by "birth control" has never given a thought to the fact that they are planning to so reduce the white race that the colored race will easily come into the rulership of the globe. Such a result is quite possible.

You have heard of "burning the candle at both ends." What about the white race candle? First, the white race keeps up wars on each other organizing the colored races to help them kill off the white race; second, a lot of cranks go to work to stop white people from reproducing the species. Laugh, if you will, but your laughter does not prove your intelligence nor change the seriousness of the facts under consideration.

Much has been written and said about the fearful slump in membership in the two great branches of Methodism in this country. Do you know that birth control has had much to do with that decrease in membership? Some time ago I was assisting a Methodist pastor in a revival meeting in a small city of ten thousand population. The pastor said to me, "I have fifteen married couples in my church who have been married from two to fifteen years, without a single child." Think of the effect on the Sabbath school and the future membership of this congregation. He added that these childless people were those among his members who were best prepared to raise and educate families. In those homes there should have been at least forty young Methodists who, within fifty years, would have made a large congregation. But these fifteen selfish couples had cut off the stream of human life. Who can estimate the splendid life that might have flowed from these fifteen homes within a century, literally, thousands of intelligent, godly people, some of them, perhaps, most useful men and women of their generation.

These fifteen couples represent thousands of others who are living the same selfish lives. It should be understood that children should not come into a home too rapidly; but as a rule, you will find the mothers of large families more healthy, and better women every way, than the women who refuse to bear and raise children.

We have some interesting revelations for next week's issue of THE HERALD.

(Continued)

Look to the east, the dawning of the glory is near. Your Guide is good company and knoweth all the miles and the ups and downs in the way.—*Samuel Rutherford*.



# NOTES OF TRAVEL AND SALVATION.

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



The real God-called, God-sent missionary is an Adventurer; some things about him or her that reminds us of those lines of Joaquin Miller:

"Behind him lay the gray Azores,  
Behind the Gates of Hercules;  
Before him not the ghosts of shores,  
Before him only shoreless seas."

Then there comes "Land ahead"—the land of his dreams and vision and prayers appears:

"Then pale and worn, he kept his deck,  
And peered through darkness. Ah, that night

Of all dark nights! And then a speck—  
A light! A light! A light!

It grew, a starlit flag unfurled!

It grew to be Time's burst of dawn.  
He gained a world, he gave that world  
Its grandest lesson, "On and On!"

But our ideal missionary must be more than an adventurer; he must be born of God and baptized with his Spirit. Bishop Thoburn has truly said: "Only a man whose mind is pervaded by the immediate personal presence of the Holy Spirit can reveal Christ to those seeking him." Too much of our missionary work has programs so full of educational, social, administrative work that there is no margin left for the Holy Ghost and no looking for the supernatural.

Years ago a missionary on the Congo determined that something more emphatic ought to be done to make the people good, so he proceeded to preach the Ten Commandments with unusual emphasis; but he was disappointed with the results. After two years he saw no improvement in his people. He then began to study the Scriptures anew and as he read his New Testament he asked, "If in the days of the Acts of the Apostles heathen turned from idols to serve the living God, why should not these heathen in Banza Manteke?" It came on him then that he was not sent to the heathen to preach the Law, but to preach the Gospel. Then he put new emphasis upon the gospel message. He noticed one thing more—that the disciples were bidden to wait until they were endued with power from on high.

The Holy Spirit began to work marvelously and then, after seven years of work, he saw his first convert who said, "I do believe Jesus has taken my sins away. I do believe he has saved me." Others found the Lord and the whole community was stirred. All the people around Banza Manteke had abandoned their heathenism; more than a thousand names were enrolled. Those who had been thieves, liars, etc., became honest, truthful, industrious, and clean. Their idols they brought out and burned at the first baptismal services. *The gospel of the grace of God acts in heathen lands exactly as it does elsewhere, convicting, saving, sanctifying.*

Many modern missionaries seem to have left the Holy Spirit out of their program and plans. They no longer look for the miracle of conversion. It is good when the awakening comes to some of them, as it did to Richards, of the Congo, and they change their view point and their method of work; they then witness the power of the Holy Ghost.

At Calcutta, in 1902, two lady missionaries of the Khassia Hills Mission listened to an address on prayer by the late Dr. Torrey. They were so moved by it that when they went back to their people their one theme was prayer. The result was that, by the spring of 1905, the Khassians were praying

everywhere. Revival, of course, was inevitable. Within a few months, over eight thousand additions were made to the Church in that one section of India.

The work of the Spirit in the mission fields produces marvels of grace. In Chiquimula as we sat around the supper table last evening, Miss R. Esther Smith was led to speak of some of the miracles of grace she had witnessed in the twenty-five years she has worked in the Guatemala field; other missionaries took up the story and told of wonderful transformations. One of their chief Guatemalan evangelists was one time a drunkard, adulterer, adventurer, wicked in the extreme. Grace found him, the blood cleansed him; he started to tell the story to others; prayer meetings were held, missions started, people got converted, and it was our privilege the first night we landed from the steamer to preach in a mission church where several hundred people sometimes attend which was the outgrowth of this man's salvation, his testimony and consecration. Another very wicked man was converted and sanctified through this Guatemala work, and from his redemption and testimony twenty-two preaching stations have arisen.

Now one thing I am constantly insisting on that "there is no difference" to the Holy Spirit, whether at home or abroad. The same scenes of salvation may be witnessed over here in the dark lands of Central America when the gospel is preached as are witnessed in revivals in the home land. For instance, get this glimpse from a revival meeting in Guatemala:

A brief business meeting of that Quarter was sandwiched in later and then we entered the indescribable night meeting that closed before 1 A. M. only because missionaries closed it. It was a farewell service with several exhortations as to how to keep the blessing received, but in the midst the invitation to sinners was given. A few had accepted, two expressed their desire to return to God when Emilio Salgado began singing a precious invitation hymn. Before he had finished it a dear woman jumped to her feet and extending her hand in supplication toward her grown son who was on the other side of the room, she pleaded, "Son, give your heart to God, and let us all go to heaven together." Moved by the same Spirit he accepted, then got to the altar where later he found pardon. Something broke all over the audience then and sinners and back-sliders came tumbling to the altar. Our mouths were filled with holy laughter as we watched and listened. There was divine order in it all though some were praying, some weeping, some laughing, some inviting individuals, some seeking pardon of different ones in the audience. Nothing but a moving camera could have caught it all, but how glorious it was! Three grown sons of one believer were either saved or reclaimed. Joy overflowed in the hearts of the saints.

Many there are in missionary work who refuse to believe the natives, with all their sin and wickedness, can be saved through and through and sanctified, and yet here in Chiquimula at the commencement meetings I am meeting with real saints of God who were brought up in the darkness of Romish heathenism; some of them were vile adulterers, drunkards soaked in sin and vice and yet, when the truth as it is in Jesus was preached to them, their hearts opened, the Spirit worked; they are convicted, converted and entirely sanctified and then become zealous witnesses of sanctifying power and take delight in spreading the good news.

"Behold what wondrous grace  
The Father has bestowed  
On sinners of a mortal race,  
To call them sons of God.

"Believing we rejoice,  
To see the curse removed,  
We bless the Lamb with cheerful voice  
And sing his bleeding love."

The marvels of the gospel and the growth of the church in the midst of heathenism is wonderful. Think of India; in the Punjab in 1857, a certain church was started with four members; 1878, 211 members; 1908, 14,202 members; 1918, 32,557; 1928, 43,895. The first four members in 1857 were a high caste Hindu, one Moslem, two outcastes. What a beginning! Thank God for the Mass Movement which began in the days of Praying Hyde. It brought thousands into the fold.

Over here in Guatemala the Friends of California started their mission in 1902, with two women missionaries—Miss R. Esther Smith being one of them—no church, no native workers, no houses or lands, no school; today there are 14 missionaries not including the Tegucigalpa Mission with its workers and out-stations. Now there are about 2500 believers, now there are 75 native workers, now there are 50 evangelistic centers, now there are 60 chapels, with a beautiful, large tabernacle in Chiquimula; now there are 16 pieces of property, now there are three schools, Bible, Boys' and Girls', having enrolled 814 students, and graduates who return to teach. Now there are over 500 Christian families, now there are Guatemala, Honduras and border of El Salvador missions. The native church maintains a mission station in Bolivia, S. A.

These missionaries say of their field: "It has been interesting to remind ourselves of the tremendous geographical expanse of the field. Were we obliged to travel by mule-back over the whole, the trip going from one extreme to the other by the most direct route would mean sixteen consecutive days of travel in good weather, or probably some twenty-five days were the roads wet and muddy. The first five days of the trip are reduced to one by the narrow gauge railroad. Over this great stretch of territory are scattered some 300,000 souls for whom your fifteen missionaries are directly responsible. We have believers in 201 different centers throughout the length and breadth of this farflung battle line. We greatly rejoice in reviewing what God hath wrought and render unto him the praise and gratitude of our hearts for his enablings and workings in our midst."

## REVIVAL NOTES.

We had a precious revival meeting in connection with Commencement days of the school of the Friends Mission at Chiquimula, Guatemala. Twice a day the tabernacle was well filled with students and people. Evangelists, missionaries and preachers came in for this annual gathering. It was almost like a home holiness convention or camp meeting, except that the audiences are made up of Spanish-speaking people, most of whom were brought up in the darkness and superstition of Rome. But we have good interpreters. The difficulty of interpretation is not nearly so great as in China or India, where there are so many dialects. Here there is just the Spanish, and this is not nearly so difficult to acquire as the Oriental languages. Some of the missionaries here have a wonderful command of the Spanish language and are fine interpreters.

At every service the tides of salvation rolled in, and it was not an unusual thing to see the altar full from end to end of young people and older folks, seeking conversion, reclamation and sanctification. They seek in the old-fashioned way by confessing and consecrating and praying through.



# A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

## CHAPTER XIV.

### THE PRODIGAL GIRL RETURNS



Y a merciful arrangement of Providence, the mother seemed to know that whatever sin the daughter might have been guilty of had been atoned for by the Loving One, and that her child was also his. The mind which had been so long darkened and feeble seemed now to become clear and strong. While she never referred to the cause of that mental darkness, it could not be doubted that she remembered everything. Indeed her friends marvelled that she seemed to know every detail of Jessie's experience without being told. Some superstitious souls insisted that the mother's soul went with her erring daughter in all her wanderings, and so knew the events as they occurred. While not ready to adopt such a theory, we are free to confess that it seemed a miracle that the enfeebled mind should derive strength from meeting the one whose great sin had unsettled the mind and caused reason to totter from its throne.

Mrs. Upright had rapidly regained her bodily health, and had no further lapses into insanity after the awakening recorded in the previous chapters. She had noticed the absence of Ralph and Jessie and had inquired for them. By the advice of the physician the deacon had told her that Jessie had been very sick in San Francisco, and that Ralph had gone to help take care of her and bring her home, as soon as she was able to travel. Every day thereafter she was kept informed of the progress of her sickness and convalescence.

With the news that Jessie had so far recovered as to think of starting home in a few days, the Upright family were thrown into a state of feverish excitement and expectancy. Especially when Jessie wrote telling of her new-found joy and of her determination to give herself to the work of saving the lost ones, were tears of thanksgiving mingled with earnest prayer that God would make her the instrument of great good wherever her work might lead her.

The day at last dawned, bright and beautiful, on which Jessie was to arrive in Glenview. The whistle of the 10:20 train, upon which our young friends were to arrive, was like heavenly music to the waiting ones in the Upright home. No visitors were expected, or idly curious spectators of the tender scene which was to take place. Only God, the angels, and the reunited family could appreciate the blessing of this hour.

It was proper that Jessie should first see her mother alone, and with this understanding the other members of the family purposely left the house when the servant announced the arrival of the carriage, which had been sent to the station to meet them. No human ear heard the cry of penitence, which the sight of her mother's wan face wrung from Jessie, nor the tender words of forgiveness and mother love which answered that cry.

Jessie had time to weep out her sorrow for her sin, and her purpose to devote herself to earnest effort to redeem herself so far as mortal can, by helping others out of the snare of Satan.

From the hour in which the grief-stricken mother held her repentant daughter in her arms and pressed the kiss of forgiveness upon that daughter's lips and brow, a new life seemed to awaken in her. While the marks of sorrow and suffering were indelibly impressed upon her countenance, it was glorified by a holy peace, that came through a clinging trust in a Father's love and pity.

Bodily health came more quickly than her friends had dared to hope. It was a joyous

day to the family when the re-united Upright family once more occupied the family pew in Euclid Avenue Church. But as we are writing a history rather than unfolding romance, we are bound to say that no event in the history of Euclid Avenue Church, since its organization, had so stirred the congregation and caused such division among the membership as did the home-coming of Jessie and the exaggerated stories which somehow gained publicity.

Some of the prominent members of the church openly denounced the deacon and his wife for receiving the prodigal, and especially bringing her into the house of God to flaunt her shame in the face of the pure young womanhood represented by THEIR daughters.

Because the pastor of the church declined to become their mouthpiece and the executor of their sentence of excommunication against the deacon, some withdrew their financial support from the church and declared their intention of looking elsewhere for a church home. However, there were but few such determined ones, and the support they had hitherto given to the church did not reach a very high figure, the church did not feel any considerable uneasiness on that account.

But there was one thing that did distress the pastor and those nearest to him in the work of the church. One of the leading newspapers of the city gave space in its columns to articles denunciatory of the deacon and professing a profound respect for pure Christianity. The writer, too cowardly to write over his own name, declared himself to be in possession of evidence which if given to the public would forever damn the deacon in the eyes of all decent citizens.

All that was ever known of the deacon and his family that could be distorted and used to injure the family was given to the public under glaring headlines. When these articles first began to appear Rev. Paxton called upon the editor and remonstrated with him for lending the influence of his paper to destroy the character of a good man who had already been deeply stricken by the sin of his children. The editor disclaimed any intention to hurt anyone wantonly, but intimated that the public had a right to any news it was willing to pay for! And furthermore, "the writer of the articles in question bought the space occupied by them, paying a goodly sum therefor. If the deacon was what he ought to be, and what he had been professing to be, he could undoubtedly prove the fact and the articles in question could not permanently injure him."

Mr. Paxton very frankly told the editor that, in his judgment, the attitude of the paper toward the deacon was most contemptible and would result disastrously to the publisher if persisted in.

In the next issue of the Glenview Gleaner, the Rev. Paxton was violently assailed by the author of the articles already mentioned for an attempt to muzzle the press and prevent free speech.

The other papers severely scored the Gleaner for its course, and defended both Mr. Paxton and the deacon. A number of old-time subscribers of the Gleaner withdrew their subscriptions and discontinued the paper. As the editor of the paper published a full list of such withdrawals from day to day, parading as a martyr to free speech and pure morals, he received many subscriptions from other towns and cities, as well as from Glenview, from that class of citizens to whom free speech means the right of any scoundrel to falsely accuse and malign anyone who dared to offend him!

"Truth Seeker," the writer of the articles above mentioned, persistently alluded to certain "nocturnal visits of Rev. Paxton and Deacon Upright, to No. —, a disreputable

house, and inquired if there were any returning prodigals there! Then, figuring to have heard that both gentlemen indignantly denied the truth of the implied accusation, declared himself armed with a dozen affidavits of persons who had seen and recognized both gentlemen at different times at the above number, if the public did not credit his declaration.

The venomous reptile was well aware of the fact that, with a certain element, his unsupported declaration would discredit Christianity more than a dozen Christian lives could overcome, so willing are men to believe a lie against one of "Christ's little ones."

The attention of the Association was called to this matter and a council called to investigate and advise the church what course to take in the matter. Of course this action was taken several months after the appearance of the first article in the Gleaner, and in deference to what is popularly supposed to be "public opinion."

If the church, it was argued, fails to protect the sincere Christian membership by exposing the pretender and unmasking the hypocrite, it cannot hope to make headway among those who are too high-minded to tolerate deception and cant.

But in the present instance, as in scores of others of similar character, it was found impossible to satisfy "public opinion" by the most searching inquiry into the facts in the case.

There were those, who in spite of the fact that the editor of the Gleaner refused to divulge the name of "Truth Seeker," and the latter gentleman paid not the slightest attention to the published request followed by a demand for the evidence he claimed to be in his possession of implicating Rev. Paxton and Deacon Upright in conduct unbecoming in a Christian minister and an officer of the church, yet held aloof from the church and avowed their belief that the council was only seeking to "whitewash" the guilty parties, having no intention of bringing them to punishment!

The council met and adjourned from day to day, for several days hoping to be able to get at the facts in the case and set at rest the minds of the brethren who were very much stirred by the persistent attack of "Truth Seeker."

Unsuccessful in an attempt to get him to reveal himself, the only thing left for the council to do was to publish a statement that they had been unable to find any evidence sustaining the charges against Rev. Paxton and Deacon Upright, and that it was the unanimous feeling of the council that the charges were absolutely groundless and the whole thing a malicious lie, a blackmailing scheme.

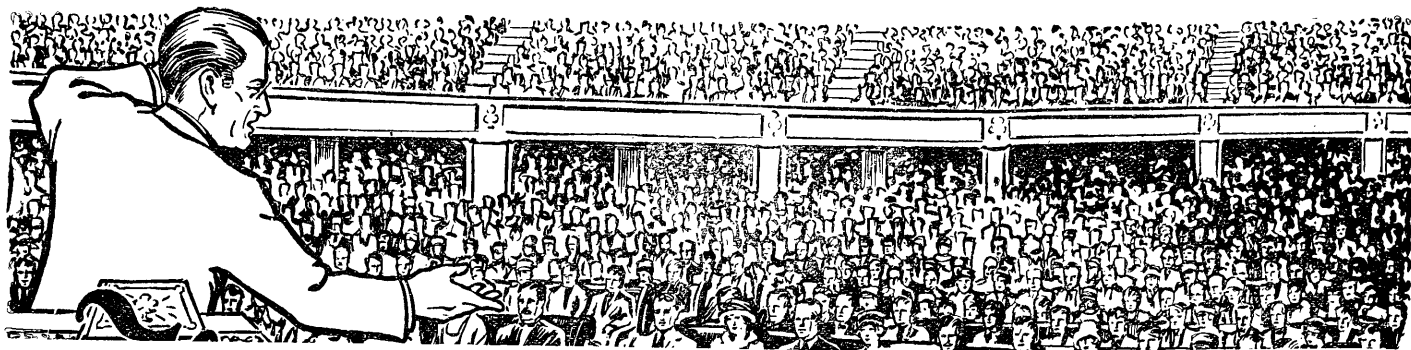
Neither Mr. Paxton or Deacon Upright took any action in the matter further than expressing a desire to have the matter thoroughly investigated. When the Council published its conclusions, those who were anxious to have the matter rightly disposed of for the honor of the church, who had attended the meetings of the Council, and knew that an honest effort had been made to bring everything to light that affected the Christian character of the accused men, were satisfied of the groundlessness of the charge.

That the "Truth Seeker" failed to make good his boast was to them proof of his villainous character. But there were many who persisted in believing the slanderous story still. No evidence but the bare assertion of a villainous liar was needed to fix them in the belief of what they desired to believe.

About this time a telegram from Mrs. Upright's mother announced the serious illness

(Continued on page 6)





## REDEMPITIVE CREATION.

(Sermon by Paul S. Rees, delivered over Station WJR, Detroit)

Text: "Create in me a clean heart, O God."—Psalm 51:10.

**L**ET your imagination picture a king seated upon his throne. He has established himself in the confidence of his subjects and the fear of his foes. Victory has come to his armies, expansion to his kingdom and honor to his name. But, like Dimmesdale in Hawthorne's "Scarlet Letter," he carries something in his soul that makes his reputation for goodness and greatness a maddening mockery to him. Secretly he has done outrage to honor. Artfully he has planned and perpetrated crimes that have escaped the notice of his people but have proved the death of his peace. Lust has conceived and brought forth sin. He has wrecked a home and, having broken the heart of an innocent husband, he has gone on to destroy that husband's life. In the wake of immortality there has stalked red-footed murder. There he sits within the throne-room, the glory without furnishing an ironic contrast to the gloom within.

### "THOU ART THE MAN"

Now look. There is one bowing his way into this royal presence. You recognize him almost instantly. He is the man of God, as brave and true a man as ever wore the prophet's mantle. The king recognizes him. He begins to speak. He lays before the king a grievance which, he feels, cries out for redress. A wealthy landlord, owner of many flocks, has taken away the one ewe lamb of a poor neighbor in order that he might have meat to set before a guest. The king's eyes flash with anger. Indignant over the injustice of it, he pronounces swift judgment on the oppressor, never dreaming that he has unwittingly called to order and presided over the court of his own conviction. With an amazing daring the prophet turns upon the monarch and cries out the indictment of God: "Thou art the man." The king's collapse is complete. Humiliating as the experience must have been, it must also have offered tremendous relief. The rebuke of the prophet was no more searching than the self-judgment and open-hearted confession of the king, who sobbed out: "I have sinned against the Lord." That prophet was Nathan. That king was David.

Such is the story that lies back of our text: "Create in me a clean heart, O God." No more intimately personal or spiritually instructive word ever came from the royal Psalmist than that contained in the Psalm from which this passage is taken. Although its language is intensely individualistic, its essential truth admits of applications that are universal. As Robertson of Brighton once observed, an Englishman might take it upon his lips as appropriately and as feelingly as did a Jew 3000 years ago.

You will note that the text is a prayer, and as such I want you to consider it. "Create in me a clean heart, O God." It is a prayer that has directions—at least three.

### I. THE PRAYER OF A MAN LOOKING BACK UPON DEEDS THAT ARE EXCEEDINGLY DARK

It has a backward look. No man can escape the necessity of such a prayer if he is grappling, as David was, with the problem of unforgiven sin. Listen to his humble, earnest plea: "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. . . . I acknowledge my transgressions: and my sin is ever before me."

William Lyon Phelps of Yale, analyzing the temper of our time, says that what is needed just now is an "acute consciousness of sin rather than an enormous accession of conceit." How refreshing it is to find a distinguished scholar with real moral insight! It is a fine contrast to the absurdities of another college professor who recently held the spotlight of attention while he informed the country that the time had come to graduate from belief in God and in sin. Anyhow, we have here a prayer that is born of an "acute consciousness of sin."

#### HAUNTED

One tragic night, about seven years ago, out in the Siskiyou Mountains near the California-Oregon line, three brothers staged as bold and bloody a train hold-up as had been known in many a day. In doing the "job" they killed three members of the crew. Then they fled. Four years later, after a search that had cost the government and the railroad a half-million dollars, they sat in the presence of officers at Medford, Oregon, and made their confession. There were tense moments in the story, but none more so than when the oldest of the three, having told how the bell on the locomotive kept ringing all the time the looting and shooting were taking place, declared that he had been hearing that bell ringing in his ears ever since. "That bell was hell to me," was the way he described the effect of it all on his memory and conscience. It was something like that that David experienced, for he said: "My sin is ever before me." It belonged to the past but it would not keep its place. Hauntingly and horribly it came stealing out of the shadows, and took its accusing place square in front of the king; and it did not once or twice, but with ever recurring persistency. It was a spectre he could not lay, a black-winged raven he could not chase, an enemy he could not dispatch, a memory he could not kill, an obligation he could not discharge, a guilt he could not cancel. And that, my friend, just that, is what your sin is! No wonder David turned in desperation to the comforting thought of the mercy of God. No wonder he cried: "Hide thy face from my sins, and blot out all mine iniquities."

### II. THE PRAYER OF A MAN LOOKING WITHIN UPON A HEART THAT IS CONSCIOUSLY UNCLEAN

There is a superficial type of religion that decries what is sometimes called "paralyzing introspection." Some persons do take a sort of morbid delight in scrupulous self-examination. Abnormal cases aside, the fact is that no religious life ever runs deep that

does not begin in that revealing of ourselves to ourselves which is made possible by the arresting, illuminating, convicting influence of the Spirit of God. Dr. Hutton, editor of the British Weekly, holds that the great significance of the Psalms lies in their marvelous analysis of the moods and attitudes of the individual soul. Take the text, for instance. Certain it is that much of its meaning is missed unless we see that David had discovered a very vital connection between the ugly history he had just made and the ugliness of soul he now beholds and detests.

#### NO MORE ERUPTIONS

Sin is more than act; it is disposition. For the dark act the Psalmist seeks forgiveness. But there are hidings of evil, of other dark acts, which he rightly locates in the depths of his own heart; and he dares to believe that he can be made clean throughout by a creative, cleansing ministry of the Holy Spirit of God. He wants the root of the disease removed that the symptoms may not reappear. He wants the fountain to be purified that the stream may be undefiled. He wants the destructive interior fires of the volcanic mountain to be put out—not banked, but put out—that no more eruptions may occur. Hence this throbbing, pounding, believing soul-cry: "Create (the same Hebrew word, we are told, that is used in Genesis where we read 'God created the heaven and the earth') in me a clean heart." O Thou who didst create the heaven and the earth; Thou who hast promised to create the new heaven and the new earth in which righteousness dwells; Thou who dost create the new creature in Christ Jesus; create Thou within me a holy heart. Only Thou canst make me clean.

And the answer to that prayer is a glorious, joyous reality. "Purge me with hyssop," says David, "and I shall be clean: wash me and I shall be whiter than snow." And then he adds: "Make me to hear joy and gladness." Francis Asbury, America's first bishop, the dean of circuit riders, is credited with this burst of praise: "O purity—it is heaven below to feel all sin removed." That sentence must have been in the thinking of Philadelphia's notable woman exponent of the teaching of holiness, Mrs. Phoebe Palmer, when she wrote the hymn:

"Oh now I see the cleansing stream,  
The fountain deep and wide;  
Jesus, my Lord, mighty to save,  
Points to His wounded side.

"I see the new creation rise;  
I hear the speaking blood;  
It speaks—polluted nature dies,  
Sinks 'neath the cleansing flood.

"I rise to walk in heaven's own light,  
Above the world and sin,  
With heart made pure and garments white,  
And Christ enthroned within.

"Amazing grace, 'tis heaven below  
To feel the blood applied;  
And Jesus only, Jesus know,  
My Jesus crucified."



### III. THE PRAYER OF A MAN WHO IS LOOKING FORWARD TO DAYS OF SPIRITUAL USEFULNESS

Retrospective and introspective, the prayer is also prospective. We began by marking the fact that it had a backward look; we are now ready to note that it has a forward look. "Create in me a clean heart, O God. . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee." No suggestion here that David intends to sponge on the goodness of God! No intimation in this that salvation is conceived of as a kind of glorified fire-escape to save one from hell! Not a hint that the psalmist thinks he can sing himself away to everlasting bliss, forgetful of the crying needs of his brother men! Instead there is revealed an unmistakably clear understanding of the truth that salvation is for this world as well as for the one to come.

#### NO HOT-HOUSE HOLINESS

Salvation is not simply for the shrine of worship; it is for the shop of toil. Holiness is not for the hot-house; it is for the highway. He who is truly saved must seek the salvation of his fellows. Christ has done so much for him as to put him under everlasting obligation. He owes it to Christ and he owes it to those who are without Christ to share the life and grace and power and joy that have come to him. Is not that what Paul meant when in writing to the Romans, and assuring them that the fact that they were not Jews did not lessen his interest in them, he said: "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Ah, David and Paul have both been baptized with the same Spirit. And what is the result? Transgressors must be taught the wondrous ways of the redeeming God. Sinners must be converted. Such must ever remain the purpose and passion of real Christianity.

I think the story is founded in fact, that General William Booth, founder of the Salvation Army, once took it upon himself to send a message of cheer and counsel to every Army unit and every Army man around the world. It must go, of course, by cable. Expense must be considered. It must be intelligible. It must be pungent, piercing, impressive. Nothing else would satisfy the General. When it was released for its worldwide race, it consisted of a single word: "Others." OTHERS! Others! And as it went speeding along the deep-laid cables of the seven seas it was nothing more nor less than a late and abbreviated edition of David's declaration of three millenniums ago concerning the usefulness and fruitfulness of the truly saved soul: "Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

"Lord, help me live from day to day  
In such a self-forgetful way  
That even when I kneel to pray  
My prayers will be of OTHERS.

"Help me in all the work I do  
To ever be sincere and true  
And know that all I do for YOU  
Must needs be done for OTHERS.

"Let SELF be crucified and slain  
And buried deep, and all in vain  
May efforts be to rise again  
Unless to live for OTHERS.

"And when my work on earth is done  
And my new work in heaven begun  
May I forget the crown I've won  
While thinking still of OTHERS.

"Others, Lord, yes, others  
Let this my motto be;  
Help me to live for OTHERS  
That I may live like Thee."

The Bible is God's chart for you to steer by, to keep you from the bottom of the sea and to show you where the harbor is, and how to reach it without running on rocks or bars.—H. W. Beecher.

## A CONCRETE CASE.

W. W. CARY.



EXPERIENCE sometimes adds most pointed illustrations to teachings and warnings. THE PENTECOSTAL HERALD for years has been warning people of the need our churches have for a theological seminary which is orthodox, evangelistic, a teacher of the essential truths of vital Christianity, exemplifying and urging holiness as a standard of conduct.

A young man out of last year's graduating class at Asbury College, for lack of money, was unable to enter Asbury Theological Seminary, and received an offer of a big scholarship from a seminary in one of America's best known universities. At Christmas time he returned to Asbury begging that he be permitted to enter the seminary here on any terms, that he could no longer endure the awful conditions he faced where he was. This is his experience:

In this seminary there are about one hundred young preachers preparing for the pulpit; several denominations are represented. One of the broad basic principles announced by this seminary is that there everyone is permitted to think as he pleases; that they are broad minded, tolerant. Strangely enough this broad-mindedness never extends to anyone orthodox, conservative, evangelistic and spiritual. This young man had received the blessing of sanctification; was thoroughly orthodox in his beliefs, and said so very plainly. Persecution of the boldest type pursued him throughout his course. In one class, where there were only seven present, the professor practically pointed him out and said, "Of course, ignorant, old-fashioned, back-woods people do not agree with me; but all intelligent people will be able to comprehend, and see the truth of what I say." Another professor called him a "jack-ass" in open class.

A resume of the teachings in this theological seminary preparing young men for a so-called "Christian ministry" is interesting. First, there is no anthropomorphic God as Father interested in the affairs of men. There is a First Cause, an impersonal force entirely indifferent to the futile squirmings of such insignificant parts of the creation as men on this earth. Jesus was mistaken in claiming to be the Son of God, and his death has no meaning for us save as an example of moral courage. He was a good man; a teacher and a good example; but there is no blood atonement, and it is absurd to believe he was the Son of God in any special way. The Bible is an interesting piece of literature. Here we find a compilation of Jewish folk lore, myths and traditions with some Oriental wisdom and poetry thrown in for good measure. It is valuable as a bit of literature, but has no special authority and is far from being a revelation from God; for no such revelation exists. The Bible has the same authority as Homer's "Iliad." The fruits of this sort of teaching are plainly in evidence among the theological students. Almost everyone smokes incessantly; they are strongly addicted to swearing of a blasphemous sort; their pastimes quite prominently include bridge, poker and dice playing for money; they unite in their abhorrence of silly, old-fashioned, orthodox, beliefs.

Is not this an absolute proof of the appalling need that our churches, the nation—yes, the world—has for Asbury Theological Seminary? What a contrast at Asbury! The omnipotent God, the Creator of all things, who is a Father to those born again, is worshipped with the deepest reverence; Christ, the Son of God, shed his blood for our sins; he is Master, King, Saviour and Elder Brother, who will come again as King of kings, and Lord of lords, to rule this earth, and to him every knee shall bow; that the

Bible is the Word of God without the elimination of a comma, or the dotting of an "i"; in which God has revealed himself, his purposes for mankind and his commands, and the Bible is approached with the deepest reverence as authoritative.

Yet strange it is that such seminaries as the one first mentioned are able to offer big scholarships to prospective preachers, and draw them into such a trap of heresy and disbelief. Is not this a challenge for the people of God to enlarge and build up Asbury Theological Seminary, that our most promising young preachers, missionaries and evangelists shall have the benefit of training where the truth is adhered to, and where the white banner of "Holiness Unto The Lord" is ever held aloft by precept and example?

This story is not exaggerated. Two men of judicial minds and considerable experience attest to its exactness. It seems that no one who loves God, and looks for the appearance of our Lord Jesus Christ, and seeks to build up his Kingdom, would fail to answer such a challenge as this. Your prayers, your money, and your personal support, should be given to Asbury that its work may be enlarged.

## Text of Dry Report by Hoover Board.

(By International News Service)

Washington, Jan. 20—The conclusions and recommendations of the national commission on law enforcement and law observance with regard to prohibition, and signed by 10 of the 11 members, follows:

1. The commission is opposed to repeal of the eighteenth amendment.
2. The commission is opposed to the restoration in any manner of the legalized saloon.
3. The commission is opposed to the federal or state governments, as such, going into the liquor business.
4. The commission is opposed to the proposal to modify the national prohibition act so as to permit manufacture and sale of light wines or beer.
5. The commission is of opinion that the co-operation of the states is an essential element in the enforcement of the eighteenth amendment and the national prohibition act throughout the territory of the United States; that the support of public opinion in the several states is necessary in order to insure such co-operation.

### FINDS IMPROVEMENT IN ENFORCEMENT EFFORTS

6. The commission is of the opinion that prior to the enactment of the Bureau of Prohibition act, 1927, the agencies for enforcement were badly organized and inadequate; that subsequent to that enactment there has been continued improvement in organization and effort for enforcement.
7. The commission is of opinion that there is yet no adequate observance or enforcement.
8. The commission is of opinion that the present organization for enforcement is still inadequate.
9. The commission is of opinion that the federal appropriations for enforcement of the eighteenth amendment should be substantially increased and that the vigorous and better organized efforts which have gone on since the Bureau of Prohibition act, 1927, should be furthered by certain improvements in the statutes and in the organization, personnel, and equipment of enforcement, so as to give to enforcement the greatest practicable efficiency.

### COMMENT OF EDITOR.

So far so good. There are some other features of the report not so encouraging, but the above is most hopeful. The war on prohibition is not over, nor will it be so long as there is a Devil, with children and servants to make war against prohibition. The people of God must be girded for battle all the time for the prohibition of the liquor traffic.



## A PILLAR IN THE CHURCH.

(Continued from page 3)

of Mr. Duncan, Mrs. Upright's father, and requesting her and her husband to hasten to Churchville at once. As Mrs. Upright had gained sufficient strength to undertake the journey, they took the first train for Churchville.

Mr. Duncan lived but a few hours after their arrival, though he retained consciousness and was able to give directions for the settlement of his business and to execute a will disposing of his property. As Mrs. Upright was the only surviving child—a younger brother having died some years before at the age of nineteen—the will bequeathed the family residence with all its furnishings to the widow, together with the income from certain bonds of the United States, aggregating \$15,000 a year during her life, after which this bequest, with the residue of his property, should descend to his daughter, Susan Duncan Upright. Examination into his affairs showed him to have been worth over a million dollars. As the most of this was in bank stock, railroad, government and municipal bonds, it was easily converted into cash in hand.

Deacon Upright, to whom his wife entrusted the management of her interest in the estate, decided that government bonds were better than gold, and converted everything possible into such. As the present was a period of great activity in railroad stocks, he disposed of his wife's holdings in that line quite satisfactorily to all concerned, and invested a part of the proceeds in Glenview property, and the remainder in Government bonds.

Mrs. Duncan, upon the deacon's recommendation, sold her residence in Churchville, and bought a less imposing, but really more modern and convenient one in Glenview. At the request of the deacon and his wife, she only nominally occupied the new home, spending most of her time with her daughter. Being well advanced in years—nearly eighty and withal not very strong, she needed the devoted care she would receive at the hands of the Upright family.

The attitude of some of the members of the Euclid Avenue Church toward Jessie Upright might have deterred one of less determined character from attendance upon the services of the church. However, she without any attempt to force herself upon any, kept her accustomed place in the family pew and entered into the spirit of worship with a feeling that her need justified her presence in the house of prayer. She quietly took her place in the family pew, quietly attended to the things which concerned her own religious life, and as quietly walked out of the house of God to her own home. She meekly bore the coldness of those who should have helped her in her struggles for a higher, purer life, and obtruded herself upon none.

Without delay she began, what, to her seemed her life work, trying to win her erring sisters who had fallen into bad lives back to virtue and honor. There was about her such an air of intense earnestness and devotion, such an evident feeling of weakness and despair of self help that she attracted attention everywhere she went. If she could gain admittance to the bedside of one who had been prostrated by dissipation and disease, she hardly ever failed to reach their hearts and leave them with a new desire forming in their heart to reach higher and holier things.

It frequently happened that sickness cut off the income of some poor girl who had but a single source of income left to her, and failing to pay her rent she would be evicted from the place she had been wont to call her home. In such case the city hospital alone was open to her, unless some of her sisters in sin should open their doors to her and nurse her back to health. But this was not always done. A life of sin deadens the finer

feelings of the human heart and leaves it indifferent to human misery.

The meager provision which the city government usually makes for the poor and unfortunate does not always allow those in charge of city hospitals to admit all whose condition requires immediate care and help, and so, cast out and scorned by her more unfortunate sisters, many a poor girl has met her death in some mean hovel with only some degraded soul for an attendant, who is only waiting to rob the corpse of its scanty covering, or sell the body to some ghoulish purchaser.

Jessie Upright found such cases very soon after engaging in her work and began planning a refuge for such unfortunates. She made confidants of her parents, giving them an account of her experiences and her labors each day. Their hearts were stirred by the recital and they determined to do something to provide for extreme cases of sickness or of suffering among the class to whom Jessie turned her attention.

It chanced that the deacon had recently become the owner of a building admirably adapted to the purpose and so situated as to furnish a degree of retirement and rest to

## FACTS FROM THE FIRING LINE.

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

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

## BEER AND THE PRICE OF BARLEY.

The wets woo the farmers by blaming prohibition for the low price of grain. They claim that beer would raise the price of barley.

The Chicago Tribune, on November 2nd, 1930, published an editorial, "PITY THE CANADIAN FARMER," which said in part:

"October barley in Winnipeg sold the other day at less than 26 cents per bushel. . . . From that price the farmer had to subtract the cost of transporting the grain from his farm to market. No one will pretend that prices in this country are satisfactory, but they must arouse the envy of Canadian farmers."

Canada has breweries; the United States has not.

To put a worthwhile truth into circulation is a good day's work.

those who were in sore need of both. He cancelled the contract with the present tenant, with his consent, and began to fit it up for the care of such as Jessie might induce to take up their residence there until such time as returning health and higher motives might lead them to seek out honorable employment and a new life.

Both Mrs. Upright and Mrs. Duncan insisted in having a part in the matter and undertook to furnish kitchen and laundry equipments, and also bear some of the expense for beds and beddings. This laudable undertaking was begun without ostentation or flourish of trumpets. No one was asked to supply any funds for the enterprise.

While Mr. Paxton was called on for counsel he was not asked to solicit help from anyone. It was purely a private enterprise, born out of the sympathy of a single family. Indeed so quietly was the work carried on that the house had several occupants before the public began to suspect to what use the building was to be put.

The building was a large three-story brick, and occupied nearly a central location on a plat with 150 feet front and 165 feet depth. This would allow of wings being added if occasion seemed to require such enlargement.

Soon as the nature of the enterprise became generally known, applicants for admission began to multiply. While none were turned away, who were known to be in distress, it was not intended that the house should become the rendezvous of the idle and vicious who only sought it for the free lodging or lunch they hoped to obtain.

Being the only institution of its kind in the city, its utmost capacity was soon taxed and the necessity for its enlargement felt by its managers. It became a matter of some concern to Jessie and her helpers to provide a sufficient force of able-bodied women to keep the rooms in order and to attend to the sick inmates. But as the patients became strong enough one after another of them fell into the work, out of gratitude to Jessie at first, and later continued it from choice. They found satisfaction in the thought of supporting themselves in a manner involving no sin or loss of self-respect, and so the institution began to pay at least a part of the necessary expense of maintaining it.

Jessie gave herself to daily effort in portions of the city devoted to the tougher classes. Before the close of the first year of this kind of effort, it was found necessary not only to enlarge the building but to provide regular religious services which should not be dependent upon the limited time which the busy pastors of the city could snatch from their regular work, nor to be held at an unreasonable hour. In a word, the work took on the character of a city mission of such magnitude as to occupy the full time of a pastor, as well as to call for lay workers. As the work enlarged the Christian public forgot its prejudice against Jessie Upright and contributed time and money to the work. Great difficulty was experienced in securing a minister who could "come down" to the level of the inmates of the home, and thereby be able to raise them to a higher level.

Until the work had become strong enough to pay a fixed salary but few ministers could be induced to consider a call to minister to it. When it had reached that point there were those whose only motive for taking up the work was to draw the salary and do as little work as possible. Under such circumstances it could not be expected that much good would be accomplished. Men who had fitted themselves for ministerial service through years of study in college and seminary usually came from a class of well-to-do people, who had nothing in common with the ignorant and depraved they were likely to meet in this home for the unfortunate. The uneducated and untrained who applied for the position failed just from their lack in this respect of course.

In our anxiety to follow the fortunes of the Upright family we have neglected other characters and left our readers to guess at the time which has gone over the heads of the characters of our story. We humbly apologize for both these offences and will say that seven years have elapsed since the first incident recorded transpired. It will be remembered also that details of the discovery of the secrets of those reading rooms were omitted, the simple statement having been made that to Deacon Upright was due this discovery, aided by Ralph's previous experience in connection with them.

Other items of interest which we failed to mention occur to us and with the reader's consent we will look them up.

(Continued)

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# GLEANINGS FROM THE EVANGELISTIC FIELD

## GOD'S MYSTERIOUS MOVING.

Dear Friends Scattered Abroad Everywhere:

Greetings in Jesus' Name! In August, 1927, I left India with my three children bound for the United States. I had said before leaving that I would not allow anything to stop me shorter than San Francisco. In due season we reached Hongkong on board the S.S. Tilawa. After staying in Hongkong a night and a day we went on board the S. S. Korea Maru which was sailing for San Francisco. Just before leaving Hongkong my second son was becoming ill. I said to him, "William, don't get sick, for if you do we shall not be able to proceed on our journey." It did not matter what I had said to William, for when we were steaming on to Shanghai he grew worse, until he became unconscious. Like Jonah, I was down in the hold of the ship. O, how I prayed and cried to God in prayer to heal my boy. The assistant doctor on making his rounds discovered us and ordered my boy to be taken to the ships' hospital, telling me that some one must stay with him. I told him that I would stay with him. Dear friends, I cannot tell you how I kept pouring out my heart to God to heal my boy, and yet it seemed the more I prayed the worse he grew.

When we arrived in Shanghai on September 9th, 1927, he was still unconscious with icepacks on his head and talking in a delirious way, and I was pleading God's promises. The captain sent the steward to ask me to see him in his cabin. When I entered the Captain said to me, "Mr. Carter, the doctor tells me that you have a very sick son, and he is unable to bring down the fever, and is not sure but what the symptoms are those of typhoid, and we are afraid if you continue on to the States you shall lose your son. Will you please leave the ship here, as we wish to sail tomorrow morning, and if you refuse to leave the ship, you will prevent our sailing as scheduled." Friends, God only knows how my heart sank within me when I heard those words from the Captain. He further said, "We cannot compel you to get off in a Chinese port, but if you do not get off here, we shall put you off at Nagasaki, and Shanghai is the best place for you and your son." I said to the captain, "Have the temperature taken again while I pray," and as I prayed I said, "Now Lord, if the temperature is gone down I shall remain on the ship, if not I shall get off." After taking his temperature they reported that the fever had gone up one point. I said to captain, "What shall I do, as I only have nine Hongkong dollars, and do not know a soul in Shanghai." O, dear friends, God was working all the time, but at the time I did not see it, and I had heard so many horrible things from the missionaries, that many had fled and some had given their lives, and I expected most anything to happen if I got off the boat. However, the captain helped me and refunded me two hundred Shanghai dollars, saying, "This is food money, your passage is paid, and as soon as your son has recovered you may proceed to the States by any of our other boats." He telephoned to the General Hospital for an ambulance and with the second officer and the assistant surgeon of the ship we started on our journey to the General Hospital. Arriving there I was told by the sister in charge that it would cost me twenty dollars a day. With the assistance of the doctor and the second officer we explained my position. I was told to leave a deposit of fifty dollars, which I did, and to call the next day, when we could make better arrangements. The next thing was to find a place for us to stay, now that William had been taken care of.

The Astor House was suggested and then the Savoy Hotel, even the names of these places were too much for me as I thought of my finance. I finally settled for the Savoy Hotel for \$9.00 per day. I thought this indeed too much but thought I would try it for the night, and then we proceeded with the officer back to the ship for our trunks. Arriving there I asked if there was a truck that could haul our trunks, they replied, "Don't worry, we'll arrange everything." Four rikshaws were called and the Carter procession left the ship for the Savoy Hotel. In our room that night I said to my children, "We shall have to pray much for William, and then you know that I have not much money." My son Edward said he did not think William was going to die. We got down upon our knees and prayed for William's recovery and that we soon might be on our way to the U. S. A. The next day we returned to the hospital and I was told that my boy would have to remain there from forty to sixty days.

How I felt, friends, God only knew. After two days we were able to find a place in a private home, where my son Edward said to me, "Daddy, maybe God wants you to stay here in Shanghai. Would you if he wanted you to?" God was trying to speak to me but it was a hard fight for me to say Yes to Jesus, but William never began to get well until I did say Yes to the Lord.

(Continued)

## FROM THE INTERIOR OF CHINA.

To the Friends of The Herald Family:

For the last two weeks we have been busy in the interior of China holding services for the National Holiness Mission in the Shantung Province. Here we see real China, centuries behind the times, bathed in superstition, ignorance and poverty; and still dazed from the recent years of war, famine and internal upheaval.

Poor China! For the past several years this ancient land has been steeped in turmoil while her soil has been soaked with the blood of thousands who have been slain. War has constantly raged with leading generals forming their independent armies for the purpose of gaining control of this disunited and disorganized country. Motivated by selfish ambitions these generals have plundered the country causing great destruction and economic distress, and creating misery and woe. Peace has recently been declared but it seems to be a prevalent opinion that it will not continue very long. "Just a breathing spell," say many, until the defeated generals can gather together enough money to start the struggle again.

While the armies have been at war robber bands have roamed the country creating a reign of terror throughout the land. Their atrocious crimes and barbarous actions have caused the people to live in constant fear of their lives and property. They enter a village to plunder and destroy. We saw much of the wreckage that remains in some of the villages as a result of these marauders. Not only do they plunder but carry off everything of value while the intimidated villagers stand looking on with fear and consternation. Usually a number of the residents are carried off as captives to be held for ransom. If the ransom money is not produced immediately they kill one or more of the prisoners to spur the relatives to bring forth the price demanded. Cruel and torturous methods are used. Often they cause a captive to dig a grave and then bury him in it alive. Nothing seems too horrible for them to do. Some of the missionaries that have been captured have been relating their thrilling experiences to us. Since peace has been declared the soldiers are free to deal with their own bands, but during the period of war the villages had no protection and were at their mercy.

In the midst of this seething pot of war the northern provinces were held in the grip of a dire famine. For two years the crops were a complete failure and because the country was engaged in battle the government was unable to lend an assisting hand. The pleading cries of the starving millions went unheeded. Some were able to eke out a miserable existence with gnawing stomachs and tottering bodies but actually millions starved to death. With the lack of food came disease and pestilence which swept many more into eternity and added horror to the tragic situation. The past harvest yielded a good crop which has brought relief.

Further fuel was added to the conflagration by the devilish propaganda which swept the land. Under the guise of nationalism, this propaganda, atheistic and anti-religious to the core, covered the land. Baited with promise of power for the younger generation it literally carried the young people off their feet. Propaganda societies were formed in every village and youth drunk with this hope of new power sallied forth beyond all bounds of propriety and custom. Determined to do away with all religions they took the law into their own hands and in large groups went out to the temples and in merciless fashion demolished buildings and smashed idols on every hand. In some cases Christian buildings were entered but comparatively little damage was done to them. This wild fire has been somewhat subdued with the declaration of peace. God marvelously protected the property of the National Holiness Mission from these attacks.

It is to a people that have passed through these terrible years of strain and stress that we find ourselves proclaiming the message of hope. We find the people very eager to hear the "good news" and hungry for the bread of life. We have met some very unusual Chinese Christians here who have come through severe persecution and opposition in great triumph. Our faith has been strengthened as we have heard of God's marvelous power to keep and sustain even in the midst of war, famine, and trouble of every sort. Praise God, his grace is sufficient.

The missionaries of the National Holiness Mission were forced to leave their stations for several months during the past year because of the dangerous conditions, but they have all returned and are going forward with renewed energy and strength to spread the gospel of Christ. We have not met a more spiritual and consecrated group of workers anywhere, and we consider ourselves highly honored to have the blessed privilege of laboring in their midst. Please put this work on your prayer list.

Yours in His service,

Asbury College Foreign Missionary Team,  
Kirkpatrick, Crouse, Erny.

## NELSON, PENNSYLVANIA.

The Rev. Warren G. McIntire, M. A., of Wilmore, Ky., recently closed a gracious revival service at my church in Nelson, Pa. At the beginning many of the people were prejudiced against a revival, but it was not long until the Lord got hold of the people's hearts and changed their attitude. The church people were revived and some of them entered into the blessing of entire sanctification.

On the first Sunday evening there were twenty-three young people at the altar seeking the forgiveness of their sins. The Lord graciously met us and blessed many who had not felt the nearness of God's presence for many years. Several evenings when no altar call was given people came over to the par-

sonage asking us to pray for them. They told us that they felt so miserable that they could not go home until they had peace of heart.

On the last Sunday morning God was with us in unusual power, and at the close of the service thirty-one seekers came forward. The meeting lasted for several hours but it seemed only a few minutes to us as God was so graciously dealing with souls. Bro. McIntire and I rejoiced and praised God for victory as we listened to the testimonies of new-born souls. Even though the revival service continued only a little over a week there were nearly sixty definite victories of grace wrought in the hearts of the people. Praise God the days of revivals are not past. Paul H. Huyett, Pastor.

## REPORT OF E. C. MILBY, SONG EVANGELIST.

My heart is grateful to the Lord for his wonderful blessings upon my soul and my ministry, as song evangelist. Since my last report I have been in some great meetings and have seen many souls at the altar for pardon or purity. I wish to mention two meetings in particular. I was in Campbellsville, Ky., for twelve days. God wonderfully blessed and many found Jesus. The church which had a seating capacity of about eight hundred, was filled every night and many were turned away. Praise God the day of revivals is not over. Another good meeting was in Calhoun, Ky., in the First M. E. Church. God poured out his Spirit upon us. The good pastor, Dr. C. K. Dickey, did the preaching. He is a Spirit-filled man, and my, how he did preach! The people in Calhoun co-operated in a wonderful way and many victories were won.

I am now in a meeting in Charleston, W. Va., with John Fleming, as Evangelist. Some 60 or 70 have been saved, and another week before us. I am surely glad to be working for the Lord in this way. Pray for me.

## EVANGELIST JOHN FLEMING.

This past year has been one of the greatest, if not the greatest year of my life. I have had the privilege of working in some of the best churches and camps, and of course some not so good. (We all have to take the bitter with the sweet.) Also with some of the best pastors, evangelists and singers in the nation. Have seen thousands at the altar seeking God, of which scores of them have prayed through to victory, the result being hundreds uniting with the churches. My meetings have taken me in twenty or more states, and covering a mileage of between 25,000 and 28,000 miles. I can thank God for keeping me safe from any wrecks or accidents of any kind. These are the busiest days of my life. I have plenty of work to do and never was in better shape, in both body and soul, to carry on my work.

Thank God, the day of revivals is not over, for we are now in the midst of one in Charleston, W. Va. Services are being held in a large tabernacle, preaching to from 800 to 1,000 every night. We are seeing God's power demonstrated in a way as we haven't for some time. The altars are crowded every night with seekers, and many are happy finders.

My song leader is E. Clay Milby, of Greensburg, Ky., and I can truthfully say he is doing his part of the work in a wonderful way. I am praying God that this the year of 1931, will be the greatest year of my ministry.

Yours for a lost world.

## BAKERSFIELD, CALIFORNIA.

This is our first report of our work to The Pentecostal Herald family, although it has carried our evangelistic slate the past year and we have been privileged to circulate it in our meetings and to receive subscriptions for the same. We are always refreshed by reading the splendid articles and sermons by the great editor. What this holy man of God has meant to Methodism and the Holiness Movement, as well as the world at large, only God knows. May the Lord spare him many years to preach and write on the great theme of Bible Holiness, which he has so ably and faithfully expounded these many years, is our earnest prayer.

The past year has seen some gracious outpourings of his Holy Spirit on the people. In every one of the twenty-three campaigns we have seen the power of God manifested and demonstrated in saving, reclaiming and sanctifying power, and not a few have been gloriously and divinely healed. Men and women have sought and found God from the Atlantic to the Pacific and up into Canada. He is just the same today, and we find that where pastor and people pay the price and meet the conditions of Pentecost (all with one accord) God never fails to give a revival. The days of revivals are not past, but it takes old-time praying and agonizing and burden for the lost, for "when Zion travails she will bring forth." Let us pray more and talk and gossip less, and we will have better results.

A. O. Henricks, Evangelist.

## If You Want Something

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



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(Continued from page 1)

## What is the Matter with the World?

No. V.



I were better, and far safer for five million wage earners to own cottages, with the necessities, and some of the luxuries of life, than that twenty men should have two hundred million each.

The ownership of a home counts large in the making of good, self-respecting, law-abiding citizens. It is far better that a laboring man should own a bungalow, which increases in value, and save rent, than that he should own a car which depreciates in value and constantly drains his purse in repairs, gasoline and oil.

The coming of the automobile has made some scores of men vastly rich, and some millions of men miserably poor. Thousands of families have bought cars who ought to build homes and live in them, rather than buying cars and living on the road. Millions have mortgaged their homes, furniture, pianos, in fact, practically all they have, to buy a car, to spend what little change they can scrape up chasing about the country when they ought to be at home producing something of value. Enough of this will impoverish the millions of the people who, otherwise, might be living comfortably with good bank accounts; on the other hand, they buy cars which means financial depression and general bankruptcy in the end. And there you are!

One thing that seriously affects the finances of this nation are the hundreds of thousands that leave this country every year for European travel where they spend millions of dollars summer after summer. Last summer fifty thousand Americans visited the Passion Play in Oberammergau; at one thousand dollars each, for travel, going and coming, hotels and what not, that is fifty million dollars. That is a mere trifle of what is spent annually. So far as the finance of this country is concerned this money had about as well been dumped into the sea. Now that American-owned ships are carrying some passengers, it is not quite so severe a financial strain on the country. Great financial

depression has come upon the nation and the people look about with surprise and say, "Who has picked my pocket?" The American people have picked their own pockets.

Congress will not be able to frame and pass a bill that will make the farmer rich, while his children tear up an automobile running into the county seat evenings to attend the movies and eat 30 cent nut sundaes. The world is running amuck in a craze of pleasure-seeking, money-spending and following deceptive shadows which promise happiness, but will never be able to fulfill their promises. Wickedness abounds. A large percent of the daily press, the magazine world and present-day fiction is set against the Bible, therefore the God of the Bible, therefore against mankind. There is nothing more startling and dangerous than the attitude of a large percent of the teaching and preaching found in this nation. When men in the schools and pulpits array themselves against the Bible, woe be to the people!

God can give us a great spiritual awakening that will drive back the hosts of hell, but he must have heroic, Spirit-filled men who are willing to sacrifice and suffer. Can he find the men? Are such men on the earth in any considerable number? Give God the Spirit-baptized men and he will shake the world with his power.

## Can we have the Old-Time Religion and the Old-fashioned Revival?



I have been on the sick list again out here on the Pacific Coast. I held a few short meetings and have had calls enough to keep me busy half of the year, but I have had to cancel all of my engagements and lay up for repairs.

Wife sends me some of the church papers. First of all, I read The Methodist Herald searching for revival reports, especially in Kentucky Conference, my own conference. Next, I look for the good news in the Louisville Conference.

I thank God for the good revival at Maysville, Ky., and the gracious meeting at Cairo, Ill. In many places the brethren tell of revivals in which sinners were converted and believers sanctified. Those brethren who are preaching, praying, visiting and drawing the people to the church, and to Christ, are simply doing what every pastor in every charge in every conference could do, and ought to do. Of course, there may be some impossible places, but they are few. God wants to save souls, and he saves them through human instrumentality. The combinations of Christians in any community, praying earnestly, singing joyfully, visiting and inviting people to church, and urging them to seek Christ, is almost sure to result in the salvation of souls. Woe be to those pastors who let the precious years go by without having revivals in their churches.

If the blight of modernism had not fallen on the Methodism of Chicago, if the wealthy laymen had furnished the means, and every Methodist preacher had stood for the old doctrines and experiences of Methodism, and held great revivals in all of their churches, Chicago would be an entirely different city from what it is. Men in that city who are bootleggers, robbers, murderers, would have been saved by the droves. Some of them would have become preachers, others missionaries, and others earnest Christian workers. Those unbelieving, modernistic, anti-revival preachers will go to judgment with the blood of lost souls upon them. YES THEY WILL!

There is no place anywhere in our vast centers of population, or sparsely settled communities where souls cannot be won to Christ. What are preachers for if it is not

to preach the gospel, which is the power of God unto salvation?

I notice numbers of our Kentucky preachers, both in Kentucky and Louisville Conferences, are being "pounded." That is good! It does not cost any one much, and it is a real help to the preacher. Better than anything else, it cultivates the spirit of Christian love and fellowship; the preacher's heart is warmed, he feels that he is appreciated, and it draws out the best that is in him. The people who welcome and "pound" their pastor will love him better. Blessed are they that pound, and he that is pounded. Love is a great thing in this old world of sin and sorrow. Cultivate it, plow up the corners, set the fence back, clear the new ground and sow it down in love. If the church is going in for four years' revival it will take lots of love—human and divine. Remember what Jesus said about loving God supremely, and loving our neighbors unselfishly.

I am glad to see that the editor of the Methodist Herald is speaking out plainly on Prohibition. Every church paper should draw the sword of the Lord on the liquor traffic.

Did you notice what Rev. C. H. Witt said about revivals in a recent issue of the Methodist Herald? He wrote under the same heading we have at the top of this article. I believe it is the worst jumble of misrepresentations I ever saw in print in a high-class religious journal. The old deep-water Campbellites used to talk that way about Methodism; but this brother, in his tirade of misrepresentation, goes them one, if not two, better. Here is a sample of his rant:

"Another tragic fact of Methodist history is the idea that the conversion of sinners demanded the time element. Conversion was not thought of as a natural, normal, every day religious experience of the church services. 'Getting religion' was thought of as an abnormal, super-normal, hysterical, neurasthenical phenomenal experience which had to be extended into days, or weeks, or months, or even years. Conversion was thought of as a supernatural experience preceded by a regular mental hell of torment and contrition and penitence; and conversion was for the hardened sinner alone. We did not think of conversion as belonging to and possible for a little child as well as to the adult. With these ideas prevailing, it is not surprising that conversions were not expected at the regular services. Folks had the idea that camp meeting time was the only time to open the doors of the church, and then the doors of the church were not opened the first week of the meeting. At other times the preacher preached, sang a hymn, and pronounced the benediction without ever making any sort of proposition to his congregation. In other words, we placed a limit on the everlasting God, saying in effect: 'You can't get saved except at the revival. God does not save people unless it is revival time. God does not care to save little children. You must be deep in sin to be saved from sin.'"

Such misrepresentations of Methodism hardly call for an answer. I wonder if this brother is some "stray" that has jumped the fence and is feeding in the Methodist pastures without the Methodist brand on him? When you hear a Methodist preacher making fun of "getting religion," you may mark him down as an uncertain quantity. I have known some of that sort and I never knew one of them who would not fade in the wash. With them, salvation was a mere human act, a resolution, the "turning over of a new leaf," joining the church, miserable substitutes for the regeneration of the heart by the Holy Ghost.

Look again at his ridicule of our Methodist Fathers and others: "Getting religion was thought of as an abnormal, super-normal, hysterical, neurasthenical phenomenal experience which had to be extended into days, or weeks, or months, or even years." Methodism always preached, sang, prayed



and taught that "now is the accepted time." "Now is the day of salvation." It is true that some men have been quite awhile in getting the full assurance of their salvation. John Bunyan was quite a while in the "Slough of Despond." Charles Spurgeon hunted around for some time before he came under the influence of the minister who preached the NOW SALVATION, always so dear to Methodism in the days of her power. John Wesley was on the hunt of something to "strangely warm" his heart before he found it. Martin Luther groaned and did penance, but finally on the stairs at Rome he found salvation by faith. It paid these men and the world, that they pressed on until they found the supernatural power of God regenerating their immortal souls. They all preached a NOW salvation after they found the same in Christ.

The glory of old-time Methodism was justification by faith, here and NOW. It was a common thing in those days for a vile sinner to go to a Methodist meeting out of curiosity, be struck with conviction, cry to God for mercy and "get religion" by the regenerating power of the Holy Ghost, and go home to his family praising God. Children were sometimes saved at family prayers; souls were converted at neighborhood prayer meetings; revivals often broke out in unexpected places and swept over a community.

Here the brother is mistaken again, when he says: "One of the tragic facts of Methodist history is the idea that the main purpose of the revival was the conversion of sinners rather than re-animation of church members."

No, the early Methodists commenced their revivals with earnest, searching sermons to the church, always insisting that a backslidden, or lukewarm church was in no condition to lead souls to Christ, or to care of young converts. I am almost half as old as the Methodist Church, and I know whereof I speak. The early Methodists urged upon members the importance of entering into perfect love in order that the power of God might come down in convicting and converting power.

Note what this brother has to say about shouting: "I wonder if shouting is evidence of conversion, or at all necessary to conversion?" What is shouting? It is praising God. It is joyful expression of thanks to God for his mercy. A sinner, guilty, lost, condemned, going down to eternal torment, repents, believes in Christ for forgiveness, is it wrong for him to praise and give glory to God?

This is a shouting age. They shout over baseball, basket-ball; seventy-five thousand people shout over the kick of a ball. Why not let a fellow say "Glory to God" when his sins are forgiven, without raising a row about it. I am reminded of what Henry Ward Beecher said to a party who said she had never shouted. His reply was: "The wind would have to blow mighty hard to raise a wave twenty feet high on a branch half an inch deep." The praise of God is always in order. God's true people in times of victory and revival in Old Testament and New, shouted his praise. The early Methodists were great praisers. It was just as common for those old-time Methodists to shout the praise of God, as it is for the new-time Methodists to dance, play cards, go to low shows and play golf on Sunday. Gracious God, give us a revival of salvation and the praise of thy great and holy name!

"And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to praise God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest!" See!

"And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples." See!

"And he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out." See!!

## HOW WE SPEND OUR MONEY

MRS. H. C. MORRISON.



ES, times are hard! We do not deny that owing to the protracted drouth, the stock market failure, bank failures, etc., there are many who are suffering real deprivation. But there are thousands of people who bring hard times upon themselves; not intentionally, of course, but in their times of remunerative employment they fail to economize in their expenditures, and to make it a rule to save something each week, no matter how small the savings may be.

A leading ready-to-wear store in this city had brought on their fall supply of coats, among them many handsome fur coats, and one of the clerks said that before they could get them ready for the purchasers the girls who worked in that store had bought many of them, to be paid for on the installment plan.

I suppose these girls receive for their stipend from \$15.00 to \$25.00 a week, plenty to clothe and feed one if economically expended; but when you begin to buy fur coats on \$15.00 a week, you will see how far short such income will be in supplying a wardrobe. Not only this, but there are high-heel shoes, expensive silk hose, silk underwear, hair waving, rouge, lipsticks, manicuring, picture shows, theaters, meals at restaurants, silk and crepe dresses to wear to work, and many other things that, I as an old-timer, do not know about.

I am saying this in order to say this: When the pinch comes and that girl is thrown out of a position, and everything stops, with nothing put by for the "rainy day," she is facing "hard times," necessarily. Suppose she had laid by from three to five dollars a week; when her position had to be sacrificed, she would have something to tide her over until she could find another position. But no! How could she save when there were so many beautiful fur coats, lovely dresses, wonderful picture shows, and all she had been accustomed to spend for when she had it coming to her each week.

I take such thoughtless extravagance as the breeder of hard times, and the sooner our young people, men and women, find out that it is not necessary to spend every cent they make, it will be a fortunate time for them and for the times. But will they ever learn it! I fear it will get worse, for people of today know very little of self-denial, or of the value of saving a portion of their income.

I was amazed when I recently read some figures taken from The Christian Herald, which gives us an idea of the extravagance of the American people. In order to give you the thrill of surprise that I received when I read these figures, I am giving them to you, as follows:

"Over a billion dollars for cigarettes—this is an average of \$7.50 each for every man, woman and child in the country. Manufactur-

ers spent over thirty-eight million dollars in advertising four different brands of cigarettes. Over \$275,000,000 was spent for perfumery and face paint, over \$650,000,000 was spent for jewelry, and \$700,000,000 for candy. Over a billion dollars was spent for theaters and motion picture shows, over \$90,000,000 for chewing gum, and nearly a billion for ice cream and soft drinks. Of course it cannot be presumed that all this money was spent sinfully, for some jewelry is useful, ice cream is listed as a food and candy is not wholly bad. Neither can it be presumed that by any means all this vast sum could be diverted to the support of the Church and worthy philanthropic enterprises. But it is interesting to note that the sum of the above is greater than the whole amount spent in America for churches, schools, hospitals, asylums, and all philanthropic work. And when thoughtless people complain about the cost of various things like churches and schools it is a good answer for such to remark that these are not what consume our money but that we make ourselves poor by buying things we could do without."

America is a prosperous nation, but she is undoubtedly spending her money for that which is not bread. What shall the harvest be for those who fling to the winds of fashion and pleasure, that which represents eight hours a day, day in and day out. I have a notion that our "hard times" are just beginning if our people do not learn to appreciate their responsibility of being more economical and sensible in their expenditures. We'll see!

The North Carolina Christian Advocate, writing along the line which I have, has the following to say:

"It is said the times are so hard just now in Texas that some of the girls are not able to buy silk stockings and being unwilling to wear rayon or cotton they wear none at all. In North Carolina the times are so hard that a good citizen cannot find a place up town to park his car. Times are hard, but nothing is quite so hard as to find parking space. Times are so hard that you cannot get a seat at the movies unless you go early in the evening. Times are so hard that the farmers cannot buy both plows and radios, but they must have radios in order to keep up with Amos and Andy and Madam Queen. Times are so hard that people cannot pay their debts, but they just have to go to the football games. These are certainly hard times when it takes all the money one can get hold of to buy luxuries and he has nothing left to provide the necessities of life. The times will continue to be hard as long as paupers try to live like princes, and common folks adopt the habits of spendthrifts. We need some 'thrif' with the 'spend' left off and we will soon be on the road to happiness and prosperity."

You will see from the above that I am not the only one who is probing near the sore spot of the "hard times" ailment.

Putting God's will first never narrows a life. It broadens any life. God's Kingdom lays hold of everything that can enrich one's nature. Many things that would be nothing but hindrances, if we let them take first place, are helps when they are put in the second place, and God's will is put in the first place and directs them.—Selected.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### THE BOY WHO RECOMMENDED HIMSELF.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number, he selected one, and dismissed the rest.

"I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation."

"You are mistaken," said the gentleman, "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful."

"He gave his seat instantly to that lame old man, showing that he was kind and thoughtful."

"He took off his cap when he came in, and answered my questions promptly, showing that he was polite and gentlemanly."

"He picked up the book, which I had purposely laid on the floor, and replaced it on the table, showing that he was orderly. All the rest stepped over it. He waited quietly for his turn, instead of pushing and crowding."

"When I talked to him, I noticed that his clothing was tidy, his hair neatly brushed, and his finger nails clean. Do you not call these things letters of recommendation? I do."

—Selected.

### THE BRAVE THREE HUNDRED. Mrs. Geneva Mendenhall.

Whenever the children of Israel did evil and turned to the worship of idols, the Lord left them to suffer for their sins. One time when the people had set up altars to Baal and Asherah, for seven long years the Midianites or Arabs swept over their land, carrying off their grain and even destroying the grass of their pastures, so that the people had to hide in caves in the mountains.

One man named Gideon who had succeeded in raising a little grain slipped out to an old weed-covered wine press to thresh it out before the Arabs could find him. Suddenly he saw an angel sitting under a tree. The angel spoke, calling his name, and told him that God had chosen him to save his people. Gideon brought a kid and some bread and set them upon a stone before the angel, but instead of eating, the angel touched them and they were consumed with fire. Gideon would have been very much frightened but a voice spoke to him saying, "Do not fear, for I am with you."

Gideon's first act was to tear down the altars to the idols and build an altar to the true God, calling on the people to turn from the worship of Baal. Then he sent messengers throughout the tribes calling the men to come and help him drive out the Midianites. Gideon drew his army up on the side of Mt. Gilboa, but before going into battle he asked God to give him a sign that he was with his people. That night Gideon put out a fleece of wool. In the morning the fleece was wet with dew and the grass about it was dry. But Gideon wished to be very sure, so the next night he put the fleece outside again. And the next morning the grass and bushes were wet, while the fleece was dry.

God told Gideon to cut down his army, so Gideon told all the men who were afraid to go home, and about two-thirds of all the men went home. Then God told Gideon to march the rest of the men down to the brook and to divide them into two companies according to the way of their drinking. As the men drank, most of them threw aside their armor and knelt to dip up the water in both hands. But a few of the men held their spear and shield in one hand and snatched up a drink of water in the other, as they marched across the brook. God told Gideon to use only the men who drank quickly while watching the enemy. And of them there were only about three hundred.

That night Gideon slipped in to the enemy's camp and found from the men's talk that they were sore afraid of the Israelite's army. The next night he divided his men into three

groups, and to each man he gave a pitcher in which was concealed a torch. At a signal from him, his men closed in on the camp of the Midianites. With a wild shout his men broke the pitchers, flashing the lights in all directions, and startling their frightened enemies from their sleep. The army of Israel followed the Midianites in their wild flight toward the river until it cut them off and utterly destroyed them. After this the Midianites never again ventured to leave their home in the desert to make war on the tribes of Israel.

1. Where was the home of the Arabs or Midianites?  
2. Why did Gideon ask God for so many signs?

3. How many judges ruled in Israel before Gideon?

4. How many judges ruled in Israel altogether?

Dear Aunt Bettie: As this is my first letter I want to see it in print. I am ten years of age. I have dark brown hair and eyes. I go to school at Corn Creek. My teacher is Mary Lou Baxter. I like her fine. As this is my first letter I will close. I hope Mr. W. B. is out eating his lunch when this arrives.

Dorothy Joyce.  
Rt. 3, Milton, Ky.

Dear Aunt Bettie: I will write you a few lines. I hope you are real well. I am going to school. I am with my father; he wrote this letter for me as I cannot write so well. We had an awful drouth this summer. Did not make scarcely anything. I have no money, but thank the Lord I have had lots of friends. I want to ask all of the readers of The Pentecostal Herald to pray for us. I am sending my love to all of the girls and good mothers who read this. I have nothing else to give. I thank all of my good friends for their love and kindness in the past. If we never meet on earth may we meet in heaven where all will be peace and love and joy.

Nancy Cave.  
Novum, Va.

Dear Aunt Bettie: May a little Kentucky girl join our happy band of boys and girls? I am a girl twelve years old. My birthday is January 28. Have I a twin? If so, write me. I have black hair and gray eyes and weigh 87 pounds. I go to school at Corn Creek. My teacher is Mary Lou Baxter. I like her fine. I am in the seventh grade. Our pastor is Rev. Prevol. The one who guesses my middle name I will write to them. It begins with B and ends with R; it has five letters in it. Mother takes The Herald and I like to read page ten. I have two brothers and two sisters. I like to go to school. Any one that guesses my name, write and I will answer. Please send some snapshots.

Vera B. Joyce.  
Rt. 3, Milton, Ky.

Dear Aunt Bettie: It has been such a long time since I was with you, I'm almost sure most of you have forgotten me. When I greeted you last I was in the Southland at a little place called Waynesboro, Miss., but now I am writing you from St. Louis, Mo. It's been over a year since I was home. However it seems longer than that. It seems that mother, dad and home are a million miles away. O but I do get lonesome and get the blues, so to speak, at times, and don't know what to do with myself. When I get that way the only place I can find to drive away the blues is at church. We do not have services at my church (Epworth M. E.) through the week, so I go to a Pentecost Church. I like to go there, because you hear the real gospel of Jesus preached and you can feel the presence of God in each service. Evangelist Grace Singleton and party of Texas, just closed a revival here. Some of you may know her. I think she and the two girls with her are just fine. I remember one night of the meeting very well. Two of the girls were singing, people got blessed

and began to shout, so they just had a real old-time shouting meeting. On our way home some one said, "Do you really think those people were as happy as they seemed to be?" I said, "Surely they are." And you really find happiness and one of the greatest pleasures in doing the Lord's work and witnessing for him.

As I sit here in my cozy room today, I think of the terrible situation this country is in now. Everywhere men and women walking the streets from day to day looking for work. On all sides you see people sleeping in the parks, on the roadside and just any place they can find. The highways are crowded with people on their way somewhere, most of them not knowing themselves where they are going. Nothing to eat and no clothes to keep them warm. But what has put the country in such a condition? I may be wrong but I believe one word will answer it—SIN. I believe God has sent this trouble upon the country to awaken people and to make them realize the great need of salvation. People are needed everywhere to carry the gospel message. Jesus is coming soon and we may be surprised how soon, too. I often wonder how many will not know him? To many he's a perfect stranger, but you know I'm glad that I know him, not as a stranger, but as a friend at all times. As I sit here I can think of the many places I could be today, (as I'm not working) enjoying the pleasures of the world, theaters, club houses, machine driving, road-houses, ball-rooms. I'd rather a thousand times be here in my one little room reading or embroidering. That's the way I spend most of my time that I'm not working.

Would like to get reading material from any one who cares to send it; papers, tracts, books, or just anything. I'd love to get letters from consecrated young people of my age, or just anyone. Wonder what has become of my old correspondents? Have you forgotten me? I've not forgotten you. Love and best wishes to all of you, from an old friend.

Mattie Ree McCulley.  
4035 Page Blvd., St. Louis, Mo.

Dear Aunt Bettie: Move over a little and let a Kentucky girl join your happy band of boys and girls. This makes my second letter to you. I am twelve years of age, have blue eyes, dark brown hair and weigh 105 pounds. I go to school at New Hope. I am in the eighth grade. My teacher is Miss Allyn Pierce. She boards at my house. Our pastor is Rev. Prevol. The one who guesses my middle name I will write to them. It begins with M and ends with L. It has four letters in it. I have only one brother; his name is DeVon Gillum. He is seven years of age. We live with my father's parents. I like to go to school. I sit with Louvenia Jackson most of the time. Anyone that guesses my name write and I will answer.

Grace M. Ogden.  
Rt. 2, Bedford, Ky.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading it, especially the cousins' letters. I am fourteen years old, and am a freshman at Tate High School. I go to Sunday school nearly every Sunday. I enjoy reading and writing poetry. Here is one of my poems.

There is no care up yonder,  
The skies above are fair,  
There isn't any worry—  
Joy is everywhere!

Earthly joys are nothing  
Compared to those above,  
Heaven holds our treasures,  
Peace, and Rest and Love.

As you journey forward  
Toward that peaceful shore,  
Let your boat be guided  
By the Savior's oar.

Love to Aunt Bettie and the cousins.  
Hazel Owen.

Dear Aunt Bettie: Will you let a boy from Kansas enter your corner? I don't see many letters from around here. My parents take The Pentecostal Herald, and love it. I am eight years old. My birthday is July 27. I am in the third grade at school. My father is a Methodist preacher. I have a reward pin for five years of perfect attendance in Sunday school;

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have nearly earned my sixth year. Who can guess my first name? It begins with H and ends with R, and has five letters. We live near the Colorado and Oklahoma lines out in the biggest gas fields of the U. S. I learned many Scripture verses, 23rd, 110th, and 1st Psalms, books of New Testament, etc., in Junior League last year. My mama was superintendent? I would like to hear from any cousins who care to write to me. I sure hope Mr. W. B. don't get me. I would like to see my letter printed.

H. Laurence Stoughton.  
Hugoton, Kan.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I am thirteen years old, have blue eyes, light hair and fair complexion. I go to Sunday school most every Sunday. I am not a Christian but hope to be some day. My father takes The Herald and I enjoy reading page ten. I hope to see this in print. Will answer all letters received.

Minnie Merle Windsor.  
Star Route, Drifton, Fla.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I am only twelve years old. My birthday is March 19. I go to Sunday school. I have dark brown hair and light complexion. My first name is Mary and my middle name is Aline.

Mary Aline Windsor.  
Star Route, Drifton, Fla.

Dear Aunt Bettie: I am a little woman in the T. B. Sanitarium at Wichita, Kan. A Pentecostal Herald came to my hand and I enjoyed reading it very much. I only wish I was able to be a subscriber but I am poor in purse, but rich in faith. I gave my heart to him several years ago. I am glad I am washed in his blood and saved by his grace. I am afflicted with the T. B. I have been prayed for by numerous ones who are still praying. I am believing and praying if it be God's will; if not, I am willing to bear the cross. I enjoy the letters written by the boys and girls. Am glad so many are giving their lives to their Savior. We know not the hour he cometh. I am taking subscriptions for The Household Journal to make a little spending money. Any one reading this would like to help me, it is 25c per year. It would certainly be appreciated. I love to get letters and to write them. I am forty-three years old, five feet, four inches high, weigh 106 pounds; have black hair and eyes. Pray for me and I will pray for you. I am glad Bro. Morrison is better.

Mrs. Bessie Miller.  
T. B. Sanitarium, Rt. 5, Box 91,  
Wichita, Kan.

Dear Aunt Bettie: Will you let a Schenectady girl join your happy band of boys and girls? I enjoy reading The Herald, especially page ten. I am seventeen years old, my birthday is July 16. Have I a twin? I am in the sophomore year in high school. I go to the Alliance Church and Sunday school. We had an evangelistic campaign in our church. Three of the girls out of our class were saved. I was one of them. This has been the happiest week of my life. It is my desire to go where Christ leads. I want to go to the Nyack Training Institute after I finish high school. I will answer all letters received.

Sarah Rorick.  
246 Eleventh St. Schenectady, N. Y.



## FALLEN ASLEEP

### FRANCIS.

Thomas Marshall Francis was born Feb. 28, 1846; departed this life Jan. 3, 1931, at his home at Christiansburg, Va. He only lacked about one month of reaching the age of 85. His sainted wife preceded him to the grave one year and eleven months. He was converted and united with the Southern Methodist Church about 1870 and has been a faithful and consistent member ever since. He had been an official in the Methodist Church and loved his church. His house has been a home for preachers of all denominations. Brother Francis did not dread death. He felt that he was ready to go. He had made peace with his God. He loved to read the Bible and the church papers. He was a great admirer of Dr. H. C. Morrison Editor of The Pentecostal Herald.

His funeral was held by his pastor, Rev. J. H. Lotspeich, at the home, January 4, 1931.

James H. Lotspeich, Pastor,  
M. E. Church, South, Riner, Va.

### LESLIE.

A life devoted to the cause of religion in Huntington and West Virginia was ended with the death of Rev. L. E. Leslie, 85 years old, who was the oldest living member of the West Virginia Methodist Episcopal Church Conference.

Mr. Leslie died at his home, 1004 Ninth avenue, after an illness of three weeks. Although his condition was serious, it was not considered critical until Saturday.

Funeral services were conducted from the First Methodist Episcopal Church. Dr. Charles G. Slater, pastor, assisted by Rev. P. Y. DeBolt, district superintendent of the Methodist Episcopal Church, officiated. Burial at Woodmere cemetery.

Mr. Leslie was born in Chester Co., Pa., on December 28, 1845. After serving a number of rural churches as a circuit rider in the early years of his ministry, he came to Huntington 38 years ago from Fayetteville, W. Va. He had made his home here since.

At the last West Virginia Methodist Church Conference, Rev. Leslie was presented with the conference cane, which is awarded to the oldest living member of the conference. He has been a pastor for 55 years.

A few years ago when Rev. E. S. Dunham, D. D., of Delaware, Ohio, was writing for the Christian Witness, he mentioned Bro. Leslie's name, substantially as follows:

"When Rev. E. I. D. Pepper, D. D., was pastor of Arch Street Methodist Episcopal Church, in Philadelphia, a young man by the name of Lewis E. Leslie, having been to a holiness camp meeting and received the blessing of entire sanctification, joined Dr. Pepper's church, and because of his fiery zeal while there, Dr. Pepper saw the truth of second blessing holiness, and sought and found this pearl of great price."

Although having retired from service nearly fifteen years ago, Rev. Leslie was said to have married approximately 1,000 couples in Huntington during his residence here.

He leaves the widow, Mrs. Julia Hanley Leslie; one daughter, Mrs. Charles D. Foster, and two grandchildren, James and Julian Foster, all of Huntington.

### RICE.

Mrs. Sarah Rice was born March 27, 1857, and departed this life Oct. 26, 1930. She was the daughter of Newton and Love Berry. She was married in April, 1879, to Dudley Rice, who passed to his reward 23 years ago. Mrs. Rice was converted early in life and affiliated with the M. E. Church, South. She lived a consistent Christian life. She had been in declining health for several years being afflicted with diabetes. She spent her last days with her daughter, Mrs. A. B. Meuser, of Madisonville, Ky., who so lovingly and tenderly cared for her.

Those who survive are one other daughter, Mrs. T. O. Ashmore, and one son, Morris K. Rice, and six grandchildren, Paul Rice, Charles

Dudley, Ralph Bain Meuser, Louise and James Thomas Ashmore, and Thomas Rice, three sisters, Mrs. Hallie Neal, Mrs. Minnie Neal and Mrs. Helen Duncan.

She had many noble traits of character. Her life was modest and unassuming. She was a cousin of the writer and we always enjoyed having cousin Sarah visit us. She spent her last Christmas day in our home.

Her funeral was conducted by her pastor, Rev. A. C. Johnson, at the home of her daughter, Mrs. A. B. Meuser, and was laid to rest by the side of her husband in Rosedale cemetery at Dawson Springs, Ky.

Her cousin,  
Mrs. E. L. Adams,  
320 East Arch St., Madisonville, Ky.

### REQUESTS FOR PRAYER.

Please pray earnestly for a family who is in trouble, that God may bless them and that their lives may be adjusted and that God may have a chance in their lives. Pray for me and mine. A Herald Reader.

Mrs. M. I.: "Please to pray for me and my daughter to be restored to health; and that my son may find employment."

Mrs. K. L. H.: "Pray that I may receive the part of legacy that is being withheld from me unjustly; also that I may receive a deeper insight into God's Word."

B. M. B.: "Please to pray the Lord to heal my little nephew, and that he may be saved."

M. J. V. K.: "Please to pray the Lord to sanctify me and use me for his glory."

A Reader: "Pray earnestly that my unsaved brothers and sisters and relatives may be saved. Pray for our church, that it may be a spiritual church."

## EVANGELISTS' SLATES.

### AYCOCK, JARRETTE AND DELL

(Bethany, Okla.)  
Ft. Wayne, Ind., Feb. 5-15.  
Chicago, Ill., Feb. 16-March 1.  
Grand Rapids, Mich., March 8-22.  
Gary, Ind., March 25-April 5.  
Warren, Pa., April 8-19.

### ALEXANDER, FRED A.

(605 W. Main St., Norristown, Pa.)  
Jersey City, N. J., Jan. 18-Feb. 8.

### BENNARD, GEORGE.

Binghamton, N. Y., Feb. 8-March 1.

### BUSSEY, M. M.

New Mexico, February.  
Trinidad, Colo., March 15-29.  
Colorado Springs, Colo., April 5-19.  
Lansing, Mich., May 3-17.

### CANADAY, FRED.

(1518 Killingsworth Ave., Portland, Ore.)  
Central Methodist Church, Portland, Ore., Feb. 22-March 15.  
South Portland Methodist Church, April 5-19.

### CAREY, A. B.

Lowell, Mass., Feb. 1-15.

### CAROTHERS, J. L. AND WIFE.

(10 N. 15th St., Colorado Springs, Colo.)  
Portland, Ore., Feb. 2-15.  
Colorado Springs, Colo., Feb. 21-27.  
Osborne, Kan., March 1-15.  
Rush Center, Kan., March 22-April 5.  
Wells, Kan., April 12-26.

### COLLIER, J. A.

(1415 Forrest Ave., Nashville, Tenn.)  
Owensboro, Ky., Feb. 2-15.  
Manchester, Ga., April 19-May 12.

### DAVIDSON, OTTO AND WIFE.

(Bladensburg, Ohio)  
Glouster, Ohio, Feb. 1-15.

### DEAN, LOVIC M.

(1118 N. Highland Ave., N.E., Atlanta, Ga.)  
Open for calls anywhere.

### DICKERSON, H. N.

(Ashland, Ky.)  
Pittsburg, Pa., Feb. 1-15.  
Laurel, Del., Feb. 16-March 1.  
McPherson, Kan., March 7-21.

### EDWARDS, J. R.

(Sebring, Ohio, Gen. Del.)  
New Richmond, O., Feb. 1-15.  
Freemont, Ind., Feb. 22-March 8.

### FAGAN, HARRY

(Blind Song Evangelist and Pianist. 52½ Walnut St., Shelby, Ohio)  
Orangeville, Ohio, Jan. 11-Feb. 8.  
Cambridge, Ohio, February.

### FLEMING, BONA.

(2952 Hackworth, Ashland, Ky.)  
Cincinnati, Ohio, Feb. 6-15.  
South Portland, Me., March 1-15.  
Malden, Mass., March 22-April 5.  
Providence, R. I., April 6-19.

### FLEMING, JOHN

Dayton, O., Jan. 17-Feb. 8.  
Cincinnati, Ohio, Feb. 13-22.  
South Manchester, Conn., March 10-15.  
Akron, O., March 20-29.

### FLEXON, R. G.

(Shackelford, Va.)  
Clinton, Pa., Feb. 2-15.  
Wilkinsburg, Pa., Feb. 22-March 8.  
Huntington, W. Va., March 15-29.  
Marcus Hook, Pa., April 5-19.  
Richmond, Va., April 26-May 10.  
Mineral, Va., May 17-31.

### FRYE, H. A.

(1326 Hurd Ave., Findlay, Ohio)  
Erie, Mich., Feb. 1-15.  
Brown City, Mich., Feb. 22-March 15.  
Columbus, Ohio, March 22-April 5.

### FUGETT, C. B.

(4812 Williams Ave., Ashland, Ky.)  
Felicity, Ohio, Feb. 9-22.  
Canton, Ohio, March 1-15.  
Alliance, Ohio, March 22-April 5.  
Chicago, Ill., April 7-19.  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.

### GADDIS-MOSER, EVANGELISTIC PARTY.

(4805 Ravenna St., Cincinnati, Ohio)  
Palestine, February.  
India, March.  
China and Japan, April.  
Sault Ste. Marie, Ont., May 31-June 14.

### GROGG, W. A.

(418 Twenty-fourth St., West, Huntington, W. Va.)  
Huntington, W. Va., Jan. 19-Feb. 8.  
Shinnston, W. Va., Feb. 10-March 1.

### HAMES, J. M.

(Greer, S. C.)  
Watervliet, N. Y., Jan. 27-Feb. 8.  
Findlay, Ohio, Feb. 10-March 1.  
Bay City, Mich., March 3-22.

### HENDERSON, REV. AND MRS. T. C.

(221 N. Professor St., Oberlin, Ohio.)  
Muncie, Ind., Jan. 25-Feb. 15.  
Spiceland, Ind., Feb. 18-March 8.  
Oberlin, Ohio, March 10-18.  
New Albany, Ind., March 22-April 5.

### HOOVER, L. S.

(Tionesta, Pa.)  
New Kensington, Pa., Feb. 1-22.  
Lockport, N. Y., March 1-22.

### KINSEY, MR. AND MRS. W. C.

(Singers and Young People's Workers,  
150 So. West 2nd St., Richmond, Ind.)  
North Hampton, Ohio, Jan. 25-Feb. 8.

### LINN, MRS. C. H. JACK.

(Oregon, Wis.)  
Valley, Wis., Jan. 25-Feb. 15.  
Pittsburgh, Pa., April 5-19.

### LINN, C. H. JACK.

(Oregon, Wis.)  
Japan, China, Korea, February, March and April. (Address care Oriental Missionary Society, Shanghai, China.)

### LINCICOME, F.

(Gary, Ind.)  
N. Tonawanda, N. Y., Jan. 25-Feb. 8.  
Mansfield, Ohio, Feb. 15-March 1.  
Florida Camp Meetings, March 5-29.  
Owosso, Mich., April 5-26.  
Chicago, Ill., April 29-May 11.

### McKIE, MARK S.

(Holt, Michigan.)  
Port Huron, Mich., Feb. 1-Feb. 15.  
Davison, Mich., Feb. 16-March 1.

### MINGLEDORFF, O. G.

(Blackshear, Ga.)  
Open time after Christmas.

### MILBY, E. C.

Glasgow, Ky., Feb. 1-22.  
South Manchester, Conn., Mar. 1-15.  
Dayton, Ohio, March 20-29.  
Garden City, Kan., March 31-April 12.

### MOSS, CHAS. E.

(Burgettstown, Pa.)  
Open dates.

### MURPHY, WM. J.

(1912 N. 17th St., Boise, Idaho.)  
Eagle, Idaho, Jan. 20-Feb. 1.

### OWEN, JOHN F.

(262 E. 13th Ave., Columbus, Ohio)  
Frankfort, Ohio, Feb. 8-22.  
Detroit, Michigan, March 22-April 3.

### QUINN, IMOGENE

(909 N. Tuxedo, Indianapolis, Ind.)  
Open dates, Jan. 18-March 22.  
Flora, Ill., March 22-April 5.

### SURBROOK, W. L.

(225 Ferris Ave., Highland Park, Detroit, Mich.)  
Columbus, Ohio, Feb. 1-15.  
Cincinnati, Ohio, Feb. 22-March 8.  
Huntington, Ind., March 15-29.  
Kannapolis, N. C., April 3-12.  
High Point, N. C., April 17-28.  
Rameau, N. C., May 1-17.

### THOMAS, SAMUEL.

(Converted Jew)  
(Box 14, North Vernon, Ind.)  
Weatherly, Pa., Jan. 19-Feb. 15.  
Seyfert, Pa., Feb. 16-March 1.  
Conshohocken, Pa., March 2-22.  
Open dates in April and May.

### VANDALL, W. B.

(303 Beta Road, Akron, Ohio.)  
Ottawa, Ont., Feb. 1-15.  
Toronto, Ont., Feb. 16-March 1.

### VAYHINGER, M.

(Upland, Ind.)  
New Castle, Pa., Jan. 18-Feb. 8.  
Marion, Ind., Feb. 15-March 8.

Marshfield, Wis., March 15-April 5.  
Stone Bluff, Ind., April 13-May 3.

WILLIAMS, L. E.  
(105 Asbury Ave., Wilmore, Ky.)  
Lima, Ohio, Jan. 25-Feb. 15.

### WILSON, D. E.

(General Evangelist, 557 State St., Binghamton, N. Y.)  
Greenfield, Ind., Jan. 25-Feb. 8.  
Milton, Del., Feb. 15-March 1.  
Erie, Pa., March 8-22.  
Harrington, Del., March 29-April 12.  
Binghamton, N. Y., April 14-19.  
Salisbury, N. C., April 30-May 10.

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# SUNDAY SCHOOL LESSON

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

Lesson VII.—February 15, 1931.

Subject.—Jesus the Friend of Sinners. Luke 7:36-50.

Golden Text.—This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. 1:15.

Time.—Summer of A. D. 28.

Place.—Galilee.

Introduction.—In this lesson we find our Lord reclining at a feast in the home of a Pharisee. Some thoughts suggest themselves; and we jot them down.

1. John the Baptist would neither eat nor drink at such feasts; and the Jews declared that he had a devil in him. They did not approve his abstemious manner of living.

2. Jesus sometimes attended feasts in the homes of Pharisees, and sometimes among the most common people. Again, the Jews said that he was devil-possessed. The whim of a mob is past finding out.

3. Whenever Jesus attended a feast he dominated it. He did not go there for a frolic, but for an opportunity to preach the Gospel of the kingdom of God. Some of his greatest lessons were delivered at feasts. He had neither time nor inclination for the mere fun of a feast; but he did take time to bless a wedding, and preach truth to sinners while they feasted.

4. Men who love to feast and to mix with sinners have used the fact that Jesus sometimes attended feasts as an excuse for their own attendance upon such functions. The lesson is plain: When one goes for the purpose of leading men to God for salvation, there may be some excuse for going; but there is no reason why a Christian should participate in such affairs simply because he likes to do so. He must be about his Master's business.

5. Jesus Christ was God, and could always control himself and all others with whom he had to deal; but we are but men, and need to recognize our limitations and our weaknesses. Many a man has gone to utter ruin by attending feasts with the wrong crowd. Christians are a separate people. They must not be "unequally yoked together with unbelievers." There must be no fellowship between the saints of God and the children of Satan.

7. Compromise is one of the deadly sins of this age. King Solomon never forsook the worship of Jehovah; but he tried to mix it with the worship of the idols that his heathen wives worshipped, with the fearful result that, as far as we know, he lost his soul in the end. There are multitudes of church members today who desire to have their names on some church roll, but run after the card-table, the circus, the dance, the movies, tobacco, liquor, and almost anything else that the Devil can invent.

8. If Christians will always go to feasts in the same spirit, and for the same purpose that moved Jesus, there will be less danger; but even with that proviso, they must be cautious.

Comments on the Lesson.

36. One of the Pharisees.—Do not forget that the Pharisees were a proud set of hypocrites who considered themselves about the only worthwhile followers that God had on

earth. Jesus seems to have a pretty severe contempt for them. Sat down to meat.—Reclined on the left side, resting on the elbow, with the feet protruding backward from the table. The Jews did not sit at meals.

37. A woman in the city.—Judging from these words and from the context, I suppose she was a fallen woman. Brought an alabaster box of ointment.—No doubt this had cost the woman a considerable sum of money; but she had come to understand what Jesus might do for her poor, lost soul; and nothing was too precious for him. O that we might enter into her spirit. Jesus is more than all this world to every saved sinner.

38. Stood at his feet weeping.—Terrible conviction for sin had seized upon her soul. Dry-eyed conviction for sin does not usually mean much. Began to wash his feet with tears.—This service was usually performed for guests by a servant of the household; but this woman not having a basin of water used her tears. Wiped them with the hairs of her head.—Not having a towel, she did the best she could. Our best is always acceptable with him. Kissed his feet.—This was a sign of her devotion to the Lord. Anointed them with the ointment.—She was doing her best. Surely the Lord was highly pleased with her devotion. No wonder he blessed her.

39. When the Pharisee saw it.—No doubt he was watching for a chance to pick some flaw in the Master; and this familiarity of the woman in dealing with her Lord was a little too much for his Pharisaical soul. If he were a prophet.—He was too little and mean to see anything good in such a transaction; therefore concluded that Jesus was not even a prophet. Some are so little that they simply cannot see a big thing at all. I doubt if a flea can see Pike's Peak. It is too much for his eyes. She is a sinner.—It is almost amusing to see how fearful some soiled folk are in regard to contact with other soiled folk. No; that is not where the fear is. They are afraid of public opinion. I have noticed that when some fallen woman approaches the altar as a seeker, very few persons can be induced to even come near and join in prayer for her salvation. They will crowd even to suffocation some beautiful society belle; but the soiled dove can do its own fluttering. Maybe there are still a few Pharisees above ground.

40. Simon.—I judge that was a common name among the Jews; but we are not told who this Simon was. I have somewhat to say unto thee.—This was but a polite way of asking permission to tell him something important; and Simon granted his request.

I prefer to comment on these verses en masse. Creditor here stands for God. The two debtors are two sinners, the Pharisee and the woman. Jesus acts with some sarcasm on the notion of the Pharisee that he was much better than the woman. He (the Pharisee) was willing to admit that he owed fifty pence (was guilty of some small sins); but in his estimation the woman was a far greater sinner. In financial terms she owed ten times as much as he did. The

Lord represents God as forgiving them both, and requests the Pharisee to tell him which one he thought would love God most. He had the fellow in a trap; for there was but one sensible answer that he could make. Of course, the one who had been forgiven 500 pence would love most. Fearing lest the Pharisee might not make the full application, Jesus made it for him: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but this woman hath washed my feet with her tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." The latter party was the Pharisee who had received no forgiveness at all. If I am not mistaken, the lesson teaches that, really and truly, love for Jesus Christ begins to spring up in the heart of a sinner before he is pardoned.

48. Thy sins are forgiven.—Wonderful words; gracious words. When the Holy Spirit speaks them to the sinner's inner consciousness, the joy of heaven breaks loose within him. Who can ever forget that happy day?

49. Who is this that forgiveth sins also?—They were both right and wrong. Wrong in not believing in his Deity; but right in their teaching that none but God can forgive sins. When mere men arrogate to themselves authority to pardon the sins of their fellow-men, they become most miserable impostors. This poor world has been cursed by such deceivers for ages.

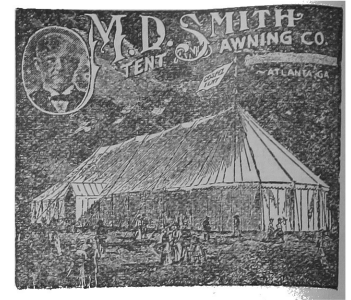
50. Thy faith hath saved thee.—Faith is the connecting link between a penitent sinner and a merciful God for pardon. Thank God, that is all he needs. At that last step no mortal man (not even an angel) can help him. But it is blessed to know that the Holy Ghost can, and does, assist him. Go in peace.—No more beautiful words have ever been spoken or written. When the Holy Ghost speaks to the troubled soul: "Peace, be still," there is a gracious calm. Thank God forever.

## PERSONALS.

J. F. Mincey: "I am a local preacher in the M. E. Church, South, in good standing. I desire to be busy for the Master and am willing to go anywhere where the people need me for revival work. Only entertainment and transportation are all that I ask. I can furnish references if desired. Address me, Corinth, Miss., Rt. 6, Box 80."

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## THANKS, AND A STATEMENT.

My sincerest thanks are herein expressed to each and every one who contributed to my relief in my emergency at our recent Conference, and since, for one gift has been received since Conference, and anyone hereafter contributing, as I understand others who were not prepared at the time, said they would, may consider themselves included in our heartfelt thanks.

My retirement (a word I like better than superannuation) was a surprise to me. I'm not entering a complaint, far from it. I abide by the judgment of my brethren with "charity toward all, and malice toward none." The die has been cast and I am reconciled. It is not all a calamity to be relieved from the gruelling sense of responsibility which the Apostle Paul expressed as the climacteric of enumerated trials,—“that which cometh upon me daily, the care of all the churches.” To battle with the idiosyncrasies, the peculiarities, and the contraities, etc., of the various members of the various churches for thirty-eight years entitles one to a surcease from sorrow, toil and pain.

However, it is only by the wildest stretch of the imagination, it appears to me, that the Committee on Conference Relations could consider me at the stage, and in condition for retirement, when the law says, “A superannuate preacher is one who is worn out in the itinerant service.” Again, “A superannuation shall not be granted by an Annual Conference except on the recommendation of the Committee on Conference Relations, nor shall this committee in their decision consider anything else than this question, viz: Is the applicant really worn out in the itinerant service?” For six months I had done full work, and during September, the last month of the Conference year, when “annual tug” is on I had tramped the hills and hollows in and about Jackson in an heroic effort to help the church in her financial deficiency, and was slowly improving from my breakdown one year before. Had the members of the Committee have been with me they would but have had a different consciousness. The case seemed to be made up before Conference, and nothing I could have said or done could

have changed the order. The Conference is crowded and room needs to be made on the veriest pretext. Not a voice was raised in protest but my own. I did protest to the committee of the presiding elders who waited on me first; to the Bishop in private conference; and when my name was referred to the committee I courteously asked to address the Conference, which was accordingly granted, but before I had proceeded far I was courteously requested to desist, assured that the committee was competent to hear me and investigate the case thoroughly, and bring in a report. I immediately desisted and later appeared before the committee who on my appearance, said, “Be brief, Brother Crates,” and brief I was, for I think I speak fairly, when I say, I never lacked “terminal facilities.” No one heard my case; no one saw me in action as a pastor; and no one saw me in action in the pulpit but two and then only very partially.

Had I had the means on which to subsist I should have retired a year or two ago. It has never been my desire to hang on but rather to ask for retirement than to be retired. Never had a desire to round out a certain number of years. I am thankful to God for an unimpeachable record morally and administratively; that I never refused to go where I was sent, even though I had a setback of fifteen years, a few years ago; or that any place refused to receive me, and to cause any bishop any embarrassment by the disturbing of the appointments when made. Have kept my ordination vows, and have never been guilty of ecclesiastical politics,—the meanest in the world. Ecclesiastically, I can say, “I have fought a good fight; I have finished my course; I have kept the faith.”

Blessings on every one of you. In the language of an old chorus, “I am happy on the way.”

Sincerely,

J. W. Crates.

## THE MILLS OF THE GODS.

I have just finished reading “The Mills of the Gods” by Rev. C. F. Wimberly, D. D. Most anyone enjoys a good, thrilling story, and in this, you will get a good picture of present-day conditions and what the future holds. Our young people have been reading, also seeing, in the immoral picture show such rotten stuff, that it is high time to direct their minds to things worthwhile. Character tends to final fixedness; what enters the mind through the eye, or ear, makes the same impression on moral character. The young people have looked at immoral pictures until they have concluded, many of them, that they can do the same thing.

“The Mills of the Gods” is a book that should be read by the young people. I advise parents to buy this book, read it, then ask their children to read it, and tell you what they think of it. They will be impressed with the Hero of the story and his final victory for righteousness and clean living. The book is published by The Pentecostal Publishing Co., Louisville, Ky., and sells for only \$1.50. C. R. Crowe. Member of the Louisville Conference, M. E. Church, South.

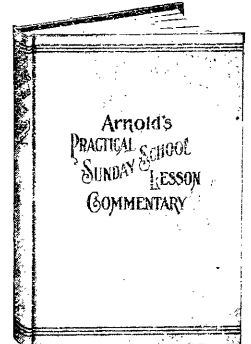
For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Cor. 4:17.

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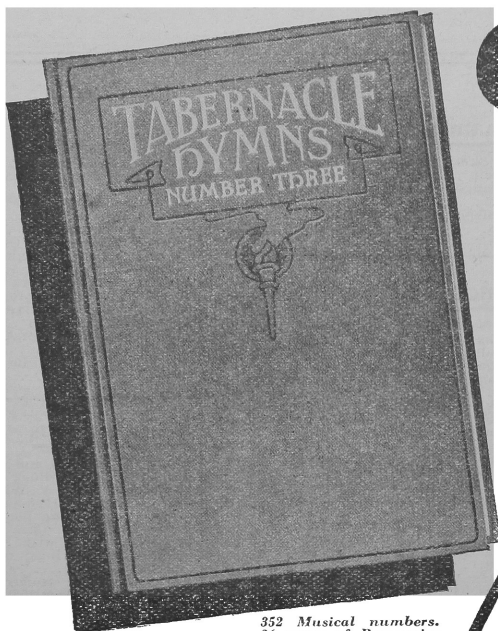
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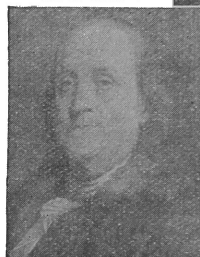
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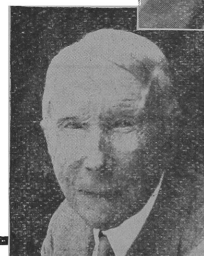
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# PENTECOSTAL HERALD

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

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## SINAI, CALVARY, AND PENTECOST.

By The Editor.

**Y**OU men who have been objecting to holiness, even ridiculing the idea of a man living a holy life in the body, magnify the power of Satan and sin, and minify the power of Jesus Christ and the atoning merit of his blood. You enlarge on human wickedness and diabolical power, and seem to forget that "God hath laid help upon One who is mighty to save to the uttermost."

\* \* \* \*

There is a class of men who seem to delight in defending sin and condemning holiness. It does not occur to them that their method of thought, conversation, and preaching belittle Jesus Christ. No one claims that there is any salvation outside of Jesus, and all who claim a full redemption, confess their utter inability to save themselves, and proclaim Jesus Christ as their only hope.

\* \* \* \*

It glorifies Jesus Christ to exalt him over all devils, and all sin, and all human weakness, and all untoward circumstances, and all adverse conditions and surroundings, and all entailed depravity, and all inherited tendency to evil, and all corruption and defilement of the flesh. Jesus Christ is more than an equal to all the combinations of evil without and within. Jesus Christ is omnipotent. He has said: "Nothing is impossible with God," and "All things are possible to him that believeth."

\* \* \* \*

It is high time that preachers of the gospel, Bible teachers and church members, come to know enough about Jesus Christ, his Godhead, the price he paid for our redemption, the power of his resurrection, the value of his atonement, to exalt him above all devils and all men and all sin and boldly and joyfully proclaim him able to "cleanse from all sin."

\* \* \* \*

This world needs a great Savior. Satan is powerful, human depravity is deep and awful, and the surroundings on this sinful earth bring to bear fearful pressure against the heaven-bound soul. The evil influences about us are startling; the evil tendencies within us are many; we need a great deliverer; we need a Christ who could make clay of the spittle and anoint the eyes of the blind and make them see. We need a Christ who, with a word, could hush a stormy sea into restful calm; a Christ whose wonderful hands could break a few loaves and fishes and feed a multitude. We need a Christ who could calmly walk the glassy waves of Galilee, touch the bier and raise the dead, stand at the mouth of the sepulcher and, at his command, empty its dark recesses of its victim, loose him and let him go as a witness to the omnipotence of his Lord. In Jesus of Nazareth, the Son of Mary, begotten of the Holy Ghost, one and equal with the Father, the crucified and resurrected Lord, we have such a Christ. Let us preach him to the people and witness everywhere to his saving and sanctifying power.

### TOO GREAT TO BE LOST!

It matters not what country he or she was born in, or what language they may speak, all human beings created in the image of God, however that image may be marred by sin, have been redeemed by Jesus Christ on the cross of death, and are great beings, too great to sin, but sinning, too great to be lost.

Christ died for every one of them. We must hasten to find them in all the wide world and let them know of the love that bled and died for their redemption. Let the lowest and the vilest be pardoned, cleansed and filled with the Holy Spirit and you will realize that they are great. Remember all eternity stretches out for growth and enlargement of everything that uplifts the soul. All human beings are great—too great to be lost forever. Let us hasten to the rescue.

H. C. Morrison.

These pleaders for sin, these excusers of carnality, these exalters of the devil and belittlers of our Lord, speak at too far a distance. They have not become closely enough acquainted with the Almighty. When Sinai was wrapped with the glory of his presence, Moses and the children of Israel did exceedingly fear and quake; none of them wanted to commit any sin; they were filled with holy awe, they realized the nearness of God and trembled in his presence. The very thought of sin was horrible. There is a revelation of God by the power of the Holy Ghost that destroys all desire for sin, that makes the soul to bow down in the depth of humility and self-abnegation and cry out, "God be merciful to me a sinner." Men who have gotten close to God, who have been awakened in their souls and realized that his awful holiness fills the universe, have learned a deep and valuable lesson; they know something that cannot be taught by argument, or reason, or illustration; they have touched the source of power, and have learned in the depths of their souls the hatefulness of sin. Blessed are they who have thus been filled with a sense of his presence and his holiness, and who, in sackcloth and ashes have despised and loathed their own wickedness, grieved over their transgressions, lamented, and in horror, turned away from their sins. Such people have learned some theology that is not taught in the school; yea, these deeper lessons must be gotten at the throne of God.

\* \* \* \*

When Jesus Christ was hanging on the cross with spittle on his face, and blood in his hair, and nails in his hands, and the mob ridiculing his agony, and the Marys and devout women and the broken-hearted John were standing appalled in the presence of his death agony, did they want to sin? Was there any tendency or inclination in them to get away to some place of worldly amusement, or wickedness? Nay! nay! There is a strange and wonderful power in the Holy Ghost to bring before the human soul the crucifixion of Jesus, the death agony of the Lord; to turn the wheels of time backward and annihilate space, to lift Golgotha's brow, with its rugged cross and bleeding vic-

tim, before the startled eyes of the convicted sinner. The poet expressed it thus:

"I saw One hanging on the tree  
In agonies and blood,  
Who fixed his languid eyes on me,  
As near his cross I stood."

Blessed are they who, illuminated by the Holy Spirit, have beheld the agonizing Christ, to whom his death and sufferings have become an awful reality. Not because they have traveled in Palestine, or read the New Testament story, or heard the preacher from the pulpit, but because the Spirit of God hath revealed it unto them. Because the Holy Ghost hath taken the things of Christ and shown them his deity, his humanity, his holiness, his sufferings, his death, and depths of the shame and sorrow into which he entered, and the glorious power there is in him to save from sin. Then they will believe in his power without doubt.

\* \* \* \*

When the Holy Ghost fell in power at Pentecost and the hundred and twenty were filled and intoxicated with joy, and the forked flame of fire rested upon their heads, did they want to sin? Did they question the deity or the power of Jesus Christ? Were they good subjects to listen with pleasure to the cant and ridicule of higher critics? Would they have clapped their hands to the platitudes of sneering, side-whiskered Doctors of Divinity from the East or over the sea? Nay! Nay! How utterly impossible! The apostle Peter said on that occasion: "The promise is unto you, and to your children, and to all them that are afar off, even as many as the Lord our God shall call." Experience among men, and devout women not a few, down through the centuries, and throughout the Christian nations, and over in heathen lands today, demonstrates the words of the apostle to be true. The Holy Ghost is in the church of God today. He comes in definite baptism upon consecrated, trusting hearts, and applies the atoning merit. With divine fire he consumes dross, he illuminates and sanctifies, he makes Pentecost a glorious reality in the soul, which destroys all doubt about the inspiration of the Scriptures, the authority of the prophets, the deity of Jesus, and full salvation through his precious blood. He "Exalts the Lord high over all in hell, or earth, or sky; angels and men before him fall, and devils fear and fly."

\* \* \* \*

It was in the school of experience that men about Sinai learned how to hate sin, and at Calvary learned how to trust Jesus, and in the upper room of consecrated prayer and faith, received the Holy Ghost in the fulness of redemption. This settled their doubts, anchored their souls, put new songs in their mouths and stopped their guessing and philosophizings. The apostles of doubt, the people who ridicule, may be educated, they may have traveled, they may have investigated with great care, they may have believed in

(Continued on page 8)



# REVIVAL AND REVOLUTION IN PANAMA.

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



I am writing this in Panama on the day of their Revolution. I have had some diversified experiences on French battlefields and martial law with bristling bayonets in Shanghai, but this is the first time I have gone through a Revolution, and notably the first time I have had a revival meeting stopped because of a Revolution.

The Republics of Central and South America have a way of changing governments totally unlike the method prevailing in the U. S. A. Their habit is to bring about a new regime by bullets instead of ballots. This now is the second Revolution since I came to Central America. Just after we finished our work in Guatemala a Revolution broke out and the government changed, and now in the midst of our second series of meetings in Spanish-speaking churches in Panama the Revolution came on and our meeting had to stop for the time being.

Panama has had a most diversified history. It goes back to 1519, when Pedrarias founded the city. It was sacked by Morgan the Buccaneer in 1671. For four centuries Panama has been an object of interest to the nations because of its Isthmus and the fact that only forty miles or less of it could be cut through and a canal could be dug thus uniting two great Oceans, the Atlantic and the Pacific. Thus Panama has been viewed with envious eyes by European nations, as well as America, for centuries.

A Revolution is not new to Panama because, since 1850, over 53 disturbances and Revolutions have occurred (53 uprisings in 57 years). President Roosevelt called attention to this when he sought to justify America's action in relation to the Revolution of 1902, just prior to the digging of the Panama Canal.

The Revolution of today (Jan. 2, 1931) evidently was occasioned by the waste, extravagance and corruption of the present government. The deposed President is F. H. Arosemena and the new President is Dr. Alfaro, a very distinguished lawyer and patriot, and highly esteemed by the people of Panama.

During the day handbills printed in red were distributed throughout the city. In this bill the revolutionists say: "'Accion Comunal,' a civic institution which from the beginning has had the advancement of Panama as its purpose, proposes today to attain its ideals. The clamor of the press has not been sufficient; denunciation of the defalcations which the former government has committed has not been enough; the revelations of peculations have not suffered and above all, the clamor against the complicity of agents of the government has gone unheeded.

"The people of Panama realizing that their geographic position and their international relations place them in a special sphere in which to realize their destiny requires only honesty, have resolved as an aspiration consummate with national sentiment, to make of the government of the country an institution that will respond to the collective conscience revealed by the constant clamor against the present order of things, and which because of its personal character, does not correspond to the national ideal which was the genesis of the inspiration of the Fathers of the country in 1903."

Now Panama is a very small country. In size it is about as large as Maine, smaller than Portugal, a little larger than Scotland or Ireland, and nearly three times the size

of Belgium. Its total population is about half a million. Before the United States transformed Panama and made it a garden spot Panama was a place of jungle and disease and death. A writer, describing the Panama of the older days, says of it: "A land as feverish to the imagination as to the body is Panama. It is a land making a fitting environment to the deeds of conspiracy, piracy, loot, cruelty and blood that have principally made its history for centuries. This gloomy, God-forsaken Isthmus is a nightmare region." One descriptive writer has truly said of it that "it is a land where the flowers have no odors, the birds no songs; where the men are without honor and the women without virtue." He is not far wrong. Said another writer, "The birds brilliant as is their plumage, have no musical notes. The dense forests teem with bright-hued parrots, parrots and other birds which squeak and scream, but do not sing. There are beautiful orchids to be found in the swamps and jungles, fair to look upon but they have no odor. The oranges have green skins instead of golden; the reptiles and insects are often venomous and myriads of parasites are ever ready to invade the human body and bring disease and death."

I hope my reader will remember that the above words were written in the long ago before the United States came to Panama in the days of Theodore Roosevelt, and not only built the great Canal, but transformed Panama into one of the wonder spots of the Tropics where life is as free from disease and death as in the home land, and where multitudes of people come to behold a land made clean and new and beautiful and healthy through the wonder-working, almost remarkable, genius of Dr. Gorgas, that American of whom not only America is proud but the whole world bows in gratitude.

Referring again to the Revolution which broke out about three o'clock in the early hours of this morning (Jan. 2) let me say that everything went off very quietly. I think the number of lives sacrificed were about ten; of these most of them were police who defended the palace when the mob attempted to storm it. Among those who were seriously wounded was a young American reporter whose home was in Alabama. At this writing his life is hanging in the balance in Gorgas Hospital. In the morning just after breakfast at Balboa, Mr. Marshall, of the Union Church, decided he would drive over to Panama to see how things were and enquire how the mission folks were at the Sea Wall Church and School. I went along with him. All along the Canal Zone leading to Panama U. S. A. soldiers were on guard. Not an American soldier was permitted to enter Panama during the disturbance. Evidently the U. S. A. authorities had decided to keep hands off unless it became absolutely necessary to take a hand in preserving peace. When we came to the approach to Panama City our police told us that we could go in to the city at our own risk, but he advised us to keep out. We decided, however, to go in. We found all business suspended, banks, stores, etc., all closed. No Panama police were to be seen, instead at every corner and at conspicuous places young revolutionists with guns were on guard. The police had been overpowered and disarmed early in the morning and their arms distributed among the young rebels. Later in the day, the firemen with their flaming red coats, were put in control of the traffic and all the streets; these men carried no arms. There was no rioting, no shooting during the day. Women were evidently kept off the streets and everywhere the men lined the streets. No street car operated till towards evening. I think all the Catholic

churches were open (as usual) and the Protestant churches were closed (as usual).

It has been thought strange that the United States troops did not come in and put down the rioting in the early morning, but there were two reasons for that; first, the revolutionists had cut all telephone and telegraph connections before they proceeded to do business, hence our authorities in the Zone did not get word of what was happening till the deed was done; second, the U. S. A. does not wish to interfere with internal matters of those little Republics unless conditions arise which endanger the general peace. In the Treaty of 1903 with Panama the U. S. A. has full right and authority to maintain public order in case the Republic of Panama should not be, in the judgment of the United States, able to maintain such order. The fact is that the United States acts as a kind of guardian angel to the little state of Panama, guarding it against disease (as the U. S. A. controls the water and sanitation of both Panama City and Colon) and protecting it against foes within or without which would in any way interfere with Panama in its relation to the big outside world.

As I took up the papers the next day (Jan. 3rd) everything has been settled; the old government has been turned out, the former President handed in his "irrevocable resignation," a President pro tem has been put in office. He has nominated his cabinet and the New President, Dr. R. J. Alfaro, who is the Minister of Panama in Washington, D. C., has been summoned from Washington to come home and take up the Presidency. Dr. Alfaro was elected first Vice President of the Republic in a previous election as he was a man highly esteemed by the people, generally, and the choice of the revolutionists it was both the logical thing as well as very fortunate, that he should succeed the deposed official as President.

Touching again our revival meeting in Panama. As things had quieted down I went over to the church to see what the outlook was for a meeting, but when I arrived at the church just a few of the faithful were there and we decided it was not wise to attempt a meeting. This is the first time in my experience when a revival meeting was stopped by a Revolution.

## SOME THOUGHTS ABOUT MORAL REVOLUTIONS.

Let me begin these thoughts with a story from the Press which illustrates the fact that moral revolutions are happening every day through the regenerating power of God.

Bill was politely shown to a seat in the chapel one Sunday morning and staggered drunkenly into it. Despite his stupor the words of the different speakers began to penetrate his dumb brain. There was a chance for him—a chance to be sober—a chance for a new start.

Bill listened and then got up and staggered up the aisle. No one had given him an invitation. He interrupted the leader in his discourse by kneeling down in front of him. He fumbled in his pockets and got out the flasks of whiskey and set one on either side of him. He looked up at the leader and said, "I want to be sober. I don't want to be a drunkard any more."

The room was stilled in prayer. The leader prayed, ex-drunkards prayed, and Bill prayed. Five minutes after Bill knelt at that front bench, he arose to his feet a sober man.

"Ah," says some one, "that isn't possible. How could a drunken brain clear up in five minutes? How could a man stagger up an aisle drunk and arise five minutes later and walk down the same aisle sober?"

I don't know. I don't know precisely what happened to Bill, but I am dealing with facts and not with theories. I am reporting what I saw and heard. I certify that Bill arose to his feet a sober man and has been a sober man ever since. . . .

Bill could say with Paul, "By the grace of God I am what I am." 1 Cor. 15:10.

"His power subdues our sins;

And his forgiving love,

Far as the East is from the West,

Doth all our guilt remove."

We need a moral revolution today that



will enable us to distinguish between real salvation and religion that is merely intellectual and nothing more than a moral opiate. Dr. E. Stanley Jones has said a good thing in the following words:

"Where religion is mainly a matter of tradition and orthodoxy, mainly something taken second-hand from others, it could easily become an opiate, dulling the senses and closing the eyes to truth, as has been the case to some extent in Russia, or again in Latin America. But when religion is a matter of personal experience, redeeming and renovating, then so far from being an opiate it becomes an eye-opener, it gives vision and power, and produces the real moral uplift

upon which the true life of a nation depends."

We need a moral revolution that would bring us back again to the Ten Commandments. A leading Hindu paper in India wrote about Sunday in the following words:

"The solution of the problems of the world today depends upon the application of the spirit and mind of Jesus to those problems. If for five years or even less time everybody on earth followed the spirit and mind of Jesus about Sunday the world would be such a happy, blissful, joyous place that heaven would be begun here below."

Touching this Sunday question, I add this from an exchange:

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## A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

### CHAPTER XV.

#### GATHERING UP THE THREADS.



It is about time that we gather up the threads of our narrative, which have been lying around loose while we have been following other threads, which have seemed to justify the departure from the orthodox style of story telling.

We will therefore re-introduce the Rev. Jonas Silsbee, bachelor pastor of the People's Tabernacle, who by virtue of the fact that he is about to become a benedict, is entitled to special notice at this time.

It is about a year after the revival mentioned in a previous chapter. During that meeting, in the house-to-house canvass he engaged in at that time, he frequently enjoyed the privilege—which he appreciated more and more each day—of meeting a lady to whom he was attracted from the very first. Frequent meetings, rather by accident than design on the part of either, made them acquaintances, and in time, something more than acquaintances. But we see that we are not skilled in sketching love scenes, and so will briefly say that the Rev. Jonas Silsbee had met Miss Gertrude Holly, had fallen in love with her and is now to be married to her.

The People's Tabernacle is to be opened and decorated for the occasion, the senior secretary of the Home Missionary Society has been engaged to perform the ceremony, and the Rev. Jonas Silsbee feels that he is to be the most highly favored minister of his time.

He had kept his own counsel up to the time when he had decided to try his fate with the lady of his love, and only then advised with the deacons of his church who were discreet men and wholly devoted to their pastor. So it happened that he electrified his audience one Sunday by announcing his marriage, which was to take place in the church on the following Wednesday evening.

Miss Holly was only slightly known to the membership of the People's Tabernacle—in fact only a few of them had ever heard of her, and even they knew nothing of her antecedents or her social standing. She had been spoken of as an earnest Christian woman, however.

Mr. Silsbee had been known as a finely educated gentleman of no mean talent as a preacher. The fact that he had risen from the humblest position to his present place by the force of his character and determination, if generally known had not hurt him materially with his parishioners. While not as eloquent, or so highly polished as Rev. Paxton, he was recognized as his peer in mental power and originality. His presentation of truth was effective from the fact that his illustrations always illustrated, and his conclusions were always legitimate. He was never dull or uninteresting because he filled himself with his theme and gave it to his

hearers, heated by the fires of his own soul. Because of his earnestness and his increasing popularity with the masses, he had established himself in the hearts of his people as but few men are able to do.

His sister having been but recently called to the foreign field as the wife of a missionary, he felt the need of someone to look after those household arrangements which a man is never able to manage. But we are not going to have you believe that the Rev. Silsbee was only seeking a housekeeper or a laundress, the fact is he wanted a wife and thought he had found a jewel in the woman he was soon to lead to the altar and install as the mistress of his home and heart.

The fact that she was only a dressmaker never occurred to him, or if it did, cause him any uneasiness as he knew her to be a graduate from a woman's college, and fitted to adorn any station she might be called to fill. But there were some who shook heads wisely and feared Mr. Silsbee would hurt himself in society by marrying only a dressmaker. But when it became known that Miss Holly was a dressmaker from choice rather than from necessity, having an income from her father's estate of some thousand dollars or more, when presented to her after the ceremony was over and saw her ladylike composure and perfectly correct style, they threw their prejudices aside and cordially greeted her as their pastor's wife.

From what the reader has already learned of the character and gentleness of Miss Holly, she will be recognized at once as a true helpmate for an earnest clergyman.

Between Mrs. Silsbee and Mrs. Paxton there had always existed a warm friendship, and now that their work had become one, this friendship grew closer and sweeter. While the parsonage of Euclid Avenue Church was located in the most fashionable quarter of the city, and that of the People's Tabernacle in the heart of that section peopled exclusively by the laboring class, yet the two women came and went, to and fro from one to the other, as though society had not erected barriers between them or fixed a gulf which could not be passed without losing one's position among the "400."

Mrs. Silsbee now had time to devote to the people who needed sympathy and help, and it is no exaggeration to say that she added to her husband's congregation not a little by the gentleness of her manner and the kindly interest she took in the people she met.

Having now launched two of the characters of our story on the sea of matrimony, with bright days before them, we can leave them to their chosen work while we pick up another broken thread.

Upon his return home, after being liberated from the prison, Ralph Upright gave his father a complete history of his life from the time he began his course of deception and dissipation until the night of his arrest. The deacon was astounded by the revelation

"A man said: 'I can worship God far better on the golf-links or in the fields than in a church.'

"A friend standing by replied: 'I would have more faith in the sincerity of your worship if your fields brought drunkards, criminals, godless and careless men to Christ.'

"The church, one has said, through its sacred associations make it easier for us to touch the divine, and therefore easier to get in tune with the infinite.

"'It is not too much to say,' writes Dr. Macleod, 'that without Sunday the church could not, as a visible organization, exist on earth.'"

Ralph made and determined to do all in his power to purge the city of this foul blot upon its fair name.

In consultation with his pastor it was deemed advisable to begin by securing positive evidence against the reading-room proprietors in a quiet way—that is in a manner which should not arouse suspicion on the part of such proprietor. It was found necessary to employ detectives from other cities and employ men entirely unknown to the men engaged in the reading room business. It is not an easy matter to find men who will act a lie in order to convict a criminal or expose a crime. It took several months to secure evidence which would convict all the proprietors of the reading rooms, and it was thought best not to make any arrests until all were in the toils, as only by a sudden swoop on these houses simultaneously could the authorities hope to accomplish their overthrow.

So quietly was the business of securing evidence prosecuted that no one, not in the confidence of the authorities, had the least suspicion of what was going on.

Detectives of both sexes were employed because of the strictness with which the rules of the house were enforced to have separate rooms for the sexes, so that no scandal might be possible in connection with the conduct of the reading room. This rule was conspicuously posted in all these places and contributed largely to create public confidence—or rather to prevent suspicion.

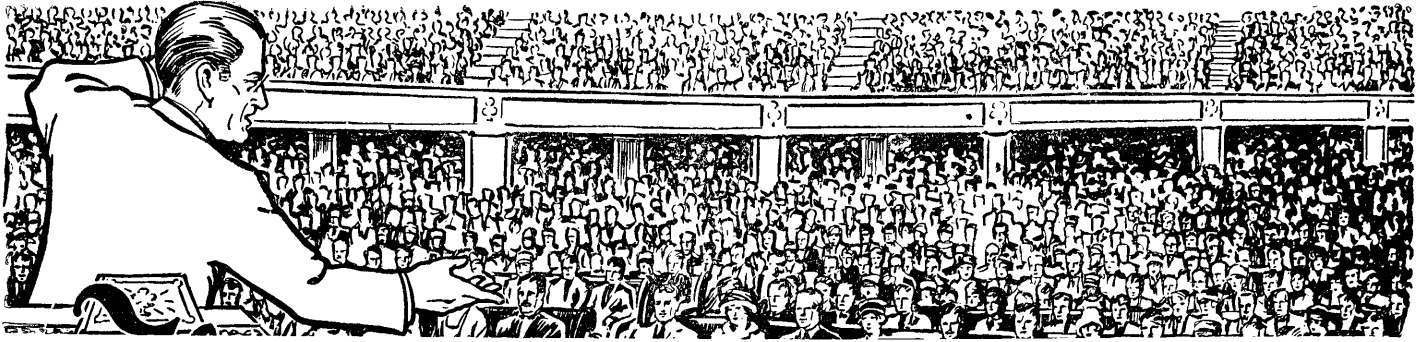
Deacon Upright's connection with the still hunt tactics of the city authorities was that of a citizen having information implicating numerous people as being engaged in unlawful business and knowing of the ready facility with which all traces of their business could be obliterated, suggested a course of procedure, which he was willing to back with funds to render it effective.

In connection with ten other men of means, who had reason to desire the extermination of the evil from which they had suffered, an ample fund was furnished to secure the shrewdest detectives and to retain the best legal talent to be found.

In the meantime mass meetings were held in the largest auditorium in the city—previously mentioned—every Sunday afternoon, and addresses delivered by clergymen, lawyers, doctors, and others, on questions of temperance, social purity and kindred topics. By this means the public conscience was aroused and a sentiment in favor of right living created and strengthened. Perhaps no layman was more conspicuous in these meetings than Deacon Upright, nor were there any of the speakers more successful in holding the attention of the assembly and moving the hearts of the hearers than he. Speaking out of his own bleeding heart, his was the pathos that melted the hearts to which he spoke.

(Continued on page 6)





## THE CONSCIENCE.

Rev. J. F. Michael.

*"And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."*—Acts 24:16.

### CONSCIENCE DEFINED.

**T**HE term conscience occurs in our common version thirty times, and once in the plural form, 2 Cor. 5:11, for which we have in the original, *sunedeists*, compound of *sun*, together, and *eideo*, to see or know—in Latin *conscio*; whence comes conscience, the power of judging ourselves, and the relation in which we stand to our Creator and to our fellow-creatures—Benjamin Wilson.

### CONSCIENCE ANALYZED.

The conscience features moral distinction. That is to say, the pointing out the distinction between right and wrong. Conscience features moral obligation which stirs to action, search, and allegiance. It features moral settlement—no peace until real settlement is made. It also features moral elements which have to do with our environment, teaching, and geography.

### CONSCIENCE OF THE AVERAGE MAN.

The average man is little concerned about definition and analysis. One man says, "My conscience is like a plumb line." Another says, "My conscience is like a straight edge." Others will define this peculiar power with such terms as spirit leveler, hunter's compass, still small voice, the goad so often kicked against, and the moral scrutinizer of my conduct. Thus we have almost as many definitions as we have people. Whatever it may be called we know what is meant. All of which reminds us that every thinking person has a tabooring conscience. Even in the under world there are rules the conscience dare not violate. Powerful little fellow indeed—this thing we call conscience.

### CONSCIENCE OF THE OVER-SENSITIVE.

One lady worried so much about that Scripture that refers to "idle words" that she confined her speech to yes, or no, as the occasion demanded. That much and no more. Can you imagine it? Another person becomes insane over the church question. Which church to join? The different views regarding the church upset him. So, in order to be absolutely sure he united with the Church of Christ, the one founded in the city of Jerusalem, A. D. 30, and organized in the city of Sweetwater, Texas, about A. D. 1838. So the church question with that party is forever settled, regardless of the statement of Jesus when he said I have sheep of another fold. Another party almost turned dietician when she started out to cure all diseases by the regulation of eating. Results—nervous wreck. One dear brother could not attend worship at another church, because his conscience so attuned to the melody of heaven, refused to let him cross the threshold of the synagogue of Satan. A local Methodist preacher answers the invitation of some deacons of another denomination to conduct a revival, one hundred souls are converted to Christ, all of whom united with the church-

es of the town. But imagine the stir in the community when the leading Elder of that denomination arrives and threatens the fumigation of the pulpit because a Methodist heresy preacher had occupied the pulpit for two weeks. My conscience, said he, I can't stand it. But he did and lived on—until he died. That brother's conscience reminds me of the big ben clock which I set to alarm at five A. M. Did it alarm? Sure, but I missed the train due to the fact the clock registered fifteen minutes late. Some people's conscience is always "going off," but like the big ben clock, missing the mark. A conscience, like a clock, needs timing. Let all get in tune with God, the holy Trinity, the Bible, then when conscience strikes we will not miss the train. To make a long story short the conscience needs educating. It's passing strange, but nevertheless true, some people think the conscience must do the educating.

### A BIBLE CONSCIENCE.

About one hundred years ago Uncle Sam started what is known as a conscience fund. Its birth is about like this, viz.: a Civil War veteran stole a mule from the government. Later in life he was converted to Christ, and at once sat down and wrote a check payable to Uncle Sam in the amount of \$200.00 to pay for a mule long since dead. So the dead speaks, even though it be a mule. A young lady working on the draft board during the late world war, made away with \$340.00 of Uncle Sam's money, but mind you after peace was declared between the nations she had no peace of mind and heart until she refunded that money. An American business man refunded \$14,225.15, to Uncle Sam after he reached England. Why? He said his conscience forced him to refund the money. It's a powerful conscience that makes a man do that, but no stronger than the conscience of a little girl that walked up to the post-office window and paid two cents for a stolen postage stamp. The post-master would have never known the whereabouts of that stamp had not the little lady heeded her conscience. Steve Katonka, after he and his so-called wife had killed two young men, took their car and made a complete get away; and from all accounts was absolutely safe so far as the law was concerned. But later wrote to the sheriff of San Juan Co., N. M., to come and get him. He had had no peace of mind since the crime was committed. I saw Steve led upon the scaffold, the rope placed round his neck, the sheriff trip the door and the body fall through the trap and dangle amid air until pronounced dead. Steve might have been living today had it not been for that strange power called conscience. Doubtless you remember Prof. Marvin was reported accidentally drowned. The real facts of the case were not disclosed until the gospel was preached to an Eskimo, and this Eskimo's conscience became alive to the enormity of the sin of murder, and then he confessed that he shot and killed Prof. Marvin. Thus the mysteries surrounding the death of this distinguished man were, after sixteen years,

brought to light. They say it's their religion that compells them to confess. Truly a Bible conscience is careful not to offend God or man. The Christian must live with his conscience and it is a hard creature to live with if abused. To continue the abuse of the conscience means that it will leave you, perhaps never to return. Who knows? However, it never leaves the soul until that soul by constant disobedience sears it through and through. The conscience is said to be weak when knowledge is limited, pure when free from accusation, and evil when polluted with guilt. The Bible speaks of a good, pure, weak, defiled, and seared conscience. It must be a desperate state indeed when one's conscience becomes seared. The term in the Greek is a strong one implying the searing with a red-hot iron. Some try to evade the issue by saying it is a figure of speech.

But, what cauterization does to the flesh of man; a constant repetition of sin will do to the conscience—brand it to such extent that the image and likeness of the Holy Ghost will be completely effaced.

### PAUL'S CRITERION.

What was good for Paul, in his day, is likewise good for us, even today. To live a life void of offence toward God, and toward men, is a most wholesome feeling, comforting thought, and happy state. Such an one need not fear to stand before the open mirror night and day for to do so is to reveal the image and likeness of the triune God. But when the conscience is not right a scrutinizing view of the All-seeing Eye discloses a desperate state. Paul, your philosophy of life has not been improved upon! May we not "Herein exercise ourselves, to have always a conscience void of offence toward God, and toward men."

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## FACING THE ENEMY.

LUDIE DAY PICKETT, Pres. Ky. W. C. T. U.

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**T**HE issue, socially and politically, before the American people today is Prohibition. Since the enactment of the Eighteenth Amendment to our National Constitution the liquor forces have been fighting the law with an ever-increasing intensity.

Never before in all the history of the fight to rid our nation of the curse of the liquor traffic, has there been such a complete organization of the enemy. This enemy is Hydra-headed but is working in perfect unison with combined force. We might name these heads to good advantage:

(1) *Dram-drinkers and Drunkards.* Naturally these people do not like the Prohibition law. They have difficulty getting their drink. After they get it, they are afraid of it for more reasons than one,—it may mean arrest,—a jail sentence or a fine, or both; it may contain a deadly poison and mean blind-



ness or even death. This group, however, is negligible and left to themselves without power.

(2) *Brewers, Distillers, and Saloon-keepers.* Those who have in the past and would again fill their coffers at the expense of helpless women and little children; those who care more for the blood-money they receive than for all the sacred institutions of their land and country.

(3) *Selfish Millionaires;* who in order to save their incomes and corporations from taxation would bring back the legalized liquor traffic with 3c a glass, tax on beer, willing to place the tax on the poor victim of drink and his impoverished family that their millions may pile up to corrupt the world.

These groups are largely headed up in the Association Against the Prohibition Amendment. Mr. Staton of this organization has said, "On our board are individuals, who either in the management of their own personal affairs or in the broad general direction of corporations in which they are interested, direct the management of *forty billions of dollars*, and employment and occupation of three million employees."

Mr. Irene DuPont, who is a member of this board, made the statement that one of his companies "would save ten millions of dollars in corporation taxes annually if we would get the 3c tax per glass on beer." He further said, "Had we pursued such a course licensing and taxing liquor at a figure no higher than Great Britain for the last eleven years, there could have flowed into our government treasury seventeen billions, six hundred fifty-four million dollars." No income tax or corporation tax would have been necessary. Greed! Insatiable greed!

We must remember that we are not fighting the liquor forces of the United States alone but the liquor forces of the world. Eleven nations have organized to fight prohibition in America. They come to our shores, use our newspapers, our magazines, and our radios to break down our laws and undermine our constitution.

Closely allied with the organized enemy against Prohibition, we find the would-be politicians, men who are in no way fitted for public office, but are there because the money of the liquor power has put them there, and for the sole purpose of fighting Prohibition.

We still have another group allied with the liquor forces. "Society folk" we hear them called. Their cellars are empty. Pre-prohibition liquor all gone. They are afraid of bootleg liquor, and perhaps too, they do not like to be classed with the criminal but are not willing to obey the law, so join the forces to fight it.

We mention only a few of the things the enemy is doing today to undermine the law. They have tried in every way to prove the Eighteenth Amendment and Volstead Law unconstitutional. However, the A. A. P. A. according to one of their officials, have given up until "time and nature have made changes enabling us to go before a tribunal which has not committed itself." Every effort will be made in 1932 to put a President in the White House who will appoint an Anti-Prohibitionist to the Supreme Court.

Every effort is being made to discredit the law and to convince the people that it cannot be enforced. The A. A. P. A. maintains a news office in Washington and gives a wet slant to every piece of government news that goes out. They now have on a regular campaign for discrediting men and women who are working for prohibition. Detectives are sent to hunt a skeleton in the family closet and bring it out to public gaze. If no skeleton is to be found, one is manufactured.

Mr. Buck of Baltimore, a director of the Association is quoted as saying: "The practical way to repeal the law is to organize for the fight, to put a wet in place of a dry member of Congress; ultimately we should be able to cut off all appropriation to the Prohibition unit of the Federal government and sooner or later get rid of the Eighteenth

Amendment." And he adds, "I believe that is the only way."

Mr. Curran says: "Our chief plan is to convince our dry Congress that the country is mostly wet by holding state referendums." Speaking of last year's effort, he said, "Massachusetts will come first and for this, over a million dollars will be required." Is it any wonder Massachusetts lost in its fight?

Information brought out in the Congressional hearings last year shows that insidious effort is being made to control school appointments. Mr. Staton conferred with Mr. Dupont regarding superintendency of schools for Wilmington, Delaware, saying: "It occurs to me that our association should endeavor to help select a new appointee—thereby prevent the teaching of dry propaganda."

The churches, too, are to be disciplined for their part in destroying the saloon. This is, also, information uncovered by Congressional Hearings, "The question was raised whether or not the A. A. P. A. should proceed in California with a campaign against the churches whose property is not taxed on the ground that such property is being used for purposes other than religious." Mr. Staton says, "Nothing should be done in that matter until we have been able to lay down a definite rule of policy concerning the whole question of church taxation." Thus we see there is not a sacred institution in our land that these nullifiers of the Constitution would not trample under foot.

The liquor forces for months have held the Wickersham Report as a cudgel over the heads of the dries. Now that the report has been made, declaring definitely against repeal of the Eighteenth Amendment, modification of the Volstead Law, government control or revision, the enemy is busy trying to impress the country that the report does not give the opinion of the Commission. Since the election of President Hoover, the wet papers have insisted that Mr. Hoover has never declared himself on the side of Prohibition. However, when presenting the report to Congress he said, "The Commission by a large majority does not favor the repeal of the Eighteenth Amendment as a method of cure for the inherent abuses of the liquor traffic; I am in accord with this view. I am in unity with the spirit of the report in seeking constructive steps to advance the national ideal of eradication of the social and economic and political evils of this traffic; to preserve the gains which have been made, and to eliminate the abuses which exist, at the same time facing with an open mind the difficulties which have arisen under this experiment." . . . "My own duty and that of all executive officials is clear—to enforce the law with all the means at our disposal without equivocation or reservation."

Now the wet papers have the effrontery to suggest that in this statement Mr. Hoover does not say what he means or does not mean what he says.

Enough has been said to show every thinking man and woman that we face a crisis today in our governmental affairs. Shall greed rule? Or shall God's people arise to the need of the hour and proclaim by their lives and by their vote that this is God's country and by his grace righteousness shall rule!

### Fellowship.

REV. A. S. HUNTER.

Fellowship implies oneness of interest and sympathy, being in mutual harmony. There is a great variety of fellowships. There is fellowship among bootleggers, though selfishness makes them war upon one another. There is fellowship among gamblers, even while they match wits and skill with each other. There is fellowship among physicians, teachers, farmers, etc. There is political fellowship, though it is said that politics makes strange bedfellows. Above all others, is Christian fellowship!

A speaker at a public gathering of a nation-wide organization said that the keynote

of their organization is "fellowship." They include bootleggers and "temperance" folks, swearers and preachers, Jews, Catholics, Protestants, agnostics, etc. And yet those diverse elements get together and "fellowship"—so they claim! To do that, they must mutually submerge their differences in the interest of fraternity, fellowship—which they put down above everything else. To the carnal mind, that sounds attractive.

God asks, "Can two walk together, except they be agreed?" Enoch and Noah each "walked with God," because they agreed with God; and many since have done the same. Christians are "called unto the fellowship of his Son, Jesus Christ, our Lord." Can we "fellowship" with the heterogeneous bunch above? Again, God asks, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" Even in the church, spiritually minded people have no real fellowship with many others in the church, because they are worldly minded.

Not a few preachers and other church people bemoan their lack of "power." And, many of them "fellowship" with lodges, fraternities, orders, which exclude the Name of Jesus Christ from their ritual, in deference to Jews, Unitarians, etc. How can they expect power with God and men while doing that? Jesus said, "I send the promise of My Father upon you. . . . Ye shall be baptized with the Holy Spirit. . . . Ye shall receive power, the Holy Spirit having come upon you." At pentecost, Peter, speaking by the Holy Spirit, said of Jesus, "having received of the Father the promise of the Holy Spirit, he hath shed forth this." "Power" is by the Holy Spirit, and he is the gift of the Father, sent by Jesus. May we "fellowship" with the deniers of Jesus, and at the same time have the power of the Holy Spirit which only Jesus sends?

We read of Methodists, Jews, Catholics, Unitarians, etc., fraternizing in public on religious occasions, speaking from the same platform to the same crowd. The promoters of that kind of thing say it means all of us being one, according to Christ's prayer. Can those who believe in Christ as the only begotten Son of God, be one in Christ with those who reject Christ? Absolutely impossible! Jesus himself repudiates that! "Whoever shall deny me before men, him will I also deny before my Father which is in heaven." Christ's prayer for unity was limited to "those which shall believe on me. . . . that they may be one in us (the Father and the Son), that the world (of unbelievers) may believe that Thou didst send me." Will fellowshiping with the rejecters of Christ cause the unbelieving world to believe that he was sent to God? Yet, we are asked to subscribe to a "unity" of Christ and anti-christ!

Whatever "fellowship" there may be in these lodges, and in such conglomerate gatherings, is out of Christ, not in him. The Jews rejected and crucified Christ, and still reject him; and are now rejected of God, "broken off by unbelief" in him. The Unitarians, are no better. And the Methodists, Presbyterians, Baptists, etc., are ditto. We are sent to evangelize Jews and Gentiles alike. Bootleggers, gamblers, thugs, prostitutes, all kinds of sinners, are our responsibility before God. But, we cannot "fellowship" with any of them in sin, nor in rejecting the Deity of Jesus!

### Sowing The Gospel Seed.

Oh who will help to sow the seed  
That lost and guilty sinners need,  
And which revival fires will feed?  
Yes, in the lofty work make speed  
And thus to Jesus' word give heed,  
And thou shalt have reward indeed.

A. W. ORWIG.

"Speaking for myself"—do that just as little as you can. Speak for Christ.



## A PILLAR IN THE CHURCH. (Continued from page 3)

It is possible that these meetings helped the cause of temperance by fixing the attention of those engaged in rum selling and soul ruining, while the secret mine was being prepared, and trains laid that should in a moment, utterly destroy their business. At none of these meetings was it even hinted that any other means than that of moral suasion and educating the people along moral lines was contemplated. It had even been hinted—if not broadly stated—that no permanent reformation could be accomplished until the public conscience was aroused and quickened.

That the public conscience was being aroused might have dawned upon the minds of those whose business was most likely to suffer from the awakening, if they had not been so successful hitherto in counteracting the influences set in motion through such matters. It is a safe prediction, however, that they will be the most surprised persons in the city when the hidden mine is exploded under them. For once, at least, the cunning of the rum-seller and his aids had been over-matched by the grim determination and patient labor of the better element in society.

It is a question easily answered, we think, as to the outcome of a struggle between virtue and vice, where the virtuous are as much in earnest and as well organized to do something as are the vicious.

God is always on the side of virtue, and he will bring the devices of wicked men to naught if his people will be earnest and consistent. But until men are brought face to face with their responsibility as keepers of their brethren, the wicked will continue to triumph in their wickedness, and the cause of righteousness suffer defeat. That reforms have succeeded has ever been because of the earnestness and persistence of the reformer, who will not be discouraged and turned aside by opposition and repeated failure.

The people of Glenview who were foremost in hunting down the destroyers of the young men and women, who had been decoyed into the dens of iniquity which did business in reading rooms, were devoted to the work as a Christian duty which must not be neglected or left for someone else to look after. When each individual soldier feels that the issue of battle to be fought depends largely upon his prowess, defeat will not often discourage the great army.

At last the day dawned that was to witness the first well organized effort to overthrow the hosts of the enemy of civic righteousness and social purity. A large number of special police had been secretly sworn in and carefully instructed as to their duties and the places of rendezvous and the moment of concerted action.

Twelve o'clock, midnight, was the hour set, and as the great clock in the tower of the city hall sent forth its deep-toned announcement that a new day was being born, Sept. 11, 18—, twenty-seven squads of armed police were quietly admitted by friends within, into as many resorts that had been marked for destruction by the city government. In everyone of these places were found, not only some young men and women who ought not to have been there, and had hitherto seemed quite respectable, but absolute proof of the character of the place and the wide extent of its ruinous influence.

A preliminary examination was had in the case of each, which consisted merely in the sworn statement of the police, and the remanding of the accused to prison pending efforts to obtain adequate bonds for their appearance in court to answer to a criminal charge.

As the whole "tough element" in the city stood behind the accused men and women, and money was plenty among their friends, it did not take long to procure the necessary bail, and they were released on bonds amply sufficient to secure their appearance at court.

Of course their first effort was to secure the best legal talent to manage their cases. Their surprise can be imagined when they discovered that every respectable lawyer in the city had been retained by the prosecution. Visits and telegrams to neighboring cities disclosed the fact that the best legal talent in those cities found it impossible, from the press of their present business, to undertake their defense, or were retained by the prosecution.

But vice is determined and obdurate, and though unable to secure the services of the greatest legal luminaries, the accused succeeded in enlisting an array of talent of no inconsiderable proportions. A few took the wiser course of pleading guilty and throwing themselves upon the mercy of the court, and were fined and admonished as the court seemed fit and right.

Excitement ran high while the preliminary examinations were being held, and increased greatly whenever any of the accused were held to answer to the next term of court. The trials were veritable battles of giants, and taxed the skill and eloquence of the counsel engaged on either side. It was felt to be a crisis in municipal affairs; the

## FACTS FROM THE FIRING LINE.

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

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

### WASHINGTON ON LAW OBSERVANCE.

This government, the offspring of our own choice uninfluenced and unawed, adopted upon full investigation and mature deliberation, has a just claim to your confidence and support.—Respect for its authority, compliance with its Laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty.

The Constitution which at any time exists, 'til changed by an explicit and authentic act of the whole People, is sacredly obligatory upon all.—The very idea of the power and the right of the People to establish Government presupposes the duty of every individual to obey the established Government.

—Washington's Farewell Address.

majesty of law against determined law breakers, and friends of law and good government gave themselves to the vindication of the right with hearty unanimity.

On the other hand the vicious element saw that the success of the prosecution meant the destruction of lawlessness and the suppression of vice, and were determined to contest every inch of the ground.

It is safe to say that never was a fiercer battle fought, nor stricter scrutiny exercised in the selection of jurors, than in the present cases. It required several days to complete the panel, and the strictest measures were taken to keep the jury out of hearing of the heated discussions which were carried on whenever a group of men were seen.

Repeated attempts were made, by the agents of the prisoners to reach the jury room, with the purpose of influencing the jurors by means of bribes. Several arrests were made by the vigilant officers before the attempt was abandoned and the prisoners resigned themselves to the inevitable.

Open threats of personal violence to the prime movers in the prosecution were repeatedly made. As the men who made these threats were arrested and bound over to keep the peace, it soon became evident that such course was injuring the cause so dear to the heart of the saloon keeper and his allies, and a sudden silence fell on the rabble, which

was like the awful stillness that sometimes prefaces the destructive tornado.

Space will not permit us to give a detailed account of the several trials, which owing to the thorough work of detectives and others, and the untiring vigilance of counsel for the state, resulted in conviction in every instance. It is needless to say that no single jury was allowed to sit on more than one case; that changes of venue were taken from time to time, and finally motions for new trials having been argued and denied by the court, notice of appeal to the higher court was given. It is sufficient to say that the higher court, having examined the evidence carefully, fully sustained the lower court in its findings, and the men were committed to prison to serve sentence pronounced by the court.

(Continued)

## Enroute to the Orient.

In the year 1927 the writer stepped out by faith, resigning his position as Vice-President and Director in two of the leading banks in the city of Detroit, promising God at that time to step into any open door for real Gospel service.

Three years ago, in the providence of God, the Oriental Missionary Society with headquarters at 832 North Hobart Blvd., Los Angeles, Calif., elected the writer as one of its trustees and also as its Secretary and Treasurer. For the past three years we have been busy in the office of the Society and doing deputational work with our various missionaries in the summer months. Now the door is open whereby Mrs. Rice and I are able to make the trip and visit the fields of our work, this having been made possible by some friends so that our entire steamship fare both going and coming has been provided for, for which we praise God.

We expect to attend the Spring Conventions of the Oriental Missionary Society's work at Tokyo, Japan, Seoul, Korea, Shanghai and Canton, China, where the Society maintains large Bible Institutes for the training of the natives. Since the founding of the work these Bible Institutes have trained over seventeen hundred ministers and Bible workers.

We sail from Los Angeles, Jan. 28, at four P. M., on the Tatsuta Maru—a large steamship owned and operated by a Japanese corporation known as the N. Y. K. line. We expect to return sometime during the month of May so that we will be back in this country in time for the various camp meetings where we have visited from time to time during the past three years in the interest of the great work of missions.

Just a word of testimony. How glad we are that we ever started out to walk with God, for as someone has said, "He who walks with God arrives at his destination." Years ago the Lord impressed upon my heart the cause of missions as one time in the city of Detroit I stated to a group of Christians that some day I was going to take a trip across the ocean in the interest of the Gospel. So this is just another incident of our God answering prayer.

Mrs. Rice and I solicit an interest in the prayers of the readers of THE PENTECOSTAL HERALD and any of our friends desiring to write us can do so addressing us at 832 N. Hobart Blvd., Los Angeles, Calif., or direct to our official headquarters in the Orient, P. O. Box 1489, Shanghai, China.

E. O. RICE.

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# GLEANINGS FROM THE EVANGELISTIC FIELD

## GOD'S MYSTERIOUS MOVING.

### Dear Friends Scattered Abroad Everywhere:

I hunted around for some mission and found the C. I. M. and the Beacon Mission, but attended more or less the Beacon Mission. I had been taking two young men with me, the sons of the lady with whom I was stopping, yet there was that longing in my heart to be gone from China. One day a man by the name of Marble called to see a young lady at the home where I lived. I was introduced to him, and excusing herself, the young lady left the room. While talking to this young man, I found out that he was a backslidden missionary. I preached to him and he, like the Samaritan woman of old, published me abroad. He told a Mr. McNair about me, and one night as I walked into the Beacon Mission, a gentleman asked me if I was Mr. Carter. I replied I was. He asked me if I had seen Mr. McNair. I told him I did not even know the man. "Well," he said, "Mr. McNair will be here to see you tonight." Friends, God had great things ahead for me here in China, that I knew not of. During the meeting Mr. McNair came in, made himself known to me and said he would speak to me after the meeting. He then invited me to dinner the next evening to a Missionary Home. At the appointed time I arrived there with my children. Quite a number of people had gathered there. After dinner I was asked to speak and also to sing, and God gave me liberty as I preached that night. I was invited to speak again the next evening, and then it was arranged that I should begin evangelistic meetings at the Chinese Y. M. C. A. Truly God gave me an abundant entrance into Shanghai. For five weeks I labored at the Chinese Y. M. C. A. to a packed house, many times the people were unable to get into the auditorium. From there I went to the London Mission Church, then to the Christian Alliance Church, and wherever I was the people flocked by the hundreds to the meetings, and standing room was always at a premium. Then I was at Bethel where Dr. Stone and Miss Hughes are in charge. In this place especially the power of God was manifested in a remarkable way; in three days' meeting in this place two hundred souls found the Lord. After that I went into the interior to the cities of Nanking, Ningpo and Yuyao, where the people came by the thousands to the meetings, some walking from twenty to forty li. In Ningpo they stood in the snow to hear the Gospel message, and slept in covered boats so eager they were to hear the Gospel message. Truly God was working in a marvelous way, Hallelujah, all glory to his Name. Through God's grace many of the churches in and around Shanghai were opened to me for services, and a marvelous thing was, all the time I was preaching through Chinese interpreters, whom the Lord used in getting the Gospel message through to the people.

I was constantly busy, from four to five meetings a day. In the following year I was invited to hold meetings for the Friends' Mission in Luho, which is a day's journey from Nanking by small houseboat. Again the Lord blessed in a marvelous way, and many souls found the Lord. It was touching to see how earnest these simple country people were, and how they praised the Lord when they came to the knowledge that their sins had been forgiven. Truly I do praise the Lord for the way he has led me. Since then I have been back at Luho again for a twelve-days evangelistic campaign. Each time the Lord has worked in a wonderful way, getting glory to himself. Three times I have returned to Nanking for evangelistic meetings and also twice to Ningpo, where God graciously manifested himself. During the first meetings the Lord wonderfully opened the way for my children to enter a Christian American School, of which Mr. and Mrs. B. Surtees were principals at that time. They are still attending this school.

This year the Lord gave me the glorious privilege of witnessing to some of the high officials of China. I am sure the following incident will be of interest to those of you who are praying for China and the salvation of her people. In the beginning of this year I was called to pray for a very sick daughter of Dr. H. H. Kung, Minister of industry, commerce and labor. This sick girl is the niece of General Chiang Kai-shek, the President of China. Eight of the best doctors of China attended her, but there did not seem to be any hope for her recovery. When I arrived there, I went right to prayer with the family, beseeching the Lord to heal this child. While we were praying the doctors were holding a consultation and then went in to examine the child, but found that the fever had vanished, and she was able to talk and wanted food. The doctors were so astonished, which gave me an opportunity to testify to the saving and healing power of our Lord Jesus Christ. They were not satisfied and on the next day they took an X-ray picture, but found there were no symptoms of the disease which they all thought the child had. While we were all rejoicing over the wonderful miracle that had just been performed, the President of China entered the room—of course I did not know who it was—but they told him about the healing of his niece and that it was I who had prayed for her. He then came over to me and shook hands with me. He and his wife went into the room to see the child and found it was so.

The next day I had the wonderful opportunity of telling the President of China about Jesus Christ,

the Lamb of God which taketh away the sins of the world. As the President does not speak very much English, I spoke through his brother-in-law, Mr. T. A. Soong, who interpreted for me. President Chiang accepted the truth as I expounded it to him and he seemed to be very much impressed; the next day he sent me his autographed photo. A short time after he had the idols in his home destroyed, and just a few days ago he accepted the Christian faith and was baptized in the home of his mother-in-law, Mrs. K. T. Soong. All glory be to Jesus. Amen.

The Lord is doing business in the same old way; regardless of the opposition of Satan, precious souls are being saved in China.

I covet an interest in your prayers, as a missionary walking by faith here in this benighted, heathen land of China. Should the Lord move upon your heart at any time concerning the work here in China, I should be glad to hear from you at any time. I shall promise to answer all letters by the help of God.

Yours for the lost of China.

Evangelist E. A. Carter.

## INTERIOR CHINA.

### To the Friends of The Herald Family:

Centuries before Christ, as Isaiah stood in Palestine proclaiming with thundering tones, the judgments and prophecies of God, some of the cities and villages here in China were at the height of their glory. As we have labored in some of these villages during the past weeks it has been almost impossible for us to realize how ancient this land is.

Even today all the cities in this section of China are walled and even the smaller villages and market towns have their areas inclosed. In Korea most of the walls have been torn down, but here walls can be seen everywhere. They are made by building two separate walls of mud faced brick imbedded in Chinese cement foundations about twelve feet more or less apart. As these are erected the space in between is packed solid with mud to a height of thirty feet or more. There are usually four gates, one on each side of the city. Every evening as darkness approaches the ponderous gates swing shut and are locked for the night. To get into a city after dark is a very difficult task and the gates are only opened for those who have special permission to enter.

As we entered China from Korea by way of Manchuria we passed the great and famous wall which stretches across north China. This mammoth wall was erected centuries ago to protect China from her northern enemies. It is seventeen miles long and is considered one of the seven wonders of the ancient world.

This afternoon we visited a very interesting Buddhist temple and saw a large assortment of heathen gods. Among the displays were graphic pictures and models, portraying the eighteen sections of punishment in Hades according to Buddhism. Gruesome and horrible pictures they were. Some were being ground between two huge millstones, others were forced to sit on huge spikes and many were being thrown into boiling kettles of water. Every fearful form of punishment that the human mind can imagine is embodied in their conception of Hades. As we left this temple we realized that even as abhorrent as these scenes were the awfulness of a lost soul in Hell cannot be pictured by the human mind, and our hearts rejoiced that our gospel is able to deliver from the fear and reality of punishment in the life hereafter.

We are holding three day meetings at the various stations of the National Holiness Association. This work was started about twenty years ago by Brothers Woodford Taylor and Cecil Troxel with their good wives, and God has wonderfully poured out his blessings upon them. The strenuous times in China have been times of peril for their missionaries but God in a very miraculous way has kept them in danger and though at times it looked as if some of their missionaries would be harmed or even killed God always opened a way of escape. Their property has also been preserved in a very remarkable way, and they attribute this to the fact that God answers prayer. Praise God.

Brother Cecil Troxel has been our interpreter and we have not met a foreign missionary anywhere in China who has a better grip on the Chinese language than he has. In fact the Chinese say he talks like a Chinese. It is a great blessing to work with this man of God and our lives have been inspired by this contact.

The other day while we were in Yangfu, where Misses Kortmeyer, and Congdon are stationed, Brother Troxel told us of his first meeting there some years ago. One day after he had finished his sermon a fine intelligent Chinese man came up to him and said, "Who is Jesus?" Seeing he was asking the question out of a sincere heart Brother Troxel took considerable time to explain fully to him the answer to his question. After he had finished the man said, "Oh then, Jesus is not just for the Americans, but for the whole world. Since this is so we need him here in this city and want you to come and start a church here." Through the influence of this man the door was opened for the starting of a church in Yangfu. Today a nice building has been erected and is called the "Henry Clay Morrison Memorial" in honor of the beloved editor of

The Pentecostal Herald. God is raising up some saints who are proving a great blessing to this community. Our days of fellowship with this group were days of victory and salvation.

God is answering your prayers. Please continue to hold us up before the throne.

Yours in His service,  
Asbury College Foreign Missionary Team,  
Kirkpatrick, Crouse, Erny.

## TRAVEL LETTER—TILDEN H. GADDIS.

### Dear Herald Family:

The campaign at Motherwell, Scotland, closed with thirty-eight seeking the Lord the last day, and great glory on the people. Following this we engaged in the annual New Year convention at the Christian Institute which is sponsored by the British Isles District of the Church of the Nazarene. The interest and attendance have increased from year to year and this was no exception. A wonderful spirit was on the people and they sang, shouted, rejoiced and responded until Brother Sharpe, the Superintendent, said, "Our American friends will think that they are in a camp meeting at home." There was good liberty in singing and preaching and fruitage in a goodly number seeking the Lord.

The preachers of this district are loyal, sacrificing and hard-working men who seem willing to do anything and everything in their power to spread scriptural holiness over this needy land. Their efforts to maintain the work against obstacles and difficulties that seemed insurmountable are heroic, but God is blessing them with a general forward movement. They marched through the streets with banners and music, singing and testimony drawing the attention of the crowds on the streets to the services. This convention climaxed three months of labor on this district with hundreds finding the Lord, and we trust you will meet a number of these good old Scotch saints in heaven.

Old Scotch whiskey flowed plentifully here during the holiday season, with drunken men and women on the streets, on the cars and in the saloons, having a grand jubilee in the Devil's fashion. It is a custom here to clean every nook and corner of the home, have everything washed clean; they have on clean clothes when the New Year comes in, and to that end they labor for days. If all were just as careful to have their hearts cleansed what a blessed holiday it would be. Santa Claus has it easy here, as the chimney sweeps have the soot cleaned out thus making his descent more enjoyable, so the kiddies believe. In the good home of Brother and Sister Sharpe we had an American Christmas dinner with turkey, cranberry sauce, plum pudding and all that goes with it which, of course, made us aliens feel as much at home as possible. I forgot to tell you—we sleep here with pigs in our beds. A pig is an earthenware, oblong jug with a funny little snout filled with hot water to keep one warm.

We have closed another year of labor with 22 campaigns, traveling 20,000 miles over 10 states and 10 foreign countries, broadcasting some services over the largest radio stations of the world, and seeing more people find the Lord than in any other year. We began the New Year with a four-day convention at the "Bethel," Glasgow. Brother Hart, the godly little Superintendent, had much prayer and advertising in advance and the building was filled the first night. On the second night they moved the platform back and gained every foot of space to let in the many who desired to hear, and God moved among us. At first call, about eighteen sought the Lord and from that on, strong men, hard cases, many who had been the subject of prayer for years, came crying and pleading until the last night, which was the best of the feast, with every person packed in that could be squeezed in and such glory. We are now in London with the "Home Mission."

Tilden H. Gaddis and Party.

## JACKSON, MISSISSIPPI.

It has been months and months since I reported to you, notwithstanding that I have not been idle. I have seen hundreds and hundreds saved at the mourners' bench. After spending some fifteen years with the Church of the Nazarene in her college work and city pastoral work from New York City to Texas, and working with as fine people as the land affords and seeing hundreds kneel at her altars for either pardon or purity, I have united with the Methodist Protestant Church. I have seen hundreds saved in the last few months. In one meeting in the south there were many who found pardon and entire families joined the church. I have never seen the folks as hungry for God as they are in these last days. I will be available for either camp meetings or church revivals. I am slating my meetings for the summer, and I can give a few dates between now and the camp meeting season. I am finding that the glory holds, even in these last dark days. I will hold meetings for any evangelical church of any faith. I am a member of the City Pastors' Association, of Jackson, Miss. If you are Baptist I refer you to Dr. H. M. King, pastor of Calvary Baptist Church; if you are Methodist, I refer you to Dr. J. T. Leggett, presiding elder of the Jackson District, whose addresses are Jackson, Miss. If you are Nazarene, I refer you to most any Nazarene official of the Church. Pray for your humble servant.

R. A. Thornton.



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(Continued from page 1)

the sincerity of themselves and their teachers, but they haven't fallen on their faces at Sinai; they haven't been transformed in their minds and hearts at Calvary; they haven't yet found their Pentecost in the glorious baptism with the Holy Ghost. We are in great need of a revival of Christian experience. The men who preach and teach ought not to be giving out second-hand statements; they ought to get to Sinai, to Calvary, and to Pentecost.

## There are Thirteen Hundred Million Babies Due to be Born in The Next Four Decades.

### WHAT WILL BE THEIR COLOR?

#### CHAPTER V.



HERE are some interesting facts with regard to the war now going on to give the colored race control of the world government.

It is safe to say that the colored races of the world are not going to be dictated to by the white race any longer. Japan is entirely free from such dictation. China is to be reckoned with seriously. No one of the great white nations dare to slap China in the face. The present disturbance in India will never be settled until India practically has self-government.

There is springing up an educated caste in these United States. Those with university degrees are the Brahmins; those without them are the "untouchables." The young people of this nation have a passion for education and university degrees. Not a few of them, the more degrees they get the less practical they are, and the more conceited and impudent.

There is one thing certain: the highly educated have few, if any, children. A recent careful investigation reveals the fact that the members of the graduating class of Yale University in the year 1917, up to date, average one child per graduate; one, you understand, in fourteen years. The graduates from Princeton of the same year average one and one-fifth child per graduate. No doubt

most all of these university people believe themselves to have evolved from some lower animal, and they have neither conscience or intelligence on the subject of reproducing the species.

Some sort of resolutions have been passed by a number of annual conferences of the M. E. Church favoring birth control. Among them, I am informed, is the New York Conference, Southern California and one of the Ohio Conferences. The Universalists General Conference, the Unitarian Association, and many other organizations have done the same thing.

One thing that is interfering with the birth of white babies is the apartment living in the cities. In the first place, there is no room for children in them. Second, place, owners do not want to rent to people who have children; some of them will rent only to the childless.

Another thing in the way of white children being born in the cities is the immense expense attached. The specialist in obstetrics is an expensive man. The woman, to become a mother, must go to the hospital, and suppose she remains there three weeks. Her husband will pay \$5.00 per day for the room, \$6.00 per day for the nurse, while there are numerous other expenses; figure it at \$13.00 per day. Then the specialist must have a good fee. To be well born in the city you must pay from \$250 to \$500. In the large cities, with great specialists, it will be far more than that amount. If you don't believe me, ask the doctors. When I was a boy it was a dollar per head, ten to fourteen heads per family, with healthy mothers and robust children.

Well, why write all of this? To give you something to think about and talk about beside the movies, and to show you that the evolutionist is wrong in looking forward to the hundreds of thousands of years of development of a race of supermen, and to call your attention to the fact that modern education with its boasted science will eliminate the white race.

When people eliminate God from their thought, disregard his warnings, laws and love, in time they will eliminate themselves. Let the skeptical universities, the evolutionists, Judge Lindseys, modernistic preachers, dog-lovers and baby-hating women control the destinies of the white race for, say five thousand years, and I can easily conceive of a few white specimens being secured at great cost for exhibition at world expositions. They will say, "Step this way, ladies and gentlemen, we have a few specimens of what was once known as the white race. It can be easily demonstrated from the remains of ancient cities, libraries and museums, that this race was once numerous on the earth. The student of history is convinced that the white race was once the dominating race of mankind. 'Stand up there Jocco, and let the ladies and gentlemen look you over.'"

There can be no question about the importance of the due consideration of the mothers of humanity. Their health and comfort should be of first and honest consideration. But birth control is one of the fads of the present time. There are features of the subject that call for serious reflection; but there is a seriously selfish feature that is a menace to piety and the existence of the white race. This boasted, godless, scientific age has in it elements that will destroy morals, destroy reverence, kill faith in God, purity in woman, honor in men and in time to come, wipe out the existence of the white race.

The next great war will be white men killing white men, and they will employ all the colored men they can to assist in killing white men and forever retiring the white race from the rulership of the world.

FINIS

An exuberant crop of reputation will not bring as much in heaven's market as a small bed of humble.

## What the Report Should Have Been

**N**O doubt the President of the United States used his best judgment in selecting the various members of the Commission who, recently, after much investigation and delay, handed him their report on crime and law enforcement, with special reference to prohibition of the liquor traffic.

It is quite evident that some of the men on that Commission are sympathizers with the enemies of prohibition, which disqualified them for unprejudiced jurors. It appears from the report that they make practically no suggestion with regard to the improvement of the curtail of illegal manufacture and sale of intoxicants.

The President at once detects the entirely impractical suggestion that the matter of legislation, manipulation, control and direction of the whole question of the traffic in ardent spirits be placed in the hands of Congress. That would mean a battle between the wets and dries in the election of every congressman now, and henceforth.

There should have been a preamble plainly written to this report, setting forth something of the lawless spirit that has always characterized the liquor traffic. They should have called attention to the fact that the traffic in intoxicants has always been entirely selfish—the appeal of avarice to the weakness of men.

That those engaged in the liquor traffic have ever sought to dominate the politics of county, city, state and nation, and when they could not frame the laws to suit themselves, that they have not hesitated to evade and violate any and every law that interfered with their traffic.

They should have called attention to the fact that when liquors could be legally manufactured and sold, the government had to keep hired agents in all distilleries in order to watch the distillers and prevent them from disposing of their products without paying taxes on the same.

They should have written in a paragraph stating that even when the traffic flourished, with distilleries in every direction, and saloons on every corner, village and crossroads, moonshine stills and bootleggers were common; that no suggestion offered by the opposers of the present prohibition laws would do away with illicit stills and bootleggers.

They should have said: On the most thorough and painstaking examination we find that a large percent, perhaps two-thirds, of the violation of our prohibition laws is done especially in large cities, by foreigners, many of them aliens, who have never become American citizens.

If Congress should at once enact some drastic law for the arrest and deporting of all foreign persons who were caught making, conveying, or selling intoxicants, and such law should be stringently enforced, the whole problem of the enforcement of our prohibition laws would be two-thirds solved.

The Commission should have written a paragraph of this character: "There has been much newspaper outcry, especially on the part of the wet propaganda, because of the fact, in some unfortunate instances, the officers appointed for the arrest of those violating our prohibition laws, have shot those who resisted arrest, or tried to make their escape, either before, or after, arrest."

In the criticism of these officers it should be remembered that any man who undertakes the arrest of men engaged in the illicit liquor traffic, takes his life in his hand. It is a well known fact that violators of the prohibition laws are in open and defiant rebellion against the government, heavily armed, often strongly barricaded with large



supplies of arms and ammunition, eager to give battle against the representatives of the government. They do not hesitate to commit the most shocking murder of representatives of the law; they beat and intimidate any one who informs against them, when they can lay hands on them. There is, nor can be, no more conscienceless and dangerous class of criminals than those violators of the prohibition laws.

It is most unfortunate that a considerable percent of the daily press of the country is opposed to the prohibition of the liquor traffic. Their attitude has been such as to create an unwholesome civic atmosphere and encourage law violation. Some means ought to be found to stop this sort of newspaper propaganda.

We suggest that the United States Navy be utilized to patrol and protect our coasts from the crafts of foreign countries who undertake to ship intoxicants into our territory. We suggest that the United States soldiers guard our borders from those who would bring intoxicants within our jurisdiction.

We believe it would be wise on the part of the President to call upon the good citizens in every county in the nation to organize for the suppression of crime, for the arrest and punishment of all classes of criminals, and for the enforcement of all law, especially the law prohibiting the manufacture and sale of intoxicating liquors, because the liquor traffic fosters and breeds every sort of crime.

If the Commission had prepared a report embracing the above facts and suggestions, it would have been of incalculable value. Such a paper would have brought down upon the members of the Commission the curse and hatred of the wets, but it would have brought to them the gratitude and thanks of the best citizens of the nation.

Yours truly,

H. C. MORRISON.

## A True Soldier of The Cross.

MRS. H. C. MORRISON.



BISHOP F. W. Warne, for many years missionary to India, was one of the most tireless, devout, consecrated souls that ever set foot on heathen soil. He and Bishop Oldham planted a work in India that shall continue to grow until Jesus comes to take charge of this earth. These soldiers of the cross were entirely consecrated to the salvation of souls, and both experience the blessing of entire sanctification. This power accounts for the marvelous work they accomplished in that darkened land of 300,000,000 people.

In a recent issue of The Christian Advocate, Central Division, there is an interesting bit of Bishop Warne's religious experience which I feel would be a spiritual tonic for the readers of THE HERALD, so am passing it on. Friends, whatever else we may have, if we do not know Christ in his cleansing from all sin, we are living that far beneath our privileges in the atonement made on Calvary for us. But Bishop Warne gives us a glimpse of his magnanimous work in an article entitled "THE SECRET OF A JOYFUL SPIRITUAL LIFE," in which he says:

"I have had a long, joyful, spiritual life, which as I grow older is becoming better and better with blessings heaped on blessings in this life and glory just ahead. I therefore feel impelled to tell something of the why and how with the hope that some who have yet the journey to make may be helped in living the joyful spiritual life.

"I was reared on a farm where we kept sheep, and I had the normal experiences of a shepherd boy. I was also at that time seeking for a personal, conscious fellowship with the Good Shepherd. Therefore the announcement of Jesus which captivated my youthful imagination most of all was, 'I am the good shepherd.' This was so real to me that I be-

gan to build my life around the teachings in the tenth chapter of John.

"He calleth his own sheep by name.' 'By name' has always meant to me that I was not simply one of millions; but that Jesus knew me by name; that I have been having a 'personally conducted' journey through life by the Christ of infinite love and wisdom. This assured me that I could not fail, and such companionship has filled my life with triumphant joy. Early in my spiritual life these words were given me as in a peculiar sense mine: 'Even as the Father hath loved me, I also have loved you.' Therefore for many years not 'John 3:16,' but 'John 15:9' has been to me the most comforting revelation of love in all the blessed Book. While yet a young man, I wrote my name over the pronoun 'you' in this passage, and so may you, and your revision will be as true as anything within the covers of the Bible.

"He goeth before and leadeth them out.' Not into a narrowing life; but 'OUT,' 'OUT,' into an ever-enlarging joyous life. I have been trying to imagine what a comparatively fruitless, narrow, useless life I would have lived if I had not as a youth decided to follow the 'Good Shepherd.' But following him life has been gloriously worth while, with yet a more hopeful, inspiring outlook into life eternal. Even with all this as life draws toward a close, one is conscious of having accomplished so little and of leaving so much to be done.

"My joy has been in an inner consciousness that I have gone through life not self-assigned, but following the leadership of the 'Good Shepherd,' and that I have in some measure helped to 'fill up' that which is behind in the sufferings of Christ.' Not that Christ did not perfect his redemptive work, but his gospel needed a herald, his salvation needed an evangelist.

"How carefully for many months I went over my call to the ministry so that I might be absolutely certain through life that I was following the voice of the 'Good Shepherd.' A mistake here would have thrown my whole life out of God's plan, which to anyone is a calamity beyond expression. But thank God I was saved from that by keeping my resolve not to be more foolish than a sheep.

"My call to India seemed perfectly clear, but I tested the inner voice for many months. Oh, the strength in such certainty! For many times in India when the problems and the burdens were infinitely beyond me, I would fall on my knees and say, 'Lord, Thou didst bring me here; help me through,' and he always did.

"Over forty years ago, when I went to India, educated audiences hissed speakers who named the name of Christ. Present changed conditions mark the growth of Christ's influence in the Orient. Then India's mass movement among the outcasts was just beginning. Christ's Nazareth program accurately describes India's untouchables. Envisage them and read:

'He hath anointed me to preach good tidings to the poor.'

'He hath sent me to proclaim release to the captives.'

'Recovery of sight to the blind—to set at liberty them that are bruised.'

"Of more than five million Christians in India (of all denominations, including Roman Catholics), it is estimated that at least ninety per cent are mass movement Christians. Hinduism taught that they were where they were as punishment for sins of a former existence, and that nothing could be done for them. Christ has done the impossible in India, and now a great Christian community is being educated and uplifted. New Testament history is being repeated in India, for they 'Who in time past were no people . . . are the people of God.' Beyond all, sixty million untouchables are seeing hope through the gospel. Never in history was it truer than now in India, 'They that have turned the world upside down are come hither also.' It is my belief that the chief reason that India's intelligentsia now earnestly listen is because they want to know something about One who has accomplished the impossible.

"Oft when preaching to India's lowest of the low, it seemed to me that Jesus himself stood by my side identifying himself with these poor people, saying, 'Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me.' Was there ever such love? Well, forty years of companionship, fellowship, and co-operation like that with the Christ faintly hints at the joy I had in my missionary service."

The handful of meal is abundance to the Christian who obeys the prophet.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....

## Interesting Articles.

Recently, there was held in the city of Louisville, Ky., a Religious Forum in which the Jew, Protestant, Catholic and Agnostic were given thirty minutes, each to tell WHY they were of their respective faiths. Mrs. H. C. Morrison took the time of her Sunday school lesson at Crescent Hill to answer some of the most important objections the Agnostic used for his unbelief in God and the Bible.

Mrs. Morrison has decided to give her answer to these objections in THE PENTECOSTAL HERALD, hoping they may help to illuminate others who may be tangled up on some of the facts which they frequently hear questioned. The first article dealing with some of the miracles of the Old Testament, will begin in next issue of THE HERALD, followed by the second article dealing with some of the objections found in the New Testament.

Hurry up, and get us a new subscriber, and by doing so, get the wonderful Life of Christ we are offering for one new subscriber, plus 20 cents for postage, and also have the privilege of reading these articles by Mrs. Morrison.

## Don't Forget

To order a copy of that wonderful book, Arnold's Practical Commentary, which is one of the most concise, instructive helps in studying the Sunday school lessons you will find. It has instruction for every department of the Sunday school, from Primary to Adult classes, and each is equally helpful and instructive. I think I am safe in saying that we sell more of these Commentaries than any other we handle. Order at once, so that you may get the full benefit of its helps for your Sunday school preparation. The price is another interesting feature—only \$1.00 postpaid. Pentecostal Publishing Co., can furnish you with it.

MRS. H. C. MORRISON.

## A Wonderful Opportunity.

For you to secure a copy of that remarkable book, "The Life of Christ," by Dean Farrar. This is one of the most concise books ever written on the Life of Christ, and is very helpful for any one, especially for teachers, pastors and religious workers. It has 710 pages of most interesting and informing reading matter, good clear type, splendid paper with beautiful green cloth binding, with extra paper cover.

In order to get this book circulated among our readers we are making the almost unbelievable offer to send it to any one for securing us one new subscriber for THE PENTECOSTAL HERALD, and 20 cents extra to cover cost of postage. I could hardly believe it when told that we could offer this book for just the little effort it will require for most any reader of THE HERALD to go out and secure us one subscriber. But the offer will hold good, and when you send in the subscriber with \$1.50 cash, plus 20 cents for postage, you will be surprised at the offer we have made you. Don't fail to be one of the number who will be fortunate enough to secure this wonderful Life of Christ, and you will always thank me.

MRS. H. C. MORRISON.



## OUR BOYS AND GIRLS

### A LITTLE LAD OF LONG AGO.

Little Abe hurried home just as fast as his feet would carry him. Perhaps if he had worn soft wool stockings and finely fitting boots, like yours, he could have run faster. But instead of stockings he wore deerskin leggings, and pulled over these were clumsy moccasins of bearskin, which his mother had made for him.

Such a funny little figure as he was, trudging along across the rough fields. His suit was of warm gray homespun. His odd-shaped cap had once been on the back of a coon. The coon's tail flew out behind little Abe's head, as he went along, like a funny, furry tassel.

In one hand little Abe held something very precious. It wasn't a purse of gold, nor a bag of jewels. It was only a book, but little Abe thought more of the book in his hand than he would of gold or precious stones.

To know just what that book meant to this little lad you would need to be very fond of reading. You would need, too, to know how it would seem to live far away from all schools, to have no books of your own, and to see no books anywhere, except two or three very old ones of your mother's, which she had read to you, over and over, until you knew many of their pages by heart.

So when a neighbor had told Abe that he could take this book home and keep it until he had read every page, do you wonder that his eyes shone like stars?

Little Abe's home was built on a hillside. It was not much like yours. It was not built of stone or brick—not even of nice, smooth lumber, but of rough logs. When little Abe lay in his small bed, close to the roof, he could look through the chinks between the logs, and see the great white stars twinkling at him.

Tonight, after little Abe had crept up the steps of the loft, he put his precious book in a small crevice between the logs. When the first gray light came in the morning, he awoke, and read until his father called him to get up. This he did, day after day, until the book was nearly finished.

One night he slipped the book away as usual and fell asleep to dream of his wonderful story. He woke very early, but there was no golden sunbeam to peep through the chinks and play across his pillow this morning. The loft was dark and cold. Little Abe could hear the wind whistling out-of-doors. He reached out his hand for the book, and—what do you think? He put it into a pile of something lying, white and cold, on the bed. His little bed was covered with an outside blanket of soft snow!

Poor little Abe! He sat up in his cold little bed, and brushed off the snow as best he could. He tried hard to keep back the tears; but there was a big lump in his throat and a big ache in his heart.

As soon as he could, little Abe set off across the fields to the house of the neighbor. It was more than a mile away, but he trudged along, not thinking of the wind, nor the cold, but only of the borrowed book.

When little Abe found the neighbor, he held out the poor, spoiled book, and looking straight up into the man's face with clear, honest eyes, he told his sad little story.

"Well, my boy," said the man, smiling down into the sober little face, "so my book is spoiled. Will you work for me to pay for it?"

"I will do anything for you, sir," said the little fellow.

"Well, then, I will ask you to pull fodder corn for me three days," said the man.

Little Abe looked up into the kind face. "Then, sir," he said, wistfully, "will the book be all mine?"

"Why, yes, of course, you can have the book—you will earn it," said the man, good-naturedly.

So little Abe went to work. For three days he pulled corn for the cattle. He was cold, his back ached, he was tired all over. But he was too

happy to mind, for that precious book was soon to be his own, his very own.

What was the book for which little Abe worked so long and faithfully? Was it a book of wonderful adventures? Or a story of the sea, or a book of beautiful fairy tales? The book was the Life of George Washington. And, long years afterward, when our little friend of the honest blue eyes had become Abraham Lincoln, the great and good president of our nation, he used to tell the story of his first book, and say, "That book—the Life of Washington—helped to make me president of the United States!"—By Alice E. Allen.

### THE FIRST GREAT TEACHER.

Mrs. Geneva Mendenhall.

#### PART I.

When the children of Israel first came to Egypt, they were guests of the country, but they stayed there for a great many years and became so rich and numerous that the Egyptians feared them lest they should become greater in numbers and power than they.

So, strict laws were passed making slaves of the Israelites, heavy burdens were placed upon them and a cruel law was passed ordering that every boy baby born to them should be put to death.

But one little boy who was born in those dreadful days was so lovely that his mother hid him away for three months, so the wicked soldiers could not find him. Once when she could hide him no longer, she made a little basket-boat for him and set him afloat on the river near the place where the king's daughter came each day to bathe.

Before very long the Princess came down to the river with her maids, and right away she saw the tiny boat drifting on the water. One of her maids waded out and brought the basket and the baby to the Princess. Reaching out its little arms, the babe cried to be taken up, and as soon as the princess took him in her arms, she wanted to keep him for her own. Just then a little girl ran up, (she was really the baby's sister who had been anxiously watching him all the time), and looking at the baby, she asked, "Would you like for me to find him a nurse from among his own people?"

And when the princess said that she would, the little girl ran quickly and brought the baby's very own mama. So this brave Hebrew mother not only was allowed to nurse and rear her own little boy, but the daughter of the king paid her well to do it. When he was older, the princess took him to live in the beautiful palace, among the nobles of the land, as her own son.

There he studied, and grew strong, and brave, and wise. And the king's daughter called him a name that means "Drawn Out," because she had taken him up out of the water.

(To be continued.)

Note—I would suggest that the children clip the story out, each week. After awhile we will paste them in a book in the order in which they occurred in Bible history. Meanwhile, we should watch everywhere for suitable pictures to paste in with them.—G. M.

Dear Aunt Bettie: Have been taking The Pentecostal Herald for over four years and think it is a splendid paper. The continued story is great. I also liked "The Mills of The Gods." The stories are the best I've ever read. Wish there were more stories like them. I am very fond of good books. I'd rather stay at home any time than to go to a show, ball game, or swimming pool; in fact, I don't attend any of those things. I don't think a swimming pool is a decent place for any Christian to go. I see so many of you girls are letting your hair grow. Have been letting mine grow for over four years. I have a Sunday school class in the Primary Department, the first and second grades. I have taught for

eight years and love the work, especially the children. I think I have the best friends on earth. They are Rev. and Mrs. E. D. Bartlett. He was my pastor four years ago and I was sanctified while they were here. They are planning on going to Africa as soon as the way opens. They have had the children's work at the camp meeting the last four years. The camp meeting is held in Beulah Park at Wichita, Kan., and there have been several hundred boys and girls saved and sanctified during the time they have had the services. They have taken me and my girl friend with them; it was my first camp meeting. I used to make fun of that camp meeting because I didn't know anything about it, but I love it and always shall. I've received several letters from Heath King, and surely do enjoy them. They are regular sermons. I've not heard from her for some time; hope she isn't sick.

Viva Breidenstein.  
Arlington, Kan.

Dear Aunt Bettie: I was twelve Dec. 27, 1930. I live in Edgewood, Ind. My eyes are turning brown. I have light brown hair. I was just about to go to sleep when mother said, "Naomi, don't you want to read The Pentecostal Herald?" I said "Yes." I read a letter which said, if any one guess my middle name that she would answer our letter. Her name began on M and ended on E. I guessed Marie. Am I right? If any one can guess my middle name and writes, I will answer. It begins in L and ends on R. I love Jesus.

Naomi Pierson.  
1407 Dudley Ave., Indianapolis, Ind.

Dear Aunt Bettie: I am writing my first letter. I enjoy reading page ten. I am nine years old. I go to school every day and like my teacher fine. My teacher is Mrs. Ava Adams. My first name is Warren. Can you guess my middle name? It begins with H and ends with E.

Warren H. Smith.  
Rt. 1, Flemingsburg, Ky.

Dear Aunt Bettie: May a Georgia girl join your happy band of boys and girls? I am thirteen years old and I am in the eighth grade. My birthday is July 25. I am five feet tall and have black curly hair and light complexion. Have I a twin? I go to Wesley Chapel Methodist Church. Our pastor is Rev. T. E. Brady and I like to hear him preach very much. Mother takes The Herald and I enjoy reading page ten. I hope to see my letter in print.

Nanie Faye Cooper.  
Coleman, Ga.

Dear Aunt Bettie: Will you let a Kentucky girl follow the path of Jesus with the other Herald children? I am sixteen years old, and a freshman in high school. I have two brothers and one sister. I am a Christian and belong to the Nazarene Church. I have been reading The Herald for several months, and I enjoy reading it. My desire is to work for the Lord and help others to work for him. I love Christ, and I hope I can live the way he wants me to. It seems as if many of the young people had rather take pleasures of the world than to go to Church. If we young people do not work for Jesus, I don't see what our land will come to. I want my grandmother to see this in print. I will answer all letters received. Mary Elizabeth Williams.  
Buena Vista, Ky.

Dear Aunt Bettie: I haven't written you for a long time. I still love my Lord and am doing my best to live as he would have me. Friends, if you were walking down the road and you would meet Christ coming from the opposite direction and he would ask you to walk with him, would you deny him, or rather yourself, of this great privilege? Suppose you would be in great trouble and this same Christ would come along and you would ask him to help you and he would walk silently on and not notice you. Would you not be hurt? That is the way we hurt Christ when he wants to be our friend and help us and we go on and not accept his friendship.

Mr. and Mrs. Norton in India, I

## Gospel Tents

Smith Manufacturing Company  
DALTON, GA.  
34 Years in Business

haven't forgotten you. I have a little money for your great work. There is a revival meeting in progress at the M. E. Church in Smithville. I haven't attended very much as I am taking care of one of my sisters who is sick. Myrtle Heath, what became of you? Have you gone to the mission fields yet? I would love to hear from you. I wish to ask every one to please remember me in your prayers.

Myrtle H. McGee.  
Rt. 2, Smithville, Mo.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? This is my first letter to The Herald and hope to see it in print. I go to Whaleyville high school and am in the fifth grade. I like my teacher very well. Her name is Mrs. Savage. Frances McCoy, I guess your first name to be Mary. Am I right or not? Don't forget your promise. Will ring off as this is my first letter. Who can guess my middle name? It begins with B and ends with E, and has seven letters in it. The one who guesses it I will write them. Will answer all letters I receive.

Minnie B. Taylor.  
Rt. 1, Whaleyville, Va.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. Mother takes The Pentecostal Herald and I enjoy reading page ten very much. I am ten years old and in the fourth grade. My teacher is Miss Aline Farris. She is a fine teacher. I go to the M. E. Church, South and I enjoy going very much. To the one who guesses my first name I will write them a special letter. It begins with F and ends with S, and has seven letters in it. I would like to see my letter in print.

F. Evelyn Gibson.  
Cave City, Ky.

Dear Aunt Bettie: I wrote to the page before. I am a Salvationist, 29 years of age. I enjoy red-hot meetings. Would like to hear from young people. About fifteen answered my other letter. I live thirty miles from Pittsburgh, by rail. My favorite verse is St. John 14:14. Oh, that we might believe this verse. God is true. He cannot lie. Arthur Grunden.  
1515 6th Ave., Beaver Falls, Pa.

Dear Aunt Bettie: I have enlisted in the army of the Lord, and may I ever stand true, to be a light in this dark, sinful world. I have been a reader of page ten for sometime, and enjoy all the letters. I am a school girl, and had the privilege of going to Mount Carmel high school (baby Asbury) for two terms. I enjoy reading letters and would like to hear from boys and girls near my age from all states, but most of all from Kentucky. I am eighteen years old. Aunt Bettie, as this is my first letter I would like to see it in print.

Sarah A. Maloney.  
Campton, Ky.

Dear Aunt Bettie: Will you let a Tennessee girl join your band of boys and girls? I am eight years old and in the second grade at school. I go to Sunday school and preaching. My father takes The Herald, and I enjoy reading page ten. My father and mother are singers. Who can guess how many times mother is used in the Bible? How many times grandmother is used? Edna England.  
Rt. 1, Sugar Camp Farm, Manchester, Tennessee.

Dear Aunt Bettie: Will you let a little Jersey girl join your happy band of boys and girls? I am fifteen years old. I am five feet, two and one-half inches tall and weigh 98 pounds. I have blue eyes and long blond, wavy hair. I am very interested in missionary work and hope some day to be one. I have often led meetings at our church and at our E. H. Mission. I go to the Union Methodist Episcopal



Church. Our pastor is K. P. Stevens. We had Robert Fraser, widely known blind radio gospel singer, conduct evangelistic services. I was at Fairview, N. J., and heard him preach. He was wonderful. I want the cousins to guess my middle name. It begins with E and ends with R. I would like to correspond and change snapshots with boys and girls everywhere.

Mildred Henderson.

140 W. Federal St., Burlington, N. J.

Dear Aunt Bettie: How are you and all the cousins? I am a little country boy. I live on a 1500-acre farm. My age is between four and eight years. Who can guess my middle name? It begins with V and ends with T, and has seven letters in it. The one who guesses it, I will write to them. How many of you cousins have pets? I have two dogs, named Chum and Lindy.

Orville V. England.  
Rt. 1, Manchester, Tenn.

## FALLEN ASLEEP

HARRIS.

Mrs. Jennie Harris died at her home near Elkton, Ky., Jan. 12, of typhoid fever, being 43 years of age. She professed faith in Christ in girlhood, uniting with the Methodist Church. All that loving hands could do was done to minister to her needs, but to no avail. She was patient throughout all of her affliction, but prayed that she might be spared to raise her children.

She leaves to mourn their loss, a husband, six children, an aged father, one brother and one sister. The funeral was conducted by Rev. Bogard, pastor of Providence Church. She was laid to rest by the side of her mother to await the resurrection morn. May the remaining members of the family so live that they shall meet their loved one in that land where partings shall be no more.

Mrs. A. N. Hurt.

WILSON.

The life of Brother S. P. Wilson came to a peaceful end on October 20, when he was promoted to the realms of Eternal Glory. He was born Nov. 20, 1861. Was married to Miss Lizzie V. Paul, April 14, 1880. To this union God gave four children, two girls and two boys. He is survived by all the children, widow, five grandchildren and many relatives. Brother Wilson joined Center Ridge M. P. Church, Pike Co., July 7, 1898. He has been a most faithful member ever since. He was confined to his bed more than seven months. He was fortunate in that time to have suffered little.

A beautiful coincident happened a few months before he died. Brother Lonnie Lowery was greatly impressed while in his field that he should go immediately to Brother Wilson's. He found him worrying. Brother Lowery gave him some instructive counsel concerning the importance of taking his mind off his business worries and think on Heaven only, in his evening-tide. Immediately after that the writer, his pastor, read the last two chapters in Revelations and commented slightly on the statements about Heaven. After this he gave the most beautiful testimonies and expressed the brightest hopes of Heaven we have ever heard. He talked of death as "Going Home." Few days before death, when nearly unconscious, he had them put his hat on his head and lay there smiling saying how happy he was to get to go home.

May the Lord strengthen his faithful Christian widow and grant her the desires of the parent's hearts to see every child and grandchild surrender their hearts and lives completely to Christ and the Church. May he also grant to all bereaved ones the comfort of the Holy Spirit.

T. W. Eddins, Pastor.

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## TALKING FOR GOD.

Bethel Cook.

Texts.—"Ye shall be witnesses." Acts 1:8. "Known and read of all men." 2 Cor. 3:2.

I.

Our lives are living witnesses

Of divine or wrong;

Of selfishness, and greed and sin,

Of lives both weak and strong.

II.

We do not need to cry aloud

And tell the world our heart;

For they can see our interest

In higher things above.

III.

By looking in our envelopes

Each blessed Sabbath day;

And see how much we spend for self,

And how much to God we pay.

## REQUESTS FOR PRAYER.

J. M. Hively: "I am a retired preacher. I ask the prayers of The Herald readers that God may sanctify me wholly. I am seeking it as a definite work of grace. It is a shame that I have neglected it so long. Please to pray for me."

Pray for the salvation of a neighbor; also that he may be healed, and that his wife may be saved.

L. B.: "For more than two years I have been down with nervous prostration. I desire the prayers of devout Christians for the restoration of my health, so that I can return to work."

## EVANGELISTS' SLATES.

AYCOCK, JARRETTE AND DELL

(Bethany, Okla.)  
Ft. Wayne, Ind., Feb. 1-15.  
Chicago, Ill., Feb. 16-March 1.  
Grand Rapids, Mich., March 8-22.  
Gary, Ind., March 25-April 5.  
Warren, Pa., April 8-19.

BENNARD, GEORGE.

Binghamton, N. Y., Feb. 8-March 1.

BUSSEY, M. M.

New Mexico, February.  
Trinidad, Colo., March 15-29.  
Colorado Springs, Colo., April 5-19.  
Lansing, Mich., May 3-17.

CANADAY, FRED.

(1518 Killingsworth Ave., Portland, Ore.)  
Central Methodist Church, Portland, Ore., Feb. 22-March 15.  
South Portland Methodist Church, April 5-19.

CAREY, A. B.

Lowell, Mass., Feb. 1-15.

CAROTHERS, J. L. AND WIFE.

(10 N. 15th St., Colorado Springs, Colo.)  
Portland, Ore., Feb. 2-15.  
Colorado Springs, Colo., Feb. 21-27.  
Osborne, Kan., March 1-15.  
Rush Center, Kan., March 22-April 5.  
Wells, Kan., April 12-26.

COCHRAN, H. L.

(Gospel Singer and Young People's Evangelist, Sherman, Texas)  
Parkersburg, W. Va., Feb. 2-15.  
Troup, Texas, Feb. 16-March 1.  
Grand Saline, Texas, March 2-15.  
Barboursville, W. Va., March 22-April 5.  
Murphy, N. C., April 15-May 3.  
Henderson, Texas, May 4-17.

COLLIER, J. A.

(1415 Forrest Ave., Nashville, Tenn.)  
Owensboro, Ky., Feb. 2-15.  
Manchester, Ga., April 19-May 12.

DAVIDSON, OTTO AND WIFE.

(Bladensburg, Ohio)  
Glouster, Ohio, Feb. 1-15.

DEAN, LOVIC M.

(1116 N. Highland Ave., N.E., Atlanta, Ga.)  
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DICKERSON, H. N.

(Ashland, Ky.)  
Pittsburg, Pa., Feb. 1-15.  
Laurel, Del., Feb. 16-March 1.  
McPherson, Kan., March 7-21.

EDWARDS, J. R.

(Sebring, Ohio, Gen. Del.)  
New Richmond, O., Feb. 1-15.  
Fremont, Ind., Feb. 22-March 8.

FAGAN, HARRY

(Blind Song Evangelist and Pianist. 52½ Walnut St., Shelby, Ohio)  
Cambridge, Ohio, February.

FLEMING, JOHN

Cincinnati, Ohio, Feb. 13-22.  
South Manchester, Conn., March 10-15.  
Akron, O., March 20-29.  
Garden City, Kan., March 31-April 12.

FLEMING, BONA.

(2952 Hackworth, Ashland, Ky.)  
Cincinnati, Ohio, Feb. 6-15.  
South Portland, Me., March 1-15.  
Malden, Mass., March 22-April 5.  
Providence, R. I., April 6-19.

FLEXON, R. G.

(Shacklefords, Va.)  
Clinton, Pa., Feb. 2-15.  
Wilkinsburg, Pa., Feb. 22-March 8.  
Huntington, W. Va., March 15-29.  
Marcus Hook, Pa., April 5-19.  
Richmond, Va., April 26-May 10.  
Mineral, Va., May 17-31.

FRYE, H.

(1326 Hurd Ave., Findlay, Ohio)  
Erie, Mich., Feb. 1-15.  
Brown City, Mich., Feb. 22-March 15.  
Columbus, Ohio, March 22-April 5.

FUGETT, C. B.

(4812 Williams Ave., Ashland, Ky.)  
Felicity, Ohio, Feb. 9-22.  
Canton, Ohio, March 1-15.  
Alliance, Ohio, March 22-April 5.  
Chicago, Ill., April 7-19.  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.

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Palestine, February.  
India, March.  
China and Japan, April.  
Sault Ste. Marie, Ont., May 31-June 14.

GROGG, W. A.

(418 Twenty-fourth St., West, Huntington, W. Va.)  
Shinnston, W. Va., Feb. 10-March 1.

HAMES, J. M.

(Greer, S. C.)  
Findlay, Ohio, Feb. 10-March 1.  
Bay City, Mich., March 3-22.

HARGRAVE, B. F.

(Ladoga, Ind.)  
Greensburg, Ind., Feb. 9-22.  
Roachdale, Ind., Feb. 23-March 8.

HENDERSON, REV. AND MRS. T. C.

(221 N. Professor St., Oberlin, Ohio.)  
Muncie, Ind., Jan. 25-Feb. 15.  
Spiceland, Ind., Feb. 18-March 8.  
Oberlin, Ohio, March 10-18.  
New Albany, Ind., March 22-April 5.

HENDRICKS, A. O.

(116 E. Washington St., Pasadena, Cal.)  
Union Gap, Wash., Feb. 9-14.  
Grandview, Wash., Feb. 15-March 1.  
Moscow, Idaho, March 16-29.

HOOVER, L. S.

(Tionesta, Pa.)  
New Kensington, Pa., Feb. 1-22.  
Lockport, N. Y., March 1-22.

LEWIS, RICHARD W.

(Siloam Springs, Ark.)  
Open dates.

LINN, MRS. C. H. JACK.

(Oregon, Wis.)  
Valley, Wis., Jan. 25-Feb. 15.  
Pittsburgh, Pa., April 5-19.

LINN, C. H. JACK.

(Oregon, Wis.)  
Japan, China, Korea, February, March and April (Address care Oriental Missionary Society, Shanghai, China.)

LINCOLN, F.

(Gary, Ind.)  
Owosso, Mich., April 5-26.  
Chicago, Ill., April 29-May 11.  
Decatur, Ill., Feb. 15-March 1.  
Green Acres, Fla., March 5-15.  
Lakeland, Fla., March 19-29.

McKIE, MARK S.

(Holt, Michigan.)  
Port Huron, Mich., Feb. 1-Feb. 15.  
Davison, Mich., Feb. 16-March 1.

MINGLEDORFF, O. G.

(Blackshear, Ga.)  
Open time after Christmas.

MILBY, E. C.

Glasgow, Ky., Feb. 1-22.  
South Manchester, Conn., Mar. 1-15.  
Dayton, Ohio, March 20-29.  
Garden City, Kan., March 31-April 12.

MOSS, CHAS. E.

(Burgettstown, Pa.)  
Open dates.

MURPHY, WM. J.

(1912 N. 17th St., Boise, Idaho.)  
Kelso, Wash., Feb. 1-15.

OWEN, JOHN F.

(262 E. 13th Ave., Columbus, Ohio)  
Frankfort, Ohio, Feb. 8-22.  
Detroit, Michigan, March 22-April 3.

QUINN, IMOGENE

(909 N. Tuxedo, Indianapolis, Ind.)  
Open dates, Jan. 18-March 22.  
Flora, Ill., March 22-April 5.

SURBROOK, W. L.

(225 Ferris Ave., Highland Park, Detroit, Mich.)  
Columbus, Ohio, Feb. 1-15.  
Cincinnati, Ohio, Feb. 22-March 8.  
Huntington, Ind., March 15-29.  
Kannapolis, N. C., April 8-12.  
High Point, N. C., April 17-26.  
Rameur, N. C., May 1-17.

THOMAS, SAMUEL.

(Covered Jew)  
(Box 14, North Vernon, Ind.)  
Weatherly, Pa., Jan. 19-Feb. 15.  
Seyfert, Pa., Feb. 16-March 1.  
Conshohocken, Pa., March 2-22.  
Open dates in April and May.

VAYHINGER, M.

(Upland, Ind.)  
Marion, Ind., Feb. 15-March 8.  
Marshfield, Wis., March 15-April 5.  
Stone Bluff, Ind., April 13-May 3.

VANDALL, W. B.

(303 Brittain Road, Akron, Ohio.)  
Ottawa, Ont., Feb. 1-15.  
Toronto, Ont., Feb. 16-March 1.

WILLIAMS, L. E.

(105 Asbury Ave., Wilmore, Ky.)  
Lima, Ohio, Jan. 25-Feb. 15.

WILSON, D. E.

(General Evangelist, 557 State St., Binghamton, N. Y., April 30-May 10.)  
Milton, Del., Feb. 15-March 1.  
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Harrington, Del., March 29-April 12.  
Binghamton, N. Y., April 14-19.  
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# SUNDAY SCHOOL LESSON

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

Lesson VIII.—February 22, 1931.

Subject.—Jesus Bearing the Good Tidings. Luke 8:1-15.

Golden Text.—He went through every city and village, preaching and showing the glad tidings of the kingdom of God. Luke 8:1.

Time.—Autumn of A. D. 28.

Place.—Around the Sea of Galilee.

Introduction.—“An honest confession is good for the soul.” I do not know how others feel about the matter; but when I contemplate the Master's zeal in preaching the Gospel, and then think of my own sluggishness, I feel ashamed of myself. Such men as Wesley and Paul, Livingstone and Asbury, and a few others here and there, seem to have caught the vision; but most of us are fast asleep on the job. I am rather inclined to think that we do not more than half believe what we are pretending to preach. A pastor who smoked more than fifty dollars worth of cigars in one year preached to his flock on consecration, and begged them to economize in order that they might be able to send the Gospel to the heathen; but he was living so loud that many could make nothing out of his plea. “Persons who inhabit domiciles of vitreous structure should be careful not to project missiles of granitic formation.” Some one says that a genuine revival will improve our preaching. No doubt that is true; but we shall have to improve our preaching in order to promote a genuine revival. It simply cannot come through our present style of preaching. We need to catch the spirit of the Master Preacher. When the zeal for God's house consumes us preachers, we shall be able to reach the world for Christ.

The Master had two purposes in his parabolic teaching: (1) There were many wilful, hypocritical followers about him, who had no notion or desire for the truth. These he intended to keep in the dark as to his meaning. He would not give holy things to dogs, nor cast pearls before swine. Such hearers had hardened their hearts and stiffened their necks with a determination not to yield to him; (2) Teaching in parables would make the truth plain and forceful to such as desired to be saved. When it became necessary, as in the present case, to make his teaching clearer, he did so in private conversation with those who were sinners. I wonder if we preachers would not do some good work by following this example. No sermon that is worth while is finished when the benediction is pronounced. It should be followed by careful private teaching in the homes of our people. A successful preacher must be a pastor.

Comments on the Lesson.

1. He went throughout every city and village.—This was strenuous work to be done on foot. Jesus had a consuming zeal for preaching, because he had an awful realization of the lost condition of men. No one is prepared to preach until he sees the fearful need of a lost world. The Glad tidings.—That is the meaning of the word Gospel which comes from two Anglo-Saxon words: Good and spel, the latter word meaning news, or tidings. The twelve were with him.—His was a travelling school of theology.

2. Certain women.—This little

group would have been counted small in what is termed cultured society; but those women were tremendous for righteousness. Mary called Magdalene.—There is no evidence that she had ever been a fallen woman. Magdalene simply indicates the place of her nativity. Seven devils.—Seven demons. Demon possession was common in Palestine at that time, just as it now is among the Chinese.

3. Which ministered unto him of their substance.—They did not beg their way, but used what they had of this world's goods to care for the needs of the Master and his disciples while he was travelling and preaching the glad tidings of the kingdom of God.

4. He spake by a parable.—I do not suppose that the Lord had in mind any one particular farmer. In that rocky land men were doing just this very thing every year that came. No doubt the Master Teacher formed his own parables from many facts with which his hearers were familiar. He built them as frames on which to hang the mighty truths contained in his talks to the people. The multitudes gathered about him from many towns and cities; and he used this form of speech to give force to his teachings. Men would remember the stories, and thereby keep the truth.

5. A sower went out to sow his seed.—Preachers make a big mistake when they use classical illustrations in preaching to uncultured people. The Master Teacher knew better and did better. In all his teaching we find him drawing his figures and illustrations from things with which the hearers were perfectly familiar. Some fell by the wayside.—It is the picture of a roadway running through the field; and as the farmer sowed his seed some fell on the hard roadbed. Fowls of the air devoured it.—Those farmers had all witnessed this. They knew that grain could not be grown on the roadbed where men and animals were continually tramping.

6. Some fell upon a rock.—There was just a thin layer of soil on the top of the rock, just enough to make the grain sprout; but the moisture was limited; and a little heat from the sun soon drove away what there was, and the plants died before they could mature.

7. Some fell among thorns.—The thorny acanthus is meant here, a plant of quick and vigorous growth. Being of more rapid growth than the grain, the latter was choked by it, and made no crop.

8. Other fell on good ground.—That was encouraging to the sower. The crop would not be a total failure. An hundredfold.—This is only an indefinite term to express an abundant yield. One grain of wheat or corn will produce many hundred grains in a single season. He that hath ears to hear, let him hear.—The Master calls special attention to his message, lest the hearers should let it slip from them. I may add, that a real preacher will so speak that his auditors shall get every word without any effort on their part; for if they have to strain to hear what is being said, much of the force of the sermon will be lost. Some of our preachers need to study the art of public speaking.

9. What might this parable be?—The lesson of the parable is so plain,

that one feels as though the disciples were dull of understanding, if not of hearing; and really the Master's reference in the eighth verse was rather to the understanding of the meaning than to the mere words that he had used. The apostles themselves had heard the words, but missed the meaning.

10. The mysteries of the kingdom of God.—In New Testament teaching a mystery is not something that cannot be understood, but a hidden truth that can be revealed. That seeing they might not see, and hearing they might not understand.—These were such as steeled themselves against all truth, and were determined not to be saved. Jesus would waste no time with them. There are some such everywhere. No one need bother with them.

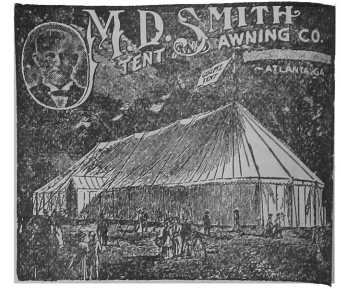
11. The seed is the word of God.—I suppose that Jesus was here referring to the Old Testament, or maybe to himself as embodied in that word. True preaching is preaching Jesus Christ and him crucified. That theme is big enough for all time and all places.

12. Those by the wayside.—They are careless, shallow-brained souls who have no place to keep the truth. They are listless while the preacher is giving his message; and as soon as it is given the Devil snatches away what little may have found lodgment. Their name is legion, for they are many. They have almost no prospect of ever being saved. God would save them; but they are too silly to yield to the overtures of grace.

13. They on the rock.—These are to be pitied. As a rule they have but little sense and are almost minus moral character. It is easy to make an impression upon them; but it will not last. The only hope for such souls is to get them saved, and then rush them immediately into entire sanctification. If that can be done, some of them will stand. To use a horseman's parlance, “They lack bottom.” They cannot endure temptation.

14. That which fell among thorns.—Now we are dealing with a vast multitude that no man can number. These are they who wish to go to heaven on a compromise. They are perfectly willing to belong to some church that will permit them to dance, play cards, run after the movies, attend the circus, use tobacco, belong to lodges, take a drink occasionally, etc., etc.—O they must be allowed to have a good time in worldly things—they want nothing to do with a religion that travels the highway of holiness. Some of them, like Sister Martha, are cumbered with so many cares—so much serving, that they have no time to serve the Lord, and soon fall away; they are choked to death. Some others would hold out faithful, if they were not in such a hurry to get rich. They get a nickel so close to one eye and a dime so close to the other, that they cannot see their obligation to God; they strangle to death on dollars and cents. God alone knows how many souls are almost saved, but will not quite let go of this world.

15. That on the good ground.—It makes one sick to think that “many are called, but few are chosen,” and that we make our own choice; but, thank God, a host is coming up from every clime. It looks sad to see the babies die; but I have a conviction that it is best. God takes the little ones home to himself; but most of the adults are lost forever. But we shall



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keep on sowing the seed; for there is much good ground on which to cultivate glorious crops of heaven-born souls. Thank God, our “labor is not in vain in the Lord!”

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E. B. Drake.



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### PERSONALS.

**Harry G. Kaye:** "I have open dates for a few evangelistic meetings in February and March in Eastern Pennsylvania or New Jersey. I preach real gospel sermons, and work among the young people, asking only freewill offering and expenses. Address me Box 33, Canaseraga, N. Y."

**E. G. Grimes:** "Just closed a meeting in the Holiness Methodist Church at Danville, Ill., with Rev. E. Reed. There were 22 conversions and 18 united with the church. We began a meeting in the M. E. Church, January 29."

The friends of Rev. W. W. McCord and wife will be glad to know they are at their home in Sale City, Ga., after having spent five months in the hospital. They are not prepared to travel yet in the ministry of holding divine healing services, but hope to do so later on.

**Rev. C. B. Stephens:** "I wish to say a word concerning Miss Gladys White. She is a graduate of both Ohio Northern University, Ada, O., and Cleveland Bible School, Cleveland, Ohio. She is a public school teacher in the schools of Dennison, Ohio, and desires calls for either evangelistic singing, or Daily Vacation Bible School teaching after June 1. Miss White has assisted me in my work a number of times. I have always found her to be a consistent, Christian worker, fully devoted to the cause of the Kingdom of her Lord. She also plays the piano. Address her either 115 First Street, Dennison, Ohio, or 546 Pearl Street, Marion, Ohio."

**Rev. W. J. Harney,** owing to a cancellation of a meeting, has the month of March open for revival work. Bro. Harney has held some remarkable revivals, and it is a good opportunity for some pastors who may wish a revival to secure the services of Brother Harney. Address him, Wilmore, Ky.

**Laura Belle Stephens:** "Sometime ago I had my letter in this paper telling of my entering the evangelistic field. Since that time I have been in a number of meetings, and have had good success in each one. I have just closed my last meeting in the New Rumley, Ohio, Methodist Church. This meeting was a real victory for the church. I would be pleased to get in touch with any pastors desiring assistance in revival meetings; especially those having young people of goodly numbers in their congregations. If any would desire references, please write me, and I will have them sent by those with whom I have labored. Address me either at Ashley, Ohio, or Germano, Ohio."

**Rev. E. L. Sanford:** "We commenced a meeting New Year's day with Rev. J. E. Schenley, in the First Church of the Nazarene, Georgetown, Ky. Great grace was upon all while we prayed to God for the salvation of souls. After the first service, there were seekers and a goodly number converted and sanctified. It was said to have been the best meeting in the history of the church; thirteen members were added to the church. Rev. Schenley will be with us at the Union Gospel Mission, 351 W. Short St., Lexington, Ky., beginning February 15, continuing until March 1. Pray for an old-time revival to break out in this city."

At the close of a meeting held by Guy W. Green, layman of Kansas City, Mo., at the First Presbyterian Church, Byers, Colo., Jan. 14-25, the church received 14 adults into membership. Ten of them came by confession and reaffirmation of faith. Sixteen young people who made confession of faith during the meeting will be received on Easter Sunday after a period of instruction by the pastor, Dr. U. G. Schell. Mr. Green spoke in the public schools of Byers and nearby towns. These talks greatly helped the attendance at the meeting, which was so large that extra chairs in the aisles were necessary nightly.

### THE MOUNTAIN TABERNACLE.

For a number of years we have desired to build a camp meeting and gospel Tabernacle on Terrill's Creek, our old home community in eastern Kentucky. A plot of land was deeded to us by Uncle Bob Johnson and his son, Powell Johnson, for this purpose. It is a beautiful, well-wooded and conical-shaped hill, carved and marked out by two roads and ravines, commanding a splendid view up and down the valley. It is an ideal spot for a camp meeting in a community of fine people. The greatest drawback is the lack of good roads, churches and gospel privileges. In a few years they will have good roads through that neglected part of the country and a new day of opportunity will dawn upon the rising generation. It is fortunate and providential that the gospel of full salvation is making its way in advance of the great modern improvements which will evidently accompany the construction of good roads. The spiritual should always maintain the priority and superiority over the physical or material. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6:3.

True to this ideal, and under the guidance of divine Providence, we launched a gospel campaign in a tent last September, (and have done so for the last four years) but this year the meeting culminated in the construction of the long-looked for tabernacle. We were ably assisted in this worthy enterprise by the indomitable Charles B. Kolb, of Elgin, Tenn., who has had a wide experience in pioneer mountain work. He brought with him for the task two fine boys from the state of Ohio, Rev. Chaney and Mr. Galliger. They worked faithfully. In the short space of three weeks the tabernacle arose, as by magic, to the great surprise of the whole community. The Bond-Foley Lumber Co., of Bond, Ky., furnished the material at a very reasonable rate. A number of men, anxious for the success of the enterprise, volunteered their services and as a result the Tabernacle was ready for services Sunday, Oct. 5th. A large crowd from various sections of the surrounding country was present. It was a red-letter day in the history of old Terrill's Creek and marked the beginning of a new era of religious opportunity and spiritual welfare for all the people.

This great home missionary work in the mountains of Kentucky must by all means be perpetuated and perfected. There remains much more work to be done. The Tabernacle needs a floor in it so the people can start a Sunday school for the children and young people. It must be painted soon so as to preserve the

building. A road must be made around the rear of the hill so as to give access to the grounds. During the recent meeting the people came on foot and mule back and wagons and "hitched" to the trees. We need concrete steps leading up the hill to the Tabernacle. The people have not been properly taught the great privilege of proportionate giving, hence the public offering for the expense of the building was not sufficient. We still owe nearly \$200 on the material. The writer assumed responsibility for the remainder of the lumber bill which was \$157. If we can carry on a great camp meeting every September it will mean the salvation of hundreds of souls in that remote community. Then a live Sunday school during the entire year will be of untold blessing to the children.

I am specially interested in this work because I was born on Terrill's Creek. As it is my native "land" and the community of my early childhood I want to see a great camp meeting firmly established on the sacred grounds for the glory of God and the salvation of my own people. Let all the good people to whom my humble ministry may have been a blessing rally in this great gospel work. I shall be glad to hear from you.

Andrew Johnson, Evangelist.

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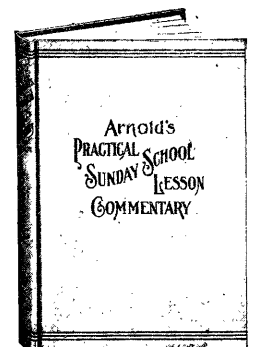
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## WE SHALL NEVER CEASE TO BE.

By The Editor.

**A**S I write, I am burdened with the thought that the writer and reader can never cease to exist.

\*\*\*\*\*  
Somewhere in God's vast universe we shall possess our personality, consciousness, memory and powers to enjoy, or to suffer, forever.

\*\*\*\*\*  
A billion of years from now we shall still possess something of the character we are building here. We shall no doubt be rising into higher heights, or sinking into deeper depths of an existence that can never end.

\*\*\*\*\*  
Let us ponder the thought that death is simply the release of our real selves from a decaying habitation into a larger life. A far vaster state of being and activity awaits us, where untrammelled with many things that circumscribe us here, we shall rise into possibilities of progress and development beyond the sweep of our present powers of conception.

\*\*\*\*\*  
In view of these tremendous facts, shall we sin? God forbid! The very thought that we can never cease to have a conscious personal existence ought to banish all desire from sin, ought to create in us such a hungering and thirsting after righteousness, such urgent desire for holiness of heart and life that we be forever freed from all desire for sin.

\*\*\*\*\*  
The thought of an eternity in hell, with all of its deepening, ever increasing horrors, ought to awaken every sinful soul to cry in ceaseless call upon God for mercy and salvation. The Scriptures being true, and they are, no more fearful doom can be imagined as possible, than that a being who can never cease to exist should fall into the hell described in the teachings of Jesus Christ.

\*\*\*\*\*  
With the fact of immortality before us, and all it involves for time and eternity, it would seem that our one consuming desire would be to secure holiness of heart provided in the atonement made by Christ and, having secured it, our master passion would be to bring our fellowbeings into a state of salvation. In the language of an old hymn I would repeat,

"Religion is the chief concern  
Of mortals here below;  
May I its great importance learn,  
Its sovereign virtue know!

"Oh may my heart, by grace renewed,  
Be my Redeemer's throne;  
And be my stubborn will subdued,  
His government to own!

"Let lively hope my soul inspire;  
Let warm affections rise;  
And may I wait with strong desire  
To mount above the skies."

There is no power in the Jesus preached by H. E. Fosdick, to save the soul of John D. Rockefeller. It takes the Jesus Christ pre-existent, born of the Virgin Mary, revealed in prophecy and the gospels to save the souls of lost men.

\*\*\*\*\*  
The Jesus conceived in the minds of modernistic preachers is not, in the nature of things, cannot be, an object of worship. The men who manufactured him, neither trust in him or worship him.

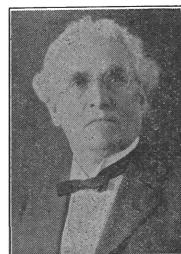
\*\*\*\*\*  
There is a Christ mighty to save to the uttermost. He is from everlasting to everlasting. He was with the Father before the world was. He was incarnated in the form of a man—a sinless Christ—who died for sinful men. He arose from the dead. He will come again in glory. In HIM alone is salvation.  
H. C. Morrison.

## Monthly Sermon.

### THE PERFECTING OF THE SAINTS.

(Substance of a sermon preached at Asbury College.)

Text: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:11.



We find in Ephesians, 4th chapter, from the 11th to the 16th verse, a divine program laid out for the perfecting of the saints, that is, the perfecting of the children of God.

God deals with individuals. There is quite a tendency on our part to sink ourselves in the mass of humanity rather than to think of ourselves as individuals standing separate from the multitude and facing God in our personal responsibility.

This perfecting of the saints must be an individual, personal cleansing from sin. First of all, perfect purity, a heart from sin set free. This calls for the atoning blood of Christ; the only atonement for sin and cleansing from sin is found in the sacrificial death of our Lord Jesus. We read from the beloved John, "The blood of Jesus Christ his Son cleanseth from all sin." There is no other cleansing. We shall have to come to the cleansing blood of Christ or go to the judgment bar of God in our sins.

Then there is an establishing perfection. We read of it in the first Epistle of Peter, fifth chapter, tenth verse: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." You will see here that the perfect cleansing, which comes to the child of God, introduces us into a program of life that leads on to an additional perfecting. It is a stablishing which comes

through suffering for Christ's sake. I cannot believe that anything brings one into such close and blessed fellowship with Christ as the privilege of suffering for him, for his truth. It is by this means, the Apostle Peter tells us, that we become established, strengthened, settled.

No doubt many people enter into the experience of entire sanctification, but when suffering comes they haven't fortitude. They will not endure reproach, ridicule, persecution. They are unwilling to suffer and soon drift away. There is a wonderful comfort in becoming established, fixed in one's intellectual faith, a firm grip not only upon the truth of the Scriptures, but the God who has given us the Scriptures. The Scriptures have led us to Christ and we are able to lay hold upon him at all times with an unhesitating faith; no man or devil can shake us for a moment. Then comes growth, like the great oak which roots itself in the crevices of the rocks and holds firmly through the storm, strengthened, settled.

There are some Christians who remain in the childhood state all their lives. They will become enthusiastic over any teacher that comes along, carried about by every wind of doctrine. Wind is a good word here. The winds are constantly changing,—too cold from the north, too hot from the south, no good in an east wind, and the west wind brings sleet and snow, and the whirlwind brings destruction.

Do not fail to notice that there are men who lie in wait to deceive. He has the thought here of the hidden robber lying concealed on the highway to pounce upon a victim. He tells us they are cunning and crafty; some of them will come to us in the guise of intellectuality. They will claim to be scholarly. They pity us because of our ignorance. They want to lead us out into the high realms of an intellectual life. They have much to say of an open mind. So far as these men are concerned a farmer had just as well expect to raise a good crop of corn with an open gate on the highway, to let the hogs, the lean cattle, and the hungry mules come in and feed upon his growing crops, as for a Christian to expect to grow in the grace of God under their instruction.

Then there are other deceivers who will come to us claiming to have made wonderful discoveries in the deeper and higher things of religious experience. This is one of the shrewdest schemes of Satan, always seeking to betray hungry souls who are eager for religious progress and a better and closer communion with Christ. These false teachers have a wonderful way of putting on a sanctimonious face. They have learned to use smooth words and unctuous tones. They are so sorry that all you have is regenerating grace and the baptism with the Holy Ghost in sanctifying power, when there is so much else for you that you have never been taught. They are amazed at your ignorance and poverty of spirit. Is it possible that you are

(Continued on page 8)



# PANAMA AND THE GREAT CANAL.

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



Panama has had a unique history stretching into centuries. Its narrow neck of land called the Isthmus has been the subject of thought, fancy, imagination, discussion, planning, surveying for ages. From the days of Philip the Second, of Spain, right on down to Roosevelt's day, the nations and Navies, navigators and merchants have considered the matter of digging a canal across that neck of land but it took a man of iron and vision like Theodore Roosevelt to do it, and he brought to a head the planning, resolving and dreaming of centuries, and in 1914, the year of the great War, President Wilson, in Washington, touched a button which started the machinery going and the Panama Canal stands as one of the greatest engineering feats of all time. It is a monument to Roosevelt and the American people. The Suez Canal is a great ditch through the Desert. Panama Canal is a great engineering triumph.

I stood one day after coming through the Suez Canal, before the great Monument of DeLesseps, at Port Said, Egypt—the entrance to the Suez Canal, and looked with wonder and admiration at the colossal figure of DeLesseps, the man who dug the Suez Canal; but since coming to Panama my estimate and admiration of DeLesseps has diminished greatly; he undertook Panama but proved a miserable failure, not only a failure in building the Canal, but he lent himself to all manner of graft and crookedness and corruption, so much so, that in his old age he and others were tried in the high courts of France for his perfidy and only escaped being sent to prison because of his age and feebleness.

The French people put so much confidence in DeLesseps that they bought his Canal Bonds to the extent of over two hundred million dollars, and it is estimated that about one-third of this money was spent on graft, one-third in extravagance, and only one-third was actually spent in digging the Canal. When the U. S. A. bought out the French rights and property for forty million dollars it was found that the amount of digging the French did was only 66,000,000 cubic yards, which cost \$260,000,000. The Americans dug 232,000,000 cubic yards and finished it completely for \$375,000,000, and no graft. The finest job, the biggest job, the cleanest job America ever undertook.

To give my readers some idea of what the Canal saves to the ships and their owners, let me remind them of that time during the Spanish-American War when the Battleship Oregon was ordered from San Francisco to Cuba. The Oregon had to sail 13,000 miles. Had the Canal been opened she would have saved 10,000 miles and about thirty days in time. Ships sailing between New York and San Francisco save 7,873 miles by coming through the Canal, which is less than forty miles in length. When we passed through the Canal we came by one of the Panama mail steamers. We passed through the Canal in about seven hours; the tolls cost the Steamship Company about \$4,000, but that was cheap compared to the 10,000 miles and the time which the Canal route saved the Steamship Company.

It is true we owe the Canal largely to Theodore Roosevelt and a few great engineers like Wallace, Shonts, and Goethals, but none of these men would have made the thing possible if it had not been for Dr. Gorgas, that great man of Medical Science; the man who cleaned up Havana, Cuba, of the deadly yellow fever and made that city

of filth and disease and death as clean as a pin and made it one of the cleanest cities of the Caribbean. The thing that defeated the French at Panama was General Yellow Fever. Malaria had slain its thousands; yellow fever its tens of thousands, and if Gorgas had not cleaned up the Isthmus first, it is a grave question if the Canal had ever been built! A Frenchman remarked to DeLesseps when he went to Panama that he would not find trees enough to make wood for the coffins of the dead. His prophecy was almost true. The French died by the thousands, other workers died by thousands. It was disheartening; yellow fever conquered and it took the Americans not only to build the Canal but to conquer yellow fever, and they did it so effectively that Panama now is a garden of the Tropics; a great resort for winter tourists. During the weeks I have been working in Panama and the Canal Zone I have met no misquitos, flies; there are none, and everything is as clean as a whistle. I presume the American flag floating over Panama Canal Zone floats over the cleanest bit of the world to be met on the Western Hemisphere.

Now let me give a few concrete facts about the Canal.

Length of the Canal, from deep water to deep water, 50.76 statute miles, length of sea-level approaches 15.02 miles, of lake and locks sections, 35.74 miles, airline distance across the Isthmus, shore to shore, 34 miles.

Depth of the Canal: Atlantic channel 42 feet at mean tide; Pacific channel 45 feet (being deepened); lake and cut sections 45 to 85 feet. Bottom of Gaillard Cut above mean sea level, 40 feet (least width 300 feet).

Excavations from the Canal (about 350,000,000 cubic yards) represent as much material as would come from a hole 15 feet square driven clear through the earth. This material would make a cube 2,132 feet on each side, and would build 106 pyramids as large as the largest at Gizeh.

Not less than 4,500,000 cubic yards of concrete, requiring the same number of barrels of cement, were used in building the Canal locks.

In the fiscal year, commercial vessels made 6,413 transits of the Canal, carrying 30,663,006 tons of cargo. About 250,000 travelers visit the Canal in a year. Of these, about 160,000 pass through en route to other points.

The capacity of the Canal is estimated at 17,000 transits a year, or about three times as many as were made in 1929. It is believed, however, that the Canal locks must be enlarged in thirty years, and the water supply in Gatun Lake increased in five years.

Income of the Canal is about \$50,000,000 a year.

Population of the Canal Zone includes several thousand soldiers at the various U. S. Army posts, crews of naval vessels stationed at the Canal, and a civilian population of 28,000, composed chiefly of Canal employees and their dependents. There are about 3,000 skilled ("gold") employees, and about 10,700 unskilled ("silver") on the Canal and Panama Railroad payroll, which amounts annually to about \$14,500,000. "Silver" employees are natives and West Indians, formerly paid in Panama silver dollars, or pesos, worth 50 cents each in American money. Prices in silver are double those in gold.

Distances saved by ships using the Canal over old routes are very great. Between New York and San Francisco the distance of 13,135 nautical miles by way of the Strait of Magellan has been reduced to 5,262 miles by way of the Canal, a saving of 7,873 miles.

To May 31, 1930, tolls-paying traffic through the Canal had aggregated 58,953 vessels, of 335,284,711 gross registered tons,

261,596,759 Panama Canal net tons; tolls paid amounted to \$245,411,000.22. For the five years ended June 30, 1929, such traffic averaged 5,643 vessels, \$24,526,457.26 tolls, 27,607,643 tons of cargo per year. In these five years ships of 29 nationalities passed through the Canal; American ships were about 42 per cent of the total, British about 27 per cent. About 36 per cent of the cargo was in the United States intercoastal trade.

The color line is handled at the Canal very wisely. The white employees (Americans) are paid in gold, the colored are paid in silver. So when you go into any public building you will not find signs "white," "colored," but the words "silver" and "gold" suffice for the purpose.

There are two seasons—the wet and the dry. The wet season begins about May and lasts eight months. The dry season of four months, beginning in January, is a most delightful time—rather warm in the middle of the day, but always a good breeze at night. No day in the Zone is as hot as New York, Philadelphia, or Chicago in August. In the wet season, the houses become damp, and clothes, shoes and other articles of apparel become mildewed unless kept in a dry closet.

The fact is that there are burning lights in the closets throughout the whole of the wet season and often in the dry season. An electric light is kept burning in practically every piano. Between the wet and dry seasons it is disagreeable, for there is little breeze and the humidity is great. Energy is at a low ebb. It is this depressing time, and the fact that it is warm at all times, that makes an annual vacation a necessity. Generally, women suffer more than men.

The Government operates stores which handle all sorts of foodstuffs and supplies for the ships and their personnel. These supply 35,000 people on the Isthmus regularly, and have ample reserve stocks. Cold storage plants and a modern abattoir and packing-house are operated. Approximately 8,500 head of cattle, maintained on 40,000 acres of cleared pastures, are consumed annually. Two large ice plants supply the local demand and the ship trade. Thoroughly modern hotels, restaurants, hospitals, and laundries accommodate the traveling public as well as Government employees, including the Army and Navy forces stationed on the Isthmus.

Dry-docks, repair shops, salvage equipment.—The repair facilities include a dry-dock, 1,000 feet long by 110 feet in width, with a depth over keel blocks at normal high tide of 43 feet, and a 300-foot dry-dock for smaller vessels. The large dry-dock is one of the largest in the world; it can receive any ship afloat. Extensive foundries and shops are operated in connection with the dry-docks and have performed repair and manufacturing and construction work on a wide scale. Floating cranes, tug boats, and a salvage steamer assist in repair and salvage.

The Government has followed a policy of making the Canal route attractive as well as feasible and of coupling with it many features of assistance to shipping.

In a previous article I wrote about the Revolution in Panama I witnessed; indeed, I was very close to it, as the Spanish-speaking church where I was holding the revival was near the Palace where early in the morning of Jan. 2, the Revolution broke out. Yesterday I was again in Panama City and witnessed the inauguration of the new President of Panama. The speeches were in Spanish, but I could apprehend sufficient to know from the speakers that they are in earnest to give Panama a decent, honest government. Of course, Panama as a Republic, owes its life to President Roosevelt, who was determined to build the Canal. The



only way it could be done was by way of a Revolution and breaking Panama away from Colombia. The United States had absolutely nothing to do in bringing on the Revolution. The Panamaians handled that matter themselves but it did not take Roosevelt long in recognizing the new-born Republic, and effecting a Treaty with it. Panama was born with a gold spoon in its mouth or, in other words, it started its life, not with a debt, but with an endowment of ten million dollars which the U. S. A. paid Panama for the

right of way for the great Canal. Ever since that Panama has prospered. It has been raised from an unclean hot-house of disease and death to one of the healthiest cities in this part of the world, and Uncle Sam takes care to keep it clean. Both of the cities of Panama and Colon are kept clean through American inspection. The water system is under the U. S. A., especially the sanitation. The Canal Zone where the American operatives of the Canal live, is kept spotlessly clean. The Canal Zone is well supplied with

churches. We have recently held a series of meetings in the Union Church at Balboa. It was our privilege to preach night after night the precious old gospel of full redemption, and the people responded, on the whole, I think, better than was expected. We have some more work ahead of us in the Canal Zone and then we go over again to Panama to preach among the West Indians, of whom there are many thousands in this section. Pray for us in this work.

## A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

### CHAPTER XVI.

#### PANDEMONIUM REIGNS.



ND now the city was a perfect pandemonium. The better element rejoiced—as was fitting—in the triumph of right, while the vicious were wild with rage, in view of their occupation being gone.

While church services for a Sunday or two, had in them a note of victory for righteousness, the midnight orgies held in saloons and dives gave premonition of desperate lawlessness soon to break out.

To hear these "toughs" talk, one might have inferred that the enforcement of law was the highest offence of which an officer could be guilty, while the men and women who had planned and prayed for the protection of their homes, and the purity of life of their sons and daughters, were anathematized beyond all comparison.

However, in the course of time the city seemed to settle down to its usual quiet, and the events which had so stirred the people seemed likely to be forgotten or only remembered dimly by the average citizen.

The saloons whose proprietors professed to do a legitimate business, such as the city council authorized them to do, selling soft drinks, cigars, etc., were careful to give no occasion for the law to deal with them as it had done with the others.

It goes without saying that the object lesson just given was enough to warn anyone of the consequences of acting in opposition to the awakened public conscience. But if we are understood as hinting that the city had been wholly purged of vice and lawlessness, and that there was none who was ready to take desperate chances to gratify their greed or get even with the leaders in the crusade against sin, we have simply to relate certain facts which came into prominence by the display of the fiendishness of some of the parties who had lost in the legal battle, some three months before, of which we have already spoken. Before we enter into this history, however, we will say that between the disclosures which Ralph Upright made on his release from prison and the termination of the trials spoken of in this chapter three years have passed.

Jessie had been found, and restored to her family; Mrs. Upright had come into possession of her father's estate; Deacon Upright and his family had planned and provided a place in which the fallen might be wooed and won to better lives; Rev. Silsbee had wooed and wedded "only a dressmaker," Miss Holly.

This delay in meting out justice to the evil-doer was due to several causes, among which may be mentioned the long illness of Mrs. Upright, demanding the attention of the deacon day and night, the slow process involved in secretly securing absolute proof of guilt and the technicalities with which the defendant's attorneys sought to obstruct or escape the trial of the cases against them.

Rev. Paxton and Deacon Upright were called one afternoon to the bedside of a man

who had been severely injured in a railroad accident, in which several had been killed and scores of others severely injured. They found him in a very critical condition, a fracture of the skull having been sustained, and an injury to the brain resulting.

It was past the hour of midnight when, having seen the injured man relieved by a surgical operation, which relieved the pressure on the brain and restored consciousness, the two gentlemen started to their homes in another part of the city. As they were passing near the railroad shops, through a part of the city but dimly lighted and not very densely populated, they were set upon by some half-score of ruffians with clubs and stones and beaten into insensibility. It is supposed that their assailants must have thought them dead, or had been frightened off before they had finished their fiendish work. At any rate, they were discovered by the patrol, within whose district the assault was made, and they were removed to police headquarters, where they were recognized and prompt measures employed to restore them to consciousness and to secure the capture and punishment of their assailants.

Almost simultaneously with this attack on the two unarmed citizens, men highly esteemed for their philanthropy and Christian character—the home for the friendless, of which Jessie Upright was the head, was set on fire and in spite of every effort on the part of the fire department and citizens, totally consumed. A terrific explosion, directly after the fire was discovered, gave ground for the belief that the building had been undermined and a bomb placed beneath it to insure its destruction should it become apparent that the fire department was about to subdue the flames.

Fortunately the inmates of the house had been removed before the explosion and no lives were lost, except that of one person who could not be identified. His body was found in the basement horribly mangled, and charred by the heat. It was supposed that it was the man who had placed the bomb and had not had time to escape before the explosion.

This affair, following the discovery of the bodies of Paxton and Upright, caused great excitement in the city, and it seemed for a time that a riot would be precipitated. But the counsels of the more conservative citizens prevailed and the riot was averted.

It required careful nursing for nearly a month before Mr. Paxton was able to resume even the lighter labors of his pastorate. As for Deacon Upright, a broken arm and the loss of an eye laid him off duty, so far as physical effort was concerned, for three months. But it is not to be supposed that a man of his resolute will and resourceful character would lose so much time in fruitless repining. The enforced idleness of the hands afforded an opportunity for the mind to mature plans, which should largely increase the efficiency of future activities in his chosen field. He planned and directed, while others enthusiastically gave themselves to the work he set for them to do. It

may be said also that there was no lack of funds to carry on the work so dear to the hearts of fathers and mothers, whose children had been turned into the paths of sin, or were in danger from that source.

Before Deacon Upright was able to personally visit the sight of the "home," a larger and more fully equipped building was completed and furnished, largely through the freewill offerings of those who had been moved by sympathy for the Upright family in their deep sorrow and affliction.

The gentleman, from whose bedside Mr. Paxton and Deacon Upright had gone on the night of the assault upon them, had been removed within a week by his friends, who neither told from whence they came nor where they were taking him. It was only known that they had bought tickets to Santa Fe, New Mexico. As the gentleman seemed to have been traveling alone, and none of his effects gave any clew to either his name, his business, or his residence, and his condition when regaining consciousness seemed to render it unwise to try to ascertain these, he left behind him nothing upon which to begin an inquiry as to his past or his future.

From the description Deacon Upright was able to give of his personal appearance, Jessie had a suspicion that he was her recreant husband, and wondered whether if so they might not meet some time and have the relation between them definitely settled.

In her deep humility she realized that she was not entirely guiltless, and hoped that he was not so wholly bad as his conduct had seemed to imply. But at present nothing could be done to clear up the matter, and she turned to her work for others with a softened, chastened spirit.

(Continued)

## ONE MINUTE SERMON.

BETHEL COOK.

### REPENTANCE.

Text: "Except ye repent ye shall all likewise perish." Luke 13:3.

Repentance is a divine requirement laid upon the sinner as an entrance into fellowship with God.

It is the sorrowful acknowledgment of man that he has estranged himself from his Creator, and bespeaks a willingness to adjust his life to the loving requirements of God.

It is a requirement for which there is no substitute.

However, it is very generally conceded that we have left it out of the requirements for church membership in these days.

Preachers do not preach it, therefore people do not practice it. If you have not repented of your sins do so at once if you do not want to miss heaven.

It takes a lot of grace to keep our loved one's wrinkles from hurting our dignity. Doesn't it?



# UNCONSCIOUS BACKSLIDING.

Rev. E. E. Shelhamer.

Text: "And he awoke out of his sleep and said, 'I will go out as at other times before and shake myself,' and he wist not that the Lord was departed from him."



WHEN we speak of Bible characters, especially if they are listed with the worthies mentioned in Hebrews 11, we must tread softly, for in this age of disrespect for the Word of God, the tendency is to be too free in criticising, especially the Old Testament saints. One reason I believe the Bible is God's book, not a man-made book, is that it records not only the good deeds but the frailties of men.

Here was Samson, a child of promise, well born, well trained, but, he became a trifter. It is a wonderful thing to be well born. His parents prayed for an heir. He was a welcomed child. It might be embarrassing if I asked how many of you could testify that all the children in your home were prayed for and gladly welcomed. Poor little things! Don't scold, slap, and jerk them around because they are given to irritability, thievery or sensuality! They cannot help it! They are the unhappy combination of two dispositions that perhaps ought never to have been united. God in mercy has forgiven you and perhaps sanctified you, but nevertheless some of your children are obstinate and rebellious because way back there during the prenatal period the parents were careless and prayerless.

I knew a lovely couple, well saved and sanctified. The man was a good preacher. They had four or five children, one of which was a thief, a liar, and very unclean. The father told me he had whipped this boy more than all the other children put together, but he continued bad. I asked for an explanation. In reply he said, that before this boy was born he and the mother spent the evenings reading that book, "Peck's Bad Boy" and roared and laughed while doing so. Later on it was not "Peck's Bad Boy," but "His—Bad Boy." This was not the case with Samson, he had a good start, but he did three things:

*First: Trifled with God.*

*Second: Trifled with a Woman.*

*Third: Trifled with Himself.*

First: He trifled with a covenant that he and his parents had made. It is a wonderful thing to make a covenant. Many times we receive great blessings, great manifestations of the Spirit. And yet they pass with the using. Not so with a covenant. A special covenantal relationship with God may not be very ecstatic in itself, and yet there is an abiding, far reaching outcome. You may receive a hundred blessings that, good as they are, may not be equal to one or two covenants. Samson's parents entered into a Nazaritish covenant that this boy should not drink wine, nor eat of those meats that were pronounced unclean, nor allow his head to be shaven. For some reason this peculiar covenant implied great blessing and especially physical power. I do not believe Samson was a giant, but just an ordinary man of stature. This is why the Philistines could not account for his supernatural strength.

Samson being perhaps the only child, he grew up doubtless to be more or less self-willed and spoiled. True, he delivered Israel, true he did many remarkable things, not because he was eccentric or amative, but in spite of his inconsistencies. God does the same today: Uses some men mightily, not because they are odd and queer, but in spite of it. Perhaps he might use some of us in a greater measure if we were more evenly balanced.

But, let us make the application! Do not be too severe on Samson. Brother, are you

quite sure you have never trifled? Look back in your life and see how you promised God, if he would only help you get out of debt you would do thus and so. He heard your cry and helped you in various ways. Did you keep your promise? Perhaps you became more careless and extravagant since you have had a little surplus than when you were poor. I heard Sam Jones say that when he was a poor circuit preacher and could scarcely buy food and clothes for his family, that he was a much better man then than later when his lectures brought him \$30,000 a year besides his evangelistic campaigns. He died of "tobacco heart," smoking 25c cigars—a big man, a wonderful man—but not big enough to quit tobacco.

Brother, do you remember back there when you, or your property were in great danger from disease, fire, or flood? Do you remember how you covenanted with yourself and God, that if you could only get well again, or if your child would be saved from death you would do thus and so? If God would only spare you or give you good crops you would tithe, you would support a missionary; you would let your darling child go as a missionary; yea, you would do a number of things. God in mercy heard your plea. Things turned and came your way, but you have forgotten all about those former convictions. Like Samson, you have trifled with your God.

Second, he trifled with a woman not his equal, and irreligious at that. I tell you it is a serious thing to take advantage of the stranger, the orphan, the widow, or any one who is more or less helpless. Have you ever noticed how often God in warning his chosen people, told them to be kind to the strangers, to the poor, to the fatherless, and then wound up by saying, "For ye were strangers in Egypt." If we are not careful after health, wealth and popularity have smiled upon us more or less, we will cease to be tender, loving, and considerate toward our inferiors.

This is an age of trifling with human affections. Young lovers, yea, sometimes older ones, think it a light thing to have two or three on the string at the same time. Engagements and marriages are hurriedly entered into. Then because of the slightest offense a separation and divorce can be had. This is one reason we have taught our children not to think of getting married under twenty-two or twenty-three. Yea, young people ought not even to keep company under eighteen or twenty. Why? Because they are going over fool's hill from about fifteen to eighteen, and they cannot properly judge at this age who will make a life-long companion. A girl ought to keep that wonderful first kiss and embrace for the man with whom she expects to live the rest of her days. Too bad if she allows Tom, Dick and Harry too much liberty in slobbering around over her and then later on, hand her husband a peach with all the tender, delicate fuzz rubbed off. The same thing ought to apply to a young man. He has no right to demand of his sweetheart what he cannot furnish himself. If he demands that she give a clean bill of health that she always has been pure and unsullied, he ought to give as good as he demands.

I have known young fellows, yea preachers, to be overly anxious for a wife, and in so doing, seemed to lose all self respect and honor. In nearly every town he honeyed around those of the fairer sex. He kept a number "on the string," so to speak, so that if one failed him, he was sure of another. Say, this is wicked and he who does it will surely be punished sooner or later, in one way or another. God help us to be consistent and behave in such a way that later on there will be no embarrassment if we should introduce

our companion to a former lover. It is a wonderful thing to be able to demand full respect from that former sweetheart.

I well remember a beautiful young man and his sweetheart who attended my meeting. At first I thought they were newly wedded. Later, I found they were not, but felt sure that they would soon be husband and wife. The courtship continued and finally after months, the young lady was preparing to go a long distance to her northern home. We remarked to her that perhaps the next time we saw them together her name would be changed. "Oh, no!" she replied. "Why! aren't you engaged? Do you not expect to marry this young man?" "Oh, no! we're just friends." Then we became serious and said, "What is this thing you are doing? Accepting presents, yea, costly presents from him and giving him reason to believe you love him and expect to live with him? This is dishonorable! You ought to tell him so." Accordingly, she mustered up enough courage the day before leaving to enter into a plain understanding that the courtship was ended. What was the result? He went raving mad, had to be locked up and was finally taken to the insane asylum, where in three month's time he died of a broken heart. She, as far as I know, continues to profess to be saved and sanctified. Great God! What a settlement awaits some people when they come to the judgment seat of Christ!

Third. Samson trifled not only with his covenant and a woman's affections, but he also trifled *with himself*—his own personal strength. It is a wonderful thing to be blessed with beauty, or a fine physique, but it is more wonderful to always feel that this is the temple of God and we should keep it clean and holy; for the Holy Spirit does not want to dwell in an unclean house. How sad it is to see beautiful maidens and stalwart young men abuse the temple of the Holy Ghost. Medical statistics show that about 85 per cent of the young men today are not fit to marry, and were it not for the pure blood in the veins of the young mothers, in the next generation half the children would be blind or idiotic. What an awful state of affairs! But how long can we hope for the young mothers to be fit to marry? Look at them! How bold, defiant and half nude they appear! I do not say that they are already fallen, but I do say that they have lost something very essential that belongs to pure womanhood.

Again I say, do not blame Samson too severely. In this age we put a premium on beastiality rather than on intelligence. If a young man can furnish bone and muscle so as to be a good athlete, his professors will give him better marks and pass him more readily than others. When a bunch of these "rough necks" board a street car or train, everything is turned over to them and modest women and ministers must take a back seat.

Men trifle not only with their strength, but with time and money. Oh, the wasted evenings! Oh, the wasted money! We are a nation of spendthrifts! That is one reason we have so many divorces; these young people have never been taught to economize time, strength, or money, then later on when they marry and expenses begin to pile up, the quarrel begins.

But, though I have given you a dark picture, I see a rift in the cloud through which the light begins to break forth. Samson said he would "go out as at other times before and shake himself"; he had done so many times before, he had defied nearly everything under the sun. We are told several times previous to this that the "Spirit of the Lord came upon him." But remember, there is a vast difference between the Spirit of



God coming upon a person from without, and the Spirit taking up his abode within. Lots of preachers can pray and preach with a great deal of apparent unction, and yet it may not be because they are in Divine favor. But because God is pleased to put his Spirit upon them, irrespective of their true heart condition.

We are also told that "he wist not that the Lord was departed from him." So, friends, according to this it seems possible that one can lose out unconsciously and hardly realize that he has broken step with God until a crucial test comes and down he goes. This is an age of *respectable backsliding*! One can continue to pray and testify so that his own companion, yea, he himself will hardly entertain the thought that he has severed connection with God.

They say that out on the level prairie, a railroad engine can run at high speed, at forty or fifty miles per hour, and then with the steam suddenly cut off, continue to run on its own momentum for fifteen miles. My Lord! I wonder if any of these upon this platform are praying or preaching or singing on past unction and past momentum! We can make a fair show in the flesh because back there when we were mightily anointed we learned how to do it, but since then I wonder if any of us have been running on the momentum we had while the fire of God was at white heat in the soul.

We continue to read the sad story that the "Philistines took him and put his eyes out" and brought him down to Gaza and bound him with fetters of brass, and he did grind in the prison house. See him! The mighty giant, once irresistible, but now in bondage, grinding and making "sport" for the unsaved. Poor Samson! Punished through the same channel through which he sinned. Two or three times are we told that he "went down to Timnath and saw a woman." "Went to Gaza and saw there a harlot." We hope that Adam Clarke is correct when he says that this woman was not a bad character, but just an innkeeper. Be that as it may, poor Samson saw *entirely too much*, and now these eyes have been gouged out and we see him grinding like a horse in the prison house.

Yes, I say, a sad picture, but let us get away from it! Listen to a hopeful note: "Howbeit the hair of his head began to grow again after that he was shaven." No doubt while he grinds, he has time to think and repent. I hear him say to himself and his God, "Oh, I'm so sorry that I trifled with Thee, my God! I'm so sorry I trifled with that wonderful covenant and considered it a light thing! I'm so sorry I was not real obedient to my parents, when I grieved them by taking a wife from the unsaved, rather than the people of God! I'm so sorry I allowed my eyes to wander! I'm so sorry I allowed my head to get into Delilah's lap! I'm so sorry that little by little I hinted the cause of my great strength!"

And you precious soul, you dear distressed and discouraged backslider, will you not here and now bemoan your wanderings? Will you not pledge yourself anew to walk in all the light and be his obedient child once more? If you, like the prodigal, will say, "I will arise and go to my father," I can see the Father of all mercies coming in your direction. An anxious God and an anxious penitent will soon meet each other, for he will take a dozen steps to your one. And methinks, he will hardly let you finish your confession before he places upon your cheek the kiss of reconciliation. God grant that your sad failures may be capitalized, so to speak, and enable you to profit, and cause others to profit in a way that would not have been possible had it not been for your bleak and bitter lesson.

Let us stand and sing that good old hymn composed by William Cowper, same author of "There is a Fountain Filled with Blood."

"O for a closer walk with God,  
A calm and heavenly frame,

A light to shine upon the road  
That leads me to the Lamb.

"Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul refreshing view  
Of Jesus and his Word?"

"What peaceful hours I once enjoyed  
How sweet their memory still!  
But they have left an aching void  
The world can never fill.

"Return, O holy Dove, return  
Sweet messenger of rest:  
I hate the sins that made thee mourn  
And drove thee from my breast."

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## "The Victory of Jesus Over Sin."

A. L. DICKERSON.

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"So the Devil, having fully tried every form of temptation, left him for a time."—Luke 4:13. (Weymouth's translation).



I should never be thought that this temptation of Jesus, by Satan, was not real to him. The onslaught of Satan was so fierce that Luke enters it into the record "being tempted of the devil forty days. And in those days he did eat nothing." Moffat and Weymouth use very descriptive words in their translations of this text. Weymouth translates "Having fully tried every form of temptation," Moffat translates it "After exhausting every kind of temptation." We shudder to think of going through the same thing ourselves. But Satan is attentive unto us also, and attacks us in the same manner. So that if we can learn the secret of the victory of Jesus, we will be better prepared to withstand the onslaught.

First of all, Jesus was conscious of his relationship to the Father. He realized whose Son he was. The story is told that a certain young man was leaving for college. His father went to the station with him, and just as the train was fixing to leave, the father put his arm about the lad's shoulder and said, "My son, do not at any time forget whose son you are." The prince of a royal family is given specific training, so that no matter where he may chance to be he may always conduct himself as becoming a son of the king. The thought that he was the Son of God, that "The Father and I are one" seems never to have been out of the mind of Jesus. Sometimes young people look on parents with a certain amount of contempt and think of them as being backnumbers. But not so with Jesus. He had the profoundest respect for his heavenly Father seeking at all times to do things pleasing unto the Father. The disciples received a similar temptation, arguing among themselves as to who would be the greatest in the kingdom. Because they yielded to this temptation, neither would wash the feet of the other. But Jesus knowing that God had put all things into his hand and that he was come from God and went to God, he riseth from supper and laid aside his garment and took a towel and girded himself . . . and began to wash the disciples' feet." Jesus shared the Jewish conception of the holiness of God, and therefore as God's Son, it was a repulsive suggestion Satan made to him to yield to sin.

Then too, Jesus was conscious of his relationship to his fellowman. He was not only the begotten Son of the Father, but also the Elder Brother of all mankind. He felt that the most lowly and needy were but his closest kin. Paul expressed the attitude of Jesus in 1 Cor. 8:13: "If meat maketh my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend." Jesus was acquainted with the fact that men are already sinful enough, and that any excuse given would be taken to go further into sin. The worshippers of other gods

thought of their gods as being guilty of the most vile of practices. Thus the worship of these gods was not a deterrent to sin. Jesus had too high a regard for his fellowman to allow himself to be the cause of their further degradation. One reason a preacher must be careful of his conduct—other than the welfare of his own soul—is the fact that others are watching him, ready to enter wherever a gap has been let down. If the public sees the preacher entering questionable places, or doing questionable things, they will reason that if the preacher does it, it must be alright. In like manner children are watching their parents. If, for instance, a father makes and drinks home brew, he must realize that he is weakening the moral stamina of his son. For the son will reason that if dad does it, it must be alright, and if this be not so bad other things cannot be much worse. With the possibility that the son will take the forbidden step. There is no doubt but that a great obligation rests upon each of us to live right for the sake of others. Jesus realized this and strongly resisted the attack of Satan.

He was also conscious of his mission in the world. He came to seek and to save the lost. To do this meant going to the cross. He could not save himself and others at the same time. Satan was tempting him to take the easy way and to suffer nothing. A person seeking notoriety and fame may take the easy road to its accomplishment, but one who sees a goal, will set his face toward it and count not the cost. Nehemiah, rebuilding the walls in the ancient city, was tempted by Sanballat to come down into the valley to talk things over. Nehemiah sent messengers unto them saying, "I am doing a great work, so that I cannot come down: Why should the work cease whilst I leave it and come down to you?" Somehow I have a greater appreciation of Jesus, when I realize that he did without things which he might have wanted in order to go to the cross for me. When we take the sacrament we must be conscious of the fact that we were in the mind of Jesus when he was fighting Satan for our salvation. John 15:13, we are told that "Greater love hath no man than this that a man lay down his life for his friends." This Jesus did, refusing to yield to temptation. He seems to have had always in mind "Other sheep have I which are not of this fold, them also I must bring." Jesus was afraid of sin because it would interfere with the plan of salvation. I wonder if we too, are not willing to forego the pleasures of sin for a season, choosing rather to suffer affliction with the people of God, for the sake of those we might be able to help along the highway of God. Jesus was afraid of the effect of sin on himself personally. This is no matter to be taken lightly. Did you ever see a fastidious person who was given to cleanliness in the extreme, and notice how they avoided contact with filth and dirt? That is all sin is, just so much filth and dirt and foulness. The clean soul of Jesus avoided sin as such. A foul leper he did not shun, but sin was a plague to be avoided. He willingly carried the sins of the whole world and made atonement for them, but the very thought of sin for himself in experience was to be put aside. I am wondering if having the mind of Christ, does not also include for us, having the attitude of Jesus toward sin. If so, sin is not something to be winked at nor taken lightly, but a curse to cause us to shudder and to be viewed with alarm.

Feeling as he did, Jesus, therefore used everything possible to overcome. First of all, he kept close to the Father in prayer. There is strength in prayer not to be found elsewhere. He also had recourse to the Scripture. There is strength in God's word, especially to us now in the promises of Jesus. As a child I wondered what pleading the promises of Jesus meant to older people, but I have a better appreciation and under-

(Continued on page 9)



## This and That—Here and There.

THOMAS CLARK HENDERSON.

**I** do not like that word tact. I know that it is a perfectly good word and has a very useful place to serve; but I dislike it anyway. The tactful person is able to discern what is the fit and proper thing to do in approaching a person or a situation or a problem. Most of us should have more of such ability. About that fact I raise no debate. But I do not like the word because it is very likely to keep company with detestable folk. It is like the color grey, it is neither black nor white, and more often than not tact is more intimate with black than with white. It has no definite and strong moral loyalties. It is nice, but not clean-cut and positive. It so often is simply a thin veil covering, though not hiding, moral compromise and slick cowardice. As a word it is something like the much stronger word courage. One can be courageous in a bad cause, or one may be courageous in a good cause. Tact may be shown in a noble purpose and task, or in an evil intention. The trouble with so many dangerous teachers, leaders and champions is that they are so proper, so nice, so skillful in their address and approach, while the glory and strength of so many heroic prophets of truth is that they do not have a nickel's worth of tact. The prophet of God is usually rough and irregular and outside the circle of polite respectability. Saintry Samuel Chadwick of England said recently that "the modern church is vainly trying to make God respectable, and God will not be respectable." Christ was not careless, nor was he daintily tactful. Truth is truth, and its demands are usually so radical and so blunt that it is rejected by those who care much for delicate proprieties. I am glad that the word tact is not in the New Testament!

A young lady, of possibly twenty years, was gloriously converted in one of our recent revivals, and, when given a chance to testify, she stood before the congregation and with an indescribable tenderness and awe in her voice she said, "I am so thankful that God has saved me IN TIME!" Her statement with its positive accents gripped me. I cannot know what was in her mind when she said that, and to guess would be foolish, but I know that she had occasion to be grateful to God that he saved her from sin before it got in its deadly work in her character, and before the lure of the deceitful teachings of the day had blinded her to the charm of the narrow way of eternal life. I could not escape thinking of many others who will come to the hour when they will be compelled to regret that, when it is too late, they see the worth of salvation and the deadly, soul-damning work of sin and popular worldliness. Hours of great opportunities do not often repeat themselves. Youth is the time to seek salvation. John Wesley must have been seeing something of this truth when he pointed to the poor convict on his way to the gallows and said: "But for the grace of God, there goes John Wesley."

As long as a man will use money to buy himself some cigarettes, he is still some little distance from where he needs help without having to work for it. Driving through the country one sees numbers of men, young and old, beckoning for a free ride, while they gaily suck a cigarette or a cigar. I for one refuse to knowingly give free help to those who will use the aid given them to indulge in more tobacco.

By the way, a lot of preachers should be ashamed of themselves for not definitely voicing their protest against cigarettes in general, and specifically against their own

churchmen using them. It certainly looks worse for a woman to smoke cigarettes than for a man to do it, but until we protest out loud and clearly against men doing it, we can never consistently condemn the shameless women and girls who do it. No man is following Christ while he smokes a cigarette. If we are going to save the boy from the use of cigarettes and cigars, we will have to first save his daddy.

It is interesting to note how a real revival attracts people. There is something about a soul-saving revival which is super-denominational and which excites the interest of people of any sect or creed. In one of the more recent revival crusades in which Mrs. Henderson and I labored, the pastor took a census of the audience one night and discovered that in that audience of not more than six hundred persons there were representatives of 22 different churches and 11 different denominations. I was told that in that same audience there was one man who was publicly recognized as an atheist. People were getting saved night after night. The plain and rugged Gospel of Christ was being fearlessly preached. Testimonies were being joyfully given. Not one "stunt" was "pulled off" and absolutely nothing was done to court popular favor. The attraction was the revival of soul-saving, sin-killing Christianity. There is nothing new about what I am here reporting, of course, but it needs to be said again and again for the sake of the churches which are giving up their Sunday night services because they cannot attract the people—and, talk as they please, they would have Sunday night services if they could get a crowd. If such churches would get life enough to try to get sinners converted instead of displaying a lot of cheap dignity and poise, they would certainly get a hearing for their preacher.

I cannot but conclude that altogether too many of the Bishops of the Methodist Episcopal Church do not have a clean-cut faith in the rugged and unpopular truths of the Gospel of the Lord and Saviour Jesus Christ, or else that they are so friendly with the enemies of Christ that they fear to offend them by saying anything definite and radical against the liberal theology of the present day. They seem much more apologetic for orthodoxy than for doubt and unbelief. However, here is a bit of right thinking that is refreshing from the pen of Bishop Thomas Nicholson, and it may earn him the disdain of some of his colleagues: "We may become so tolerant that we stand for nothing vital. We may so interpret the scientific temper and attitude that we have no convictions. We need the note of Pauline certainty in all our teaching. We may secure it by the same methods by which he attained it. Not until our religious education enthrones Jesus as THE Redeemer of the world, and not, as Mr. Gandhi is reported to have said, A Redeemer: not until it enthrones HIM as the one who has power to regenerate men and to give each and every human being power to become a son of God, has our religious education reached its goal."

The Christian workers of England frequently use a parade of Christian people to give publicity to their evangelistic crusades or other religious gatherings. A few hundred people are marshalled into a parade, with banners, musical instruments, singing and megaphone announcements, to march through the streets of city or village. Mrs. Henderson and I have been trying the same thing in connection with some of our evangelistic meetings and find that it is not at all hard to do, and it does a fine bit of wholesome advertising for the revival. We have the parade on the first Monday night of our crusade. We ask the Sunday school and the young people's society to share it with us, and wherever we can we ask the Salvation

Army to join with us, bringing their band. It is not difficult to get two hundred persons to join in such a parade. And it is a thrilling sight to see that many men, women, girls and boys gleefully singing and marching for Jesus Christ. So far we have used only one hymn in the singing of the marchers—Brother George Bennard's famous hymn, "The Old Rugged Cross." We often notice the people on their porches or standing on the street corners join in singing with us as we pass them. Some thrilling things happen in connection with these rather spectacular parades. We borrowed the idea from the old country, and we hope that others will find it as useful and possible as we have. I think I should add that in threatening weather we have used trucks to carry musicians and singers, and the people ride in automobiles.

The true Evangelist is a warrior for souls. He is never content except when he is in the battle for souls. As the regular pastorates of our churches are carried on now, they are like a prison to him. To settle down and be content to teach and make preaching and teaching an end in itself seems like putting out the fires of life to him. If he is not bringing men and women to God, he is restless and makes others restless. Finney tried to be a teacher of theology in Oberlin and to give his time to the leading of the great school there, but he could not stay there constantly, and so he spent nearly six months of each year in evangelistic work. Even his ministry in Oberlin was dominantly evangelistic. The evangelist could be content to take and stay with a regular pulpit and shepherd a flock of believers, if they would be active with him in trying to get sinners converted, but not otherwise. I am thinking of two men who have spent many years in fruitful evangelism who are now giving all their time to the directing of strong city Missions. The churches are shutting their doors to evangelists of the old type, and these men knew enough not to accept a berth where they would have to bank their fiery passion for men, so they started a revival-center where every day in the year they can do the work of an evangelist. God is blessing them, the people are supporting them and men and women are being saved and sanctified through their labors. That is exactly as it should be.

### Dr. Morrison Says:

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# GLEANINGS FROM THE EVANGELISTIC FIELD

## CAMP SYCHAR.

It is Bethel, and Jabbok, and Transfiguration;  
Conviction, Conversion, and Sanctification;  
Poor Jacob has pilloved his head on a stone,  
And he dreams of a ladder that reaches the throne

He knows he is guilty of cheating his brother;  
He is trying to unload his guilt upon mother;  
But when he is ready to die in despair,  
The promise of Abraham "gets on the air."

He clings to the promise and builds him an altar;  
One battle is fought, but he postpones Gibraltar;  
He clings to his Birth-right, and goes on his way,  
But puts off his Jabbok to some later day.

He never has reached the fullness of God;  
He is walking a little too close to the sod;  
But in all his domestic and business affairs,  
He hungers for victory over the tares.

At last he is making a full consecration;  
He is counting the cost, with no reservation;  
If Esau approaches, and cuts off his head,  
Don't say that a holiness seeker is dead.

Camp Sychar is worthy of victory fame;  
And many a Jacob is changing his name;  
And when the carnality comes to an end,  
Quite often an enemy turns to a friend.

Camp Sychar is teaching that Jabbok is yours,  
Without asking Jacob about the detours;  
And children are learning the way to the cross,  
Without all those years of sinning and loss.

Oh, see the young people in triumphal tramp;  
Just singing and shouting about Sychar Camp;  
The angels are singing and shouting above,  
To see the young people so filled with God's love.

Ten days at Camp Sychar, and five hundred souls  
Have bowed at the altar, and felt the "live coals";  
A Bethel, a JABBOK, and soul Tribulation,  
Then a glad PENTECOST, and a TRANSFIGURA-  
TION.

—E. L. Smith, Wooster, Ohio.

## TIENTSIN, CHINA.

Dear Friends of The Herald Family:

On Christmas morning we were invited to take part in a program to be given that night in the newly opened mission hall of the National Holiness Association at Tientsin. Fifteen minutes before time to open the service we found the little hall filled with a motley crowd of raw heathen who had gathered in off the streets, mostly men and older children. When the singing began more crowded in until every available space from the platform to the back of the hall was literally packed. Still more tried to get in and the pressure became so great that a window was broken. Some tried to force their way to the front and quarrels ensued. A group of newly converted boys and girls were to sing, "Joy to the World," but the crowd was so thick that the boys in the back couldn't get through so the girls sang by themselves. Confusion increased until it was impossible to continue the program. The speaker's efforts to quiet them did little good. Once he clapped his hands for attention but the congregation took it as a sign of applause and joined in loudly. Things had become somewhat quieter and the preacher started his message when the lights went out. Investigation proved that someone had pulled the switch. A few became frightened and went out. When the lights were turned on again we were able to close the door, however, those on the outside kept knocking for admittance.

The situation was plainly beyond the control of man. Some who knew how to pray silently looked to God to quiet the confusion so that those who were eager to hear might receive the gospel. Almost instantly a change took place and better attention was given the message. One little girl sitting on the edge of the platform pulled Byron's trouser leg until she gained his attention, then pointed both thumbs upward to indicate that what the speaker said pleased her. It was noticed that throughout the service a group of six or eight older boys were very orderly and listened with rapt attention. These, we learned, had given their hearts to Christ a few days before and had already developed a respect and reverence for the Christian service. They, with ten or fifteen others, also newly converted, were the only Christians in the entire mass.

The cities of China are unusually fertile fields for street and slum mission work. No matter where the hall is located along the busy streets, at almost any hour of the day or night it will be filled to overflowing. For the most part the congregations are made up of raw heathen who know little, if anything, of the gospel. We have found them ready listeners. Great numbers of them are from the poorer classes that must continually struggle against unbelievable poverty to keep soul and body together. Many have never felt the gladdening touch of the hand of love, so when they become convinced that God cares for them and that Christ died to save their souls they turn eagerly to the refuge of the Cross. They come from the lowest but the power of the gospel lifts them to the highest. In mission after mission we meet preachers and Bible women who have come in off the streets to find Christ in some slum mission.

Tonight we closed a series of meetings in Wesley Methodist Chapel. It is one of the older churches of Methodism in this section. Political disturbances and anti-christian propaganda, together with the chilly blasts of modernism, have so stifled spiritual life that for years the church has been cold and formal. We praise God that the Holy Spirit has been working, and the last two nights some fifty came to the altar. There was much earnest praying and some clear testimonies.

Next Sunday we will enter a two-weeks' campaign in Peking with Methodists, Presbyterians, and China Independent Church uniting. We feel that this is a wonderful opportunity to preach "Holiness unto the Lord." Friends have told us that other than the Salvation Army, no exponents of the Wesleyan doctrine of entire sanctification have worked in Peking for decades. Pray that God will enable us to go through these open doors in his name.

Asbury Foreign Missionary Team,  
Erny, Crouse, Kirkpatrick.

## CHRISTIAN WORKERS' CONVENTION.

Every evangelist in America should have attended the recent Convention in Chicago. Under the leadership of Evangelist Harry W. Vom Bruch, president of the Interdenominational Evangelistic Association, this convention was a great time of inspiration and blessing. From the start, the note of spirituality was sounded and all through the eight days the tide rose. Prayer for a great revival was offered and on several occasions these times of heart-searching prayer lasted until the early hours of the morning. The attendance grew steadily throughout the week until on the last day at the afternoon session 5,000 were in attendance and hundreds were turned away. Many people hearing part of the sessions broadcast over station WMBI drove many miles to Chicago to be present at some of the services. A number of listeners over the air were converted as they sat before the loud-speaker.

Many churches in the Chicago area were supplied by Evangelists on the Sundays of the convention. A record was kept of the conversions and a total of 768 was recorded for the week. It was voted to make this an annual meeting. Many cities sent in invitations for 1932 but to date none have been accepted. Announcement will be made later. In these times when America stands in such need of a great spiritual awakening it behooves us all to stand together and declare the Gospel—the power of God unto salvation. Not creed, but Christ; not sect, but Saviour; not denomination, but Deliverer."

Paul White, Song Evangelist.

## JACKSON, MICHIGAN.

Dear old Herald: How I revel in the good things you bring to my door every week. I have concluded to never be without you as long as dear Brother Morrison graces your pages. How his articles stir the soul and what an inspiration they are to us in these days of flabby morals. Dr. Ridout, too, is doing a wonderful work and his weekly page is eagerly read. In fact, all the contributors are doing an excellent work that only eternity can measure.

Last August I closed my pastorate and re-entered the evangelistic field. My District Assembly very kindly granted me an Evangelistic Commission not only for the Michigan District but to the "region beyond." My first engagement with the church and on the battlefield of action was with the Pilgrim Holiness Church in this city. Rev. E. F. Ewers is its good pastor. He stands by you in a royal manner no matter how hot the shots fly or how loud the shells boom when they burst. He does not "pussy-foot," if you please. The battle was hot and furious although the enemy was not "like grasshoppers" for multitude. A few sought the Lord. Some found and others did not. Just the usual, you know. There does not seem to be any brotherly co-operation in this town among the holiness churches. No matter who is the evangelist the motto seems to be "every man for himself and the devil take the hindmost." How this must pain the great heart of the Master who prayed, "Sanctify them wholly that they may be ONE that the world may know—that the world may believe" (John 17). Jackson is noted as a hard field and I do not wonder. I am sure it would be a great victory here if us holiness people could get the vision of brotherliness. Amen!

I am just home from Bay City. We conducted a prayer convocation in the Church of the Nazarene there. This was my third visit to this good folk and every time I hold a meeting there it gets better and better. The last night many said they hoped I would return again. How the Lord did bless us during the week, especially the last night. The church had been passing through a dry spell for some time and there had not been much visible fruit. They had recently closed a meeting with a splendid evangelist but with little visible fruit. But the truth had been preached and the people had been helped and it was our good fortune to see some of the results. Praise the Lord! We did not give any call until the last service and it resulted in eleven souls coming to God. There were ten young people and one aged mother who said she had never sought before. I cannot tell when I have seen real soul travail before, but I am certain I saw it that night. It came upon two of the most devout and spiritual young women of the church. They were women of prayer and deep piety. Their very souls seemed to be torn

with agony and despair. It was wonderful indeed! All we need, and oh, how badly we need it, is good old-fashioned praying. I may be wrong in my conclusion, but I do not believe I am, when I say that good old times will return anywhere when the people take unto themselves the ministry of prayer. "We have not because we ask not," says practical James. Old-fashioned revivals are not out of date, only as the people neglect to pray through.

I am now at home giving myself to prayer and the ministry of the word (Acts 4:6). I am whetting the old Damascus blade for greater victories than ever in all my existence. Satan does not love me any too well, and has tried to close my ministry on all sides for quite a while, "But God, who is rich in mercy" has defeated him, so far, and "I continue unto this day." He does not seem to love the way God leads me to give out the unpopular truths of the Word, minus compromise. I am not asking anything but the prayers of earnest men and women that God will continue to set before me open doors where I can utter the truth as it is in his Word. "I am debtor" (Rom. 1:14). "I am ready" (Rom. 1:15). "I am not ashamed" (Rom. 1:16).

Evangelist E. E. Wood, Jackson, Mich.

## CHICAGO CENTRAL DISTRICT HOME MISSIONS.

We are now getting ready for another great year of Home Missions in our denomination on our District. Among our 11,000,000 souls in Illinois, Chicago and Wisconsin, we are practically certain that more than three out of every five of the people of these 11,000,000 have no religious connection of any kind—neither Protestant, or Catholic or Jewish. Then when it comes to real vital salvation as set forth and held by the Church of the Nazarene and holiness people in general, the number is wonderfully reduced again and our hearts cry out, "Oh, for soul-saving institutions where there is a real Christ!" There are hundreds of cities, towns and hamlets, where there is no soul-saving mission or church in this great territory.

To that end we are praying and planning for God to help us to get this great work on the minds and hearts of God's true saints so that we will go out into God's great white harvest field and reach the perishing and the dying who are dropping into eternity with no loving God and saving Christ in the awful age in which we live.

Our District-Wide revival that we are now putting on in this territory will help to solve this Home Missionary problem as much as anything we know—for the Bible says, "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." Acts 1:8. Here is Home Missionary work.

First—We Nazarenes should have just one revival a year—that is all year! When that takes place—we are seized with that mighty initial passion that every truly and genuinely sanctified soul possesses, that causes them to go after lost and dying souls. It will also cause God's people to go out into the highways and hedges and bring people to the feet of Jesus Christ.

That mighty consuming, burning passion for a lost and dying world is the dynamic of Home Missions. Here is a demonstration of what I am talking about: Oliver Morgan, a student of Olivet College, went to the Northeast section of Danville, Ill., and in a good residential district found a good church building closed. This wide-awake young man burning with a holy passion for God and a lost world, opened up the church, secured some good singing, did some good preaching and in a short time had a crowd—more than enough to fill the church. Recently President Willingham of Olivet College, organized a church with thirty-eight members—they have a Sunday school of 150. That is home missions according to good Nazarenism and the old-fashioned Bible way. First—here's the situation in a nutshell! A holiness college producing a preacher with good education, burning, consuming passion, a young man not afraid to go out into the highways, clean up the old building, buy some coal, get a crowd, begin to sing, preach and shout, and call mourners and have a revival!

Men! Men! Men! That is our greatest need. It is reported that Wesley said: "Give me twenty men who fear nothing but God and I will make the gates of hell tremble." It is true in the twentieth century. The world was never so hungry for Jesus Christ as it is today. The world is not gospel-hardened. The question is—Men!—who love Jesus Christ so well that they would go out and die for him. It is reported that John Wesley, after preaching to multiplied thousands one day, retired to an old building with his co-worker, and slept on a board. In the night he asked his fellow-worker how he was resting. He replied, "I am not resting." Wesley said: "Take courage, for I have one whole side on which the skin remains." But following this, Wesley went out and preached to ten thousand at five o'clock in the morning, and he thanked God that there were plenty of blackberries in that country. Men with passion, sane vision, willing sacrifice, who are willing to die for Jesus Christ and his cause, are our great need in this twentieth century. Any one wishing to start a Church of the Nazarene in Illinois, Wisconsin or Chicago will please write me, E. O. Chalfant, General Delivery, Danville, Ill.



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(Continued from page 1)

only wholly sanctified and filled with the Holy Ghost? They grieve that your teachers and leaders have been so ignorant and want you to join with them in prayer that these poor, dull brethren may be illuminated and come up into the high regions where they dwell; and so on; and so on. Wind of doctrine! This sort of thing has wrought havoc in the Holiness Movement from the days of John Wesley to the present time and no doubt will continue to do so. It is because of this that we find the instruction and exhortation in the Scriptures under discussion.

Let us notice this sixteenth verse. Here we find that the whole body of perfected believers is to be united, joined together and compacted in order to the edification of every member in love. It is thus that the church, with all of its members, or the school with its officials, from president to sexton, faculty and student body, especially a holiness school, is united like a victorious army.

No army can approach perfection that does not have quite a number of separate organizations united into one harmonious whole. There must be the solid columns of infantry, but they would be practically helpless without the artillery. There must be the cavalry for scouting, spying out the movements of the enemy and reporting to headquarters. There must be the airplane corps, both for discovery and dropping of destructive bombs. There must be the engineering organization for the measuring of distances, the bridging of streams. How helpless an army would be without such an organization. And there must be the commissary department; the soldiers must have food. And each one of these organizations must work in perfect harmony in the support of every other organization. Many a battle has been lost because the artillery did not come up in time or the engineering corps did not get the river bridged in order to bring up the enforcements or, for some cause, the cavalry at the psychic moment failed to charge.

So it is with the church when it lacks proper spiritual union. The church should be baptized with the Holy Ghost into one body with one supreme purpose. As we have in our lesson, "The whole body fitly joined together and compacted by that which every joint supplieth."

All of this leads up to the higher perfection, a spiritual union, which increases the strength of all and gives the strength that each one possesses into a united strength that lifts the whole body into a power and sufficiency which otherwise is quite impossible.

These suggestions are especially true of the holiness people. Nothing quite so important as harmony. First, the harmony that comes from a like experience of cleansing, a holy fraternity that exists among those who, however different the paths over which they have travelled may be, have converged to one great center of perfect cleansing and perfect love. Let us be thus united and each one of us in a mystical and peculiar sense receives additional strength, perfecting and power from every other one, and we become a gracious influence, a center of power, a spiritual magnet that radiates light, life, and an attraction which draws to us from the ends of the earth sympathy and assistance.

Rising in this perfection we have a union with God which gives us a power beyond our conception that in a sense is irresistible. Selfishness can easily destroy this power, break our force, ruin us. God cannot bless selfishness or wastefulness or extravagance. No true soul that lives in communion with God can pray for or expect his blessing where selfishness is indulged or finds a place. The selfishness and theft of one man, Aiken, in the Hebrew camp, brought defeat and death to the hosts of Israel. How very careful we should be, and must be, or bring upon us the displeasure of God and the contempt of men. I have known some holiness schools that drifted away into self-seeking and became desolations, a reproach and a sneer among the enemies of God, and the whole teaching of full salvation. May the Holy Spirit guide and save us from all selfishness, and pride or boasting of any kind in this great crisis in world history.

We learn from the Apostle in this lesson, that God's great objective is "the perfecting of the saints, the edifying of the body of Christ," which is the church, and it is to this end that Christ, not only gave himself to die upon the cross, but he has given to the church a group of workers consisting of prophets, apostles, evangelists, pastors, and teachers, all of these agencies working to one great end—the perfecting of the saints.

How important is this perfecting of our consecration, faith, purity, and love. Jesus has gone to prepare a place for those who have been perfected in these essentials of Christian character. We may be imperfect in many things while in this body. No doubt there will be much to learn of growth, development and aggressiveness in that future life that extends in the aeons beyond the curtain of death, but in order to enter upon that life we must be brought into a perfect obedience, a perfect trust and a perfect purity from all sin in this life. This is the divine objective. For this purpose Jesus came into this world, died, arose from the dead, organized the church and anointed his servants to lead us on to perfection of purity and love.

### What Is Happening!

There has been, and still is, much discussion going on with reference to evangelists, the value of revival meetings, the best methods of bringing people into the church, and this one great matter of bringing souls to Christ.

Come to think of it, is much being done and said about saving the lost? We hear of decisions, of people being visited and induced to unite with the church, of people deciding to accept Christ! What about Christ accepting the people? Think of that for a minute, perhaps, several minutes.

In the salvation of souls there must be repentance; there must be broken-hearted sorrow and a contrite spirit. There must be the humble prayer of the sinner for Christ to ac-

cept me. The salvation of human souls is not a transaction between mere human beings. If the Holy Spirit is not present regenerating a penitent heart, it is all a sad and empty transaction, and of more hurt than help.

But what is actually happening is this: Thousands of people are being brought into the Methodist Church without hearing earnest gospel preaching; preaching without repentance, without regeneration, without any thought of pressing on to a pure heart and a holy life. Deny this statement, if you choose, but God knows it is true.

HEAR ME!

There is a place in this world, and tremendous need of a Methodist Church that believes intensely in revivals of religion, and holds them: that believes in evangelists and uses them; that believes in the regenerating power of the Holy Ghost for the individual, and insists on it; that believes in the sanctifying power of Jesus' blood and leads the people into this cleansing and establishing grace. The world is in need of a body of Methodist people who are saved from sin, and the love of sin; who are done with all desire for the amusements that the sinful, lost souls entertain and amuse themselves with as they hasten down to hell. Just such a Methodist Church as this is one of the greatest needs of the world.

WHO SAYS AMEN!

### Agnosticism versus Gnosticism; or Infidelity or Christianity.

MRS. H. C. MORRISON.



HERE was recently held in our city a Religious Forum in which the Jewish, Catholic, Christian and Agnostic faiths were presented. The Jewish faith was represented by a Rabbi of this city, whose name has escaped me, the Catholic faith was represented by Mr. O'Brien, of Chicago, the Christian faith by Rev. Welch, of this city, and the Agnostic platform was represented by Clarence Darrow, the famous criminal lawyer of Chicago.

Each speaker was allowed thirty minutes in which to represent his phase of the question, whose places in the program were according to the result of a drawing, which gave the Protestant speaker the last place.

It occurred to me to give our readers some of the arguments of the agnostic, Mr. Darrow, and try to answer them as best I may, in THE HERALD. I shall divide my discussion into two parts, the first part dealing with the miracles of the Old Testament, and the second article dealing with the miracles of the New Testament.

#### DEFINITIONS.

The word "agnostic" means *ag*, no, and *gnostic*, knowledge—NO KNOWLEDGE. In other words, one who knows nothing.

Webster says: "It is that doctrine, professing ignorance, neither asserts nor denies. The Theological doctrine that the existence of a personal Deity, an unseen world, etc., can neither be proved nor disproved—the opposite of dogmatic theism."

Gnostic means *sagacious*, wise—to know. One of the ancient sect who claimed a true interpretation of Christianity.

In order to be a witness whose evidence is taken at par value, we must know something about the facts in the case. To talk about a thing while you confess that you do not know what that thing is, is to admit that you do not know what you are talking about. Upon these premises the Agnostic disqualifies as a witness. It is difficult to argue with a person who knows nothing of the subject under discussion and does not care to know.

Huxley, English biologist, said, "Agnosticism came to him as suggestively antithetic



to the Gnostic of Church history who knew too much."

Let us begin where the Agnostic begins—"In the beginning!" They ask who is God? And how did he come to be? The Bible nowhere tries to prove that there is a God; it simply takes it as a fact evidenced by the works of creation, and the harmonious workings of creation since time began. It is not necessary to undertake to prove that the sun is shining on a cloudless day at twelve o'clock noon.

God is spoken of in the Bible as the one "who inhabiteth eternity"—the eternities before the world was formed and time began. God is the eternal, independent, self-existent One, known only to himself, fully. A being who cannot err or be deceived; infinite in goodness, and can do nothing but what is just and right. "In the beginning" is before, by creative act, he made the world and all that therein is.

The Agnostic makes light of the fact that the Bible says that in "six days God created the heavens and the earth." Time could not begin until the creative works of God began to function. It is the minority who believes that six days of 24 hours each is the length of day that God used in his creation. It was doubtless periods, or cycles of time, perhaps millions of years in duration. With God, a thousand years is as a day. Or, so far as I am concerned, he could have created them in any length of time he chose, be it long or short. With God all things are possible.

#### THE RIB STORY.

It is said, "The Lord caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs and closed up the flesh instead thereof." "It is immaterial," says Adam Clarke, "whether it was a rib or part of his side; some part of man was to be used, whether bone or flesh, it matters not. God could have formed woman out of the dust of the earth, but had he done so, she must have appeared in Adam's eyes as a distinct being, to whom he had no natural relation. But God formed her out of part of man, he saw she was of the same nature, the same flesh and blood, consequently having equal powers, faculties and rights. This insured his affection and excited his esteem."

There is a wonderful lesson to be derived from this making woman from a part of man. In making humanity in God's own image, and likeness, he must make the *second human* person proceed from the first, as the *second divine* person proceeds from the first, and the *third human* person from the first and second, as the *third divine* person proceeds from the first and second. Here we have the Trinity of Divinity and the trinity of humanity paralleled in this method of woman's creation.

The Bible states one of the most profound facts of all time, a fact which images forth that eternal relation which exists between the three Divine persons, when it says, "Let us make man—humanity—in our own image and likeness." Like many other things to which the unbeliever objects, this creation of woman transcends the intellectual, not to say, spiritual, acumen of our would-be scientists, philosophers and biologists. Of course, they stagger at this act of God, as told in his Word, because they have no roots of faith in which to grow spiritual discernment and spontaneous credibility.

#### THE JONAH STORY.

Agnosticism ridicules the miracles of the Old Testament and New, and by keen sarcasm, so characteristic of their unbelief, they sneer at what they cannot account for by natural processes. They do not try to account for the story of Jonah, because he never was, they say. He is a myth, unbelievable and absurd. We admit that it is a miracle from beginning to end, just such a miracle as our God can perform when he wants to teach one of his disobedient children the lesson they need to learn. God had to teach Jonah that disobedience to his commands brought disaster, loss and disappointment.

He "prepared a great fish"—just as easy to do as to create the smallest fish that swims the sea—just the dimensions that would suit Jonah's necessities; and he kept Jonah in this submarine until he shouted, "salvation is of the Lord!" And when the fish deposited him on the shore the first place he struck for was Nineveh, God's destination for him.

Christ distinctly refers to this incident in Noah's life when he said, "As Jonah was three days and nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Then he goes on to tell how the people of Nineveh received the preaching of Jonah; and yet our agnostics tell us that there was no such person. Well, I shall believe Christ's testimony, notwithstanding. No other evidence is needed to prove the trustworthiness of this Old Testament miracle than this attestation of Christ. Jonah is a striking example of the frailty of human nature, but it shows that a man can be whipped into line if the right methods are used.

#### JOSHUA AND THE SUN.

The Agnostics cite the incident of where Joshua prayed to the Lord and "the sun stood still." To them, this is ridiculous, silly and unreasonable! Of course, viewing it from their standpoint of *not believing anything*, it is incomprehensible, but to us who believe that God is able to command his creation to serve his purposes, it is a most interesting and encouraging lesson. It was a case of where God, rather than fail his servant who was fighting his battle, ordered the sun to cease his activities until the enemy was defeated. The Agnostic says the sun does not move; that the earth revolves around the sun. True! But what makes the earth revolve around the sun? What makes day and night? It is the solar influence of the sun, and it was that which took place when what is spoken of as the "sun standing still" occurred. The sun ceased his activities. The marginal reading is "be silent." In other words, be inactive, so the day shall be lengthened out that the enemy of the Lord might be defeated. When the sun ceased his activities that affected the earth, and the earth in turn affected the moon, so the whole natural order paused until the faith of God's servant should be duly rewarded by a signal victory over his foes. Another miracle! Yes, for God was back of the miracle, and Joshua's prayer and faith were back of God's marvelous intervention. Deep, profound and encouraging lesson for the believer, but to the Agnostic only ridicule, because he does not understand the *modus operandi*. We have but to remind you of the first sentence in Genesis to explain the whole thing—In the beginning—God! There is all the difference in the one who keeps his eyes upon things earthly and the one who looks beyond the stars to HIM who, in the beginning, spoke to chaos and order came forth, spoke to darkness and light appeared, spoke to the watery deep and land emerged—all of this when "God's Spirit brooded over the face of the waters."

We shall now leave you to reflect on these items until next week, when we shall take up the miracles of the New Testament which they meet with the same ridicule as they do the ones in the Old Testament.

(Continued)

Wanted—A razor for the soul.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....

#### A Most Important Appeal.

In response to the spirit of the Bishops' Message to the church at the General Conference which met in Dallas, Tex., last May, the General Conference issued the following appeal to the ministry and laity of the M. E. Church, South, which is worthy of careful and prayerful consideration.—Editor.

"By every token we are called to a ministry of vigorous spiritual emphasis. The crass materialism of our times, the seductions and allurements of sin in modern forms, the rapid growth of strange and fantastic religions, the increasing advantages of new and adequate physical equipment throughout our Church, the growing range and significance of our educational program—all these challenge us to put first things first and preach Christ as Lord and pray for a baptism of the Holy Ghost that shall light a flame of radiant power upon every altar and in every heart in Methodism.

"Let this be a quadrennium in which there shall be one dominant note, a passion for souls. Let us regard every financial campaign and promotional adventure as secondary to the main purpose of preaching and living Christ. Let our whole educational process, from the smallest Sunday School to the largest university, feel the thrill of a genuine spiritual call until men and women shall confess their sins and seek the Lord and find him, and our young men shall see visions and our old men shall dream dreams and Pentecostal power shall break out upon us in gracious and overflowing measure. With nothing less can we be content. God waits to give us the outpouring of his spirit. Shall not his people be willing in the day of his power?"

Moreover, the Bishops were directed to appoint a special "Commission on Spiritual Life" to lead in a movement for a Pentecostal revival; and such a Commission was duly appointed.

With the Commission we now unite in calling all our ministers and members to lives of renewed consecrations to God and to a mighty return to the original mission of Methodism "to spread Scriptural holiness" over our own country and throughout all lands. We entreat you to make this matter of supreme importance the uppermost concern of all your lives and efforts and prayers.

"We beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Signed by order and on behalf of the College of Bishops.

William B. Beauchamp, Chairman.  
John M. Moore, Secretary.

#### "THE VICTORY OF JESUS OVER SIN."

(Continued from page 5)

standing now of these promises and what they can mean to a distracted soul. We can win great victories by making the promises of Jesus our own. Jesus had a determination not to yield; this in itself gave him strength. So must we determine by the grace of God that we too shall live clean lives, and the results will justify the experiment. Jesus was too full of something else to yield to sin. Being filled with the Spirit of God precludes the possibility of sin. Sin must have a proper soil in order to grow. A soul filled with God's presence is not such proper soil. Clemenceau told his doctor, "I am not a sick man. I am a dying man trying to finish a task." We are dying men, but let us finish the task of living for God.

"Yield not to temptation, for yielding is sin, Each victory will help you, some other to win.

Fight manfully onward, dark passions subdue,

Look ever to Jesus; he will carry you through."

Place a conservative estimate upon your own importance. Very! Very!



## OUR BOYS AND GIRLS

### THE FIRST GREAT TEACHER. Mrs. Geneva Mendenhall.

#### Part II.

Although young Prince "Drawn Out" grew up in the court of Egypt's king with every privilege and every prospect for which a young man might wish, still he was not happy. During those early years when his mother had cared for him she had taught him many strange and wonderful things. She had told him of the greatness and nobility of his kinsmen who had come to the land of Egypt four hundred years before. And of that famous ancestor, Israel, whom the Lord had promised that his descendants should inherit a rich land where they should live in peace and plenty. As the young Prince grew older he longed to lead his people away from their cruel slavery.

One day when he found one of the king's officers giving one of his fellows a dreadful beating, he fought the officer—and finally killed him.

Then for fear that the Egyptian's death should be discovered, and traced to him, he fled into a far wilderness country, where wandering bands of Arabs kept great flocks of sheep on the grassy plain. So young Prince "Drawn Out" was no longer a noble in the king's palace in Egypt, but was now a humble shepherd on the plains of Midian. After forty years spent in idleness, luxury and ease as the son of the king's daughter, he spent forty other years dressed in the coarse mantle of a hired shepherd, spending a great deal of time alone and often sleeping out-of-doors with his flock.

One day while he was with his flock on the side of a great mountain, he saw a bush which seemed to burn with a blinding blaze and yet the bush was not consumed. And a voice spoke from the bush, telling him to go down to the land of the Nile and lead out the children of Israel from their bitter bondage. At first he was afraid to undertake such a great task, for he knew the power of the Egyptian king, but the Lord, for it was he, promised to go with him and help him set his people free. So he took his flocks back to the home of Jethro, the good Arab with whom he had lived, and set out on his long journey back to the land of the Nile. On the way he met his brother, Aaron coming to meet him.

(To be continued)

Dear Aunt Bettie: My father is pastor of First Church of the Nazarene, Columbus, O. I have friends that live on Linden Avenue, and I went to see them yesterday. Their house is stucco and is very pretty. They have a dog and a cat. I had a great time. Ah me, I forgot to tell you my name. It is this, Ruth Bowling. I have a white rabbit. My father gave me for my birthday in September. It got so cold I had to bring him in the house. He is a very nice gentleman. I have a baby sister, her name is Molly Joanne. She is five months old. She can coo and even tries to sing. We often take her to the piano and play it and she tries to sing. Daddy got her a red rattle and she hates to let loose of it. She is very sweet. Don't forget to have my cousins write to me. My address is 146 King Ave., Columbus, Ohio. I am eight years old. I love God.

Ruth Bowling.

Dear Aunt Bettie: You probably do not remember that in the Thanksgiving issue of The Pentecostal Herald three years ago, was a letter from Eugenia Broadfoote. On Thanksgiving Day Rev. Paul John Pappas answered that letter. I think you know him personally, I know Dr. Morrison does. From Thanksgiving day in 1927, Paul and I corresponded until Feb. 14, 1928, when he came over to my house in Cairo, Ill., and we were married in my home on the 15th. I think I have met you at Asbury College, Aunt Bettie, the same year we were married, my husband graduated from Seminary in '28, too. We are now doing mission work here in Tarpon Springs among the Greeks.

We do not have a place to worship in yet. Paul preaches on the street four times every Tuesday night. We are hoping and praying that many of our friends will remember this Greek Gospel Mission by helping us to build a small, comfortable chapel where the Greeks can come and hear the old story of Jesus. They are becoming more interested at nearly every service. You know what a wonderful Christian Paul is, and these past three years have been the most pleasant and happy years of my life. We now have a youngster that will be two years old on March 19. His name is John Harris. I thought I was the only one that had gotten married by the influence of The Herald, but I see that there are others. May The Herald keep up the good work of uniting Christian men and women. With love to all the cousins, I remain.

Mrs. Paul John Pappas.  
534 Grand Blvd., Tarpon Springs, Fla.

Dear Aunt Bettie: I would be glad for you to move over and let a Kentucky boy join your happy band of boys and girls. I am four feet, nine inches tall, have black hair, black eyes and weigh 85 pounds. My teacher is Miss Temple Bell. I am in the seventh grade. I am eleven years old. Guess my first name. It starts with V and ends with Y; it has six letters in it. I do not take The Herald but one of my friends takes it. To any one who writes to me and guesses my name I will write to them.

V. Gordon Meredith.  
Higdon, Ky.

Dear Aunt Bettie: Will you let a Louisiana boy join your happy band of boys and girls? We take The Pentecostal Herald and I enjoy reading it, especially page ten. I go to Sunday school every Sunday that I can. I am sixteen years old. I am in the ninth grade at school. I like to go to school fine. I have light blue eyes, fair complexion and curly hair, and weigh 126 pounds. I will write to the one that guesses my middle name. It starts with E and ends with N, and has seven letters in it. I will close with a riddle. "The man that made it doesn't want it, the man that bought it doesn't use it, and the man that used it, doesn't know it." Answer—a coffin.

Martin Griffin.  
Box 336, Athens, La.

Dear Aunt Bettie: Would you let a Kentucky Girl join your happy band of boys and girls? I am eleven years of age, have gray eyes and blond hair. I am glad there are so many Christians. Would like to have a letter from some of the little Christians. Who can guess my middle name? It begins with L and ends in Y. I will write to the one that guesses it. I hope Mr. Waste-basket is gone bird hunting when my letter arrives. I will answer all letters received.

Geneva L. Curry.  
Pierce, Ky.

Dear Aunt Bettie: Would you let me in with your boys and girls? This is my first letter. Grandmother takes The Herald and I enjoy reading page ten. I am ten years old, have blue eyes and light brown hair. I go to school and am in the fifth grade. My teacher is Mr. Caulk. He is a fine teacher. We don't have Sunday school in the winter but we have prayer meeting once a week. I always say a Bible verse. I don't belong to any church yet but I intend to. My mother and daddy belong to the M. E. Church.

Ivana Ewing.  
Bradfordsville, Ky.

Dear Aunt Bettie: I feel like you are all good or you would not be reading this dear good paper. I have been reading the paper forty-three years. It is next to the Bible. I am superintendent of the Junior Missionary Society and like to make a missionary quilt. How many of you would like to send a square of some solid color eight inches square with your name written on it, and we will

embroider your names on the square, for a dime, to help carry on the society. Would it not be nice to make a missionary quilt with so many little cousins' names on it? I have such a sweet bunch of children and want the cousins to pray that I may help them to be Christians. I am also superintendent of our Sunday school of over one hundred members. I have heard Bro. H. C. M. preach, and he had lunch with us. He sure likes chicken and corn. God bless such a wonderful man. Mrs. S. H. Craig.  
Dyer, Tenn.

Dear Aunt Bettie: Will you let a little Georgia boy join your band of happy boys and girls? I am trying to live a Christian life. My father took brother and me to Indian Springs and we were converted. I enjoy reading The Herald, especially page ten. I want you all to pray for me that I might lead others to Jesus. Have I a twin? I have light brown hair, fair complexion, blue eyes. I am in the sixth grade. I weigh seventy pounds. I am glad Dr. Morrison's health is improving. Can you guess what my middle name is? It starts with M and ends with S. It has six letters in it. I will be twelve May 3.

Sidney M. Gay.  
Barnett, Ga.

Dear Aunt Bettie: I am glad to have the chance to write to you. Cousins, I certainly am encouraged to see so many of you living a Christian life. Do you remember what I wrote in my last letter to The Herald? I wrote, "I am not a Christian but hope to be." Thank God, he has forgiven me of my sins. Cousins, a Christian life is the only life worth living. I was converted December 8. If you aren't a Christian you are in a very dangerous condition. I am twelve years old and in the seventh grade at school. I will close now, as I am very sleepy. I would like for all you cousins to write to me. Aunt Bettie, I ask you and all the Christian cousins to pray for me and I will pray for you.

Ruby Hearn.  
Rt. 1, Box 64, Louann, Ark.

Dear Aunt Bettie: Will you let me visit you another time? I am the crippled girl that wrote once before, and I am writing to let all The Herald readers and cousins know what God has done for me. I had gotten back into the sinful world but I am glad I was wonderfully saved Dec. 9, and God healed my body Sunday evening the 14th. It seemed to start at the top of my head and go clear through to the end of my toes. Praise the Lord for his healing power. The Lord has blessed me wonderfully the last few weeks and days. God bless all who prayed for my healing. I am glad to say your prayers were answered.

Pauline Harner.  
Rt. 3, Celina, Ohio.

Dear Aunt Bettie: Would you move over and let a Texas girl join your happy band of boys and girls? I have never written before, but I thought I would try my luck. I read page ten and have always liked it. My father is a subscriber of The Pentecostal Herald. My father is a minister of the M. E. Church, South and is on the Dimmitt circuit. I am a Christian and have been for about seven or eight years. I have a sister and brother older than I, and they are Christians too. I am thirteen years of age and in the sixth grade. I have four teachers. My room teacher is Miss Ethel Womble. I have brown hair, grey eyes, and fair complexion. Have I a twin? My middle name begins with E and ends with E. Can anyone guess it? I hope Mr. and Mrs. W. B. have gone visiting when this letter arrives.

Sylvia E. Peters.  
Box 270, Dimmitt, Tex.

Dear Aunt Bettie: Please let a New Mexico girl join your happy band of girls and boys. This is my first letter to The Herald, although I take it and enjoy reading it very much, especially page ten. I am so glad that there are so many young folks that are Christians. I go to high school and am the only one in school that professes religion, so you can imagine how I often feel. I am twenty years old, have blue eyes, brown, long hair, weigh about 150 pounds, and about

## Gospel Tents

Smith Manufacturing Company  
DALTON, GA.  
34 Years in Business

five feet high. I gave my heart to Jesus over a year ago in one of Bro. H. A. Gregory's revivals. He is a wonderful preacher. I am a member of the Nazarene Church, and enjoy singing in revival meetings, and seeing people saved. I am looking forward to the time when I can sing for the glory of God. If any of the cousins would like to correspond I would gladly answer all letters received.

Rose Hutchison.  
Quay, N. Mex.

Dear Aunt Bettie: Here I come with a few words of advice to the cousins. "Children obey your parents in the Lord: for this is right. Honor thy father and mother, which is the first commandment with promise; that it may be well with thee." I promised to tell you about the things that happened to me in my boyhood days. I will tell you of an experience I had one Sunday evening when I was about twelve years old. Father and mother went out for a short visit somewhere in the neighborhood leaving my two brothers and little sister and I at home. I was left in charge of the home and instructed to look after everything, especially my little brother and sister. Of course, I was not expected to look after my older brother for he was about ten years old and too much of a man to take my advice. After father and mother left that evening some boy friend came over to spend the evening and after we had played several games some one suggested that we go down to the landing and go in bathing. This landing was at the Albermarle Sound one mile from home. It was a very warm day in June in the year 1893. I told the boys that I didn't want to go, but I went anyway and we went in bathing and after we had played along the shore for a while, we larger boys decided to see how far out we could wade. Little brother was near me and I told him to go out and put his clothes on. He said, "I shan't do it." That was the last word that I ever heard him speak. We boys went out as far as we could wade and when I looked ashore for my little brother and sister brother was nowhere to be seen. I called him but he never answered. Oh what fear came into my young heart as we boys neared the place where we had left little brother, for it was there that we found his lifeless body in water only about ten inches deep. Oh the sorrow and fear that came into my heart. I was to blame for the death of my brother because I had disobeyed my parents. After we boys had taken his little body out of the water and laid it out on the sand, I had to go for my parents and tell them what had happened. Before I went after them I went in the woods with the intention of taking my life rather than to face my parents with such a crime. I met father and mother on their way home. I hope you will never have a feeling in your heart like I had when I met my father and mother. I will never in this life forget what my father said when he was told what had happened. The only word that he said was, "My God!" Bless his dear soul. He never did bring accusation against me like I expected.

Dear cousins, the Lord Jesus has left the commandment with you and me to repent, believe and to be baptized, and if you will do it the promise is that you shall be saved. If we are disobedient we will have to tell him all about it some time. May I ask you to pray for me that I may some day meet that dear little brother and father and mother and other loved ones in that beautiful city where there is no sorrow, nor crying, but all is joy and peace. This little story is true and I hope and pray that there may be some little word in it that will help some one that may read it, to give his or her heart to Jesus.

G. G. Johnson.  
Lee Hall, Va.



## FALLEN ASLEEP

### WHY GRIEVE.

Clyde Edwin Tuck.

Why should we for the sainted dead  
repine,  
Friends who no longer journey with  
us here?  
Though here no more their happy  
faces shine,  
We feel, at times, they may be very  
near.

They wait ahead, and are not lost, we  
know,  
Except to mortal sense—somehow,  
somewhere  
They live and love again, while here  
below  
We glimpses catch of their celestial  
sphere.

For love can never change in influ-  
ence,  
It reaches out from Heaven to our  
earth,  
All suffering and care to recompense,  
And to the darkened soul brings a  
new birth.

Love that rejoices in another's good,  
Like that our friends departed for  
us bore,  
And meekly all the darts of hate  
withstood,  
Can perish not, but lives for ever-  
more.

It still enfolds us, and would light our  
way,  
Would act as anchor to our faith  
and hope;  
It bids us doubt not, but to watch and  
pray  
Until truth's dawn breaks on life's  
higher slope.

### VAUGHT.

A saintly woman has gone to her reward. Mrs. Elisha P. Vaught, nee Martin, was born Oct. 1, 1851, and departed this life Jan. 15, 1931. She was married to Elisha P. Vaught in 1872. To this union were born five children, four of whom, a son and three daughters, are living to care for and comfort the aged father. Sister Vaught was for many years a member of the Harrodsburg Methodist Church and enjoyed a very rich religious experience. She long professed the blessing of entire sanctification, and truly her fellowship was with the Father and with His Son, Jesus Christ. Many will remember her happy face and her shouts of praise at the camp meeting at Wilmore. She was pre-eminently a woman of prayer and had the ministry of intercession. According to his own testimony, E. Stanley Jones is in India largely as the result of her prayers. They were warm friends and whenever he has come back to America, he has found time to visit and pray with Sister Vaught. During her last illness, she triumphed over pain and weakness and was unspeakably happy in the prospect of seeing Jesus. Of course she was ready when he called her. In the heavenly home she awaits the coming of family and friends and the many who have been touched and blessed by her saintly life.

Her pastor,  
W. E. Arnold.

### REQUESTS FOR PRAYER.

Rev. J. K. B.: "My wife has been in the hospital for 25 weeks. I desire the prayers of The Herald readers for her. She is at home now."

A Herald reader: "Please to pray that my hearing may be restored, that I may enjoy the church services."

Will the readers of The Herald pray earnestly for Mrs. Billington and Mrs. Bush and their brothers.

A mother requests prayer for her boys to be saved, and she and her daughter may live holy lives.

Mrs. E. R. M.: "Please to pray that

my two children may be saved, and that I may receive a deeper work of grace, and that my body be healed."

B. W. W.: "Pray for a minister who wants to get closer to the Lord, and that he may be on fire for God's cause."

Sister W. E. Dunn asks prayer as she goes to the hospital for an operation on her eyes. Please to remember her in your prayers.

### THINGS MOST SURELY BELIEVED.

By Clarence E. MacIntyre, First Presbyterian Church, Pittsburgh.

This book, built around the eternal verities of the Apostles' Creed, is representative of the preaching of one of the great pulpit voices of Presbyterianism. Dr. MacIntyre's services are always well attended, and frequently special arrangements must be made to take care of overflow congregations. There is much vigor, strength, and appeal in these sermons—and an immediate usefulness to all Christian people.

Contents: 1. God; 2. Jesus Christ; 3. Born of the Virgin Mary; 4. Was Crucified, Dead, and Buried; 5. He Rose Again from the Dead; 6. He Ascended into Heaven; 7. Thence Shall He Come; 8. The Last Judgment; 9. The Holy Spirit; 10. The Holy Catholic Church; 11. The Forgiveness of Sin; 12. The Resurrection of the Body and the Life Everlasting. \$1.50. Pentecostal Publishing Company.

## EVANGELISTS' SLATES.

### AYCOCK, JARRETTE AND DELL

(Bethany, Okla.)  
Chicago, Ill., Feb. 16-March 1.  
Grand Rapids, Mich., March 8-22.  
Gary, Ind., March 25-April 5.  
Warren, Pa., April 8-19.

### BENNARD, GEORGE.

Binghamton, N. Y., Feb. 8-March 1.

### BUDMAN, ALMA L.

(Song Evangelist, Muncy, Pa.)  
Owensville, Ind., Feb. 16-March 1.

### BUSSEY, M. M.

New Mexico, February.  
Trinidad, Colo., March 15-29.  
Colorado Springs, Colo., April 5-19.  
Lansing, Mich., May 3-17.

### CALLIS, O. H.

Winchester, Ky., Feb. 9-22.  
Louisville, Ky., March 1-15.  
Mobile, Ala., March 22-April 5.  
Delanco, N. J., April 12-28.

### CANADAY, FRED.

(1518 Killingsworth Ave., Portland, Ore.)  
Central Methodist Church, Portland, Ore., Feb. 22-March 15.  
South Portland Methodist Church, April 5-19.

### CAROTHERS, J. L. AND WIFE.

(10 N. 15th St., Colorado Springs, Colo.)  
Colorado Springs, Colo., Feb. 21-27.  
Osborne, Kan., March 1-15.  
Rush Center, Kan., March 22-April 5.  
Wells, Kan., April 12-28.

### COCHRAN, H. L.

(Gospel Singer and Young People's Evangelist, Sherman, Texas)  
Troup, Texas, Feb. 16-March 1.  
Grand Saline, Texas, March 2-15.  
Barboursville, W. Va., March 22-April 5.  
Murphy, N. C., April 15-May 3.  
Henderson, Texas, May 4-17.

### COLLIER, J. A.

(1415 Forrest Ave., Nashville, Tenn.)  
Manchester, Ga., April 19-May 12.  
Honaker, Va., Feb. 25-March 15.

### DAVIDSON, OTTO AND WIFE.

(Bladensburg, Ohio)  
Dresden, Ohio, Feb. 16-March 1.  
Marion, Ohio, March 2-15.  
Lima, Ohio, March 15-April 5.

### DEAN, LOVIE M.

(1116 N. Highland Ave., N.E., Atlanta, Ga.)  
Open for calls anywhere.

### DICKERSON, H. N.

(Ashland, Ky.)  
Pittsburg, Pa., Feb. 1-15.  
Laurel, Del., Feb. 16-March 1.  
McPherson, Kan., March 7-21.

### EDWARDS, J. R.

(Sebring, Ohio, Gen. Del.)  
Fremont, Ind., Feb. 22-March 8.

### FAGAN, HARRY

(Blind Song Evangelist and Pianist. 52 1/2 Walnut St., Shelby, Ohio)  
Cambridge, Ohio, February.

### FLEMING, JOHN

(Cincinnati, Ohio, Feb. 13-22.  
South Manchester, Conn., March 10-15.  
Akron, O., March 20-29.  
Garden City, Kan., March 31-April 12.

### FLEMING, BONA.

(2952 Hackworth, Ashland, Ky.)  
South Portland, Me., March 1-15.  
Malden, Mass., March 22-April 5.  
Providence, R. I., April 6-19.

### FLEXON, R. G.

(Shackelfords, Va.)  
Wilkinsburg, Pa., Feb. 22-March 8.  
Huntington, W. Va., March 15-29.  
Marcus Hook, Pa., April 5-19.  
Richmond, Va., April 26-May 10.  
Mineral, Va., May 17-31.

### FRYE, H. A.

(1326 Hurd Ave., Findlay, Ohio)  
Erie, Mich., Feb. 1-15.  
Brown City, Mich., Feb. 22-March 15.  
Columbus, Ohio, March 22-April 5.

### FUGETT, C. B.

(4812 Williams Ave., Ashland, Ky.)  
Felicity, Ohio, Feb. 9-22.  
Canton, Ohio, March 1-15.  
Alliance, Ohio, March 22-April 5.  
Chicago, Ill., April 7-19.  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.

### GADDIS-MOSER EVANGELISTIC PARTY.

(4805 Ravenna St., Cincinnati, Ohio)  
Palestine, February.  
India, March.  
China and Japan, April.  
Sault Ste. Marie, Ont., May 31-June 14.

### GROGG, W. A.

(418 Twenty-fourth St., West, Hunting-  
ton, W. Va.)  
Shinnston, W. Va., Feb. 10-March 1.

### HAMES, J. M.

(Greer, S. C.)  
Findlay, Ohio, Feb. 10-March 1.  
Bay City, Mich., March 3-22.

### HARGRAVE, B. F.

(Ladoga, Ind.)  
Greensburg, Ind., Feb. 9-22.  
Roachdale, Ind., Feb. 23-March 8.

### HENDERSON, REV. AND MRS. T. C.

(221 N. Professor St., Oberlin, Ohio.)  
Spiceland, Ind., Feb. 18-March 8.  
Oberlin, Ohio, March 10-18.  
New Albany, Ind., March 22-April 5.

### HENDRICKS, A. O.

(1436 E. Washington St., Pasadena, Cal.)  
Grandview, Wash., Feb. 15-March 1.  
Moscow, Idaho, March 16-29.

### HEWSON, JOHN E.

(127 N. Chester Ave., Indianapolis, Ind.)  
Trafalgar, Ind., Feb. 8-22.  
Indianapolis, Ind., March, April.  
Open dates after May 1.

### HOOVER, L. S.

(Tionesta, Pa.)  
New Kensington, Pa., Feb. 1-22.  
Lockport, N. Y., March 1-22.

### LEWIS, RICHARD W.

(Siloam Springs, Ark.)  
Open dates.

### LINN, MRS. C. H. JACK.

(Oregon, Wis.)  
Pittsburgh, Pa., April 5-19.

### LINN, C. H. JACK.

(Oregon, Wis.)  
Japan, China, Korea, February, March and April. (Address care Oriental Missionary Society, Shanghai, China.)

### LINCICOME, F.

(Gary, Ind.)  
Owosso, Mich., April 5-26.  
Chicago, Ill., April 26-May 11.  
Decatur, Ill., Feb. 15-March 1.  
Green Acres, Fla., March 5-15.  
Lakeland, Fla., March 19-29.

### McKIE, MARK S.

(Toit, Michigan)  
Davison, Mich., Feb. 16-March 1.

### McNEESE, H. J.

(634 13th Ave., New Brighton, Pa.)  
Conoquenessing, Pa., Feb. 8-March 1.  
Open date, March 10.

### MINGLEDORFF, O. G.

(Blackshear, Ga.)  
Open time after Christmas.

### MILBY, E. C.

South Manchester, Conn., Mar. 1-15.  
Dayton, Ohio, March 20-29.  
Garden City, Kan., March 31-April 12.

### MOSS, CHAS. E.

(Burgettstown, Pa.)  
Open dates.

### MURPHY, WM. J.

(1912 N. 17th St., Boise, Idaho.)  
Kelso, Wash., Feb. 1-15.

### OWEN, JOHN F.

(262 E. 13th Ave., Columbus, Ohio)  
Frankfort, Ohio, Feb. 8-22.  
Detroit, Michigan, March 22-April 3.

### QUINN, IMOGENE

(909 N. Tuxedo, Indianapolis, Ind.)  
Open dates, Jan. 18-March 22.  
Flora, Ill., March 22-April 5.

### REED, LAWRENCE.

(Rt. 1, Salem, Ohio)  
Greenville, Pa., Feb. 12-March 1.  
Massillon, Ohio, March 2-13.  
Greensburg, Ohio, April 5-19.  
March 15-29 open.

### RICE, LEWIS J.

(2923 Troost Ave., Kansas City, Mo.)  
Dewey, Okla., April 27-May 10.  
Ada, Okla., May 24-June 7.  
Heavener, Okla., June 11-July 2.  
Okmulgee, Okla., July 5-19.

### SURBROOK, W. L.

(225 Ferris Ave., Highland Park,  
Detroit, Mich.)  
Cincinnati, Ohio, Feb. 22-March 8.  
Huntington, Ind., March 15-29.  
Kannapolis, N. C., April 3-12.  
High Point, N. C., April 17-26.  
Ramsour, N. C., May 1-17.

### THOMAS, SAMUEL.

(Converted Jew)  
(Box 14, North Vernon, Ind.)  
Seyfert, Pa., Feb. 16-March 1.  
Conshohocken, Pa., March 2-22.  
Open dates in April and May.

### VAYHINGER, M.

(Upland, Ind.)  
Marion, Ind., Feb. 15-March 8.  
Marshfield, Wis., March 15-April 5.  
Stone Bluff, Ind., April 13-May 3.

### VANDALL, W. B.

(303 Brittain Road, Akron, Ohio.)  
Toronto, Ont., Feb. 16-March 1.

### WOODRUM, LON R.

(633 Chestnut St., Abilene, Texas.)  
Abilene, Tex., Feb. 9-22.  
Peniel, Tex., March 1-15.  
Hominy, Okla., March 22-April 5.  
Tulsa, Okla., April 12-26.  
Poteau, Okla., May 3-17.

### WILSON, D. E.

(General Evangelist, 557 State St., Bing-  
Milton, Del., Feb. 15-March 1.  
Erie, Pa., March 8-22.  
Harrington, Del., March 29-April 12.  
Binghampton, N. Y., April 14-19.  
Salisbury, N. C., April 30-May 10.

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# SUNDAY SCHOOL LESSON

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

Lesson IX.—March 1, 1931.

Subject.—Jesus sending forth missionaries. Luke 10:1-11; 10:17; 10:21, 22.

Golden Text.—The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Luke 10:2.

Time.—A. D. 29.

Place.—The northern part of Perea.

Introduction.—Our Lord conformed his church polity somewhat after the model of the old Jewish church. There were in the beginning of that organization twelve patriarchs who were the heads of the Church and of the nation; and Jesus chose twelve apostles to be the heads of the Christian Church. He also appointed seventy others to assist him in his work, as Moses appointed seventy elders to assist him in ruling the Jewish people. While he was beginning a new dispensation of grace in the Church, he was not beginning another church. The pattern of spiritual things had been given to Moses; and the Master, as far as was proper, conformed his work to the God-given pattern.

There was a difference between the office of the twelve apostles who were first ordained and sent out, and that of the seventy about whom we are studying in the lesson of today. The group of twelve were representative of ministers of the Gospel for all time; while the seventy were ordained and sent out for the express purpose of preparing the way before Jesus. Their office was somewhat akin to that of John the Baptist. They were to go into the cities, towns, and villages through which Jesus would pass on his last journey to Jerusalem; and by healing the sick, casting out demons, raising the dead to life, and cleansing lepers, they were to prepare the people for his coming. They were a committee of notification, a sort of advance guard.

It is a bit interesting to note that some brethren who are very bitterly opposed to entire sanctification as a second work of grace, are wont to proclaim from the pulpit that, "in their opinion," none of the one hundred and twenty disciples who received the baptism with the Holy Ghost on the day of Pentecost, was really converted until that hour. But if that were true, we would be forced to admit that Jesus ordained unconverted men to preach his Gospel, and that he authorized them to heal the sick, cleanse lepers, cast out unclean spirits and raise the dead back to life; for certainly eleven of the first group were in the upper room; and I suppose that it is fair to assume that most of the seventy were there also. One thing is certain: Mary, the Lord's mother, was there; and she received the same sort of blessing that the others received. If they were not converted before that time, she was not. That forces one to admit that Jesus was born of an unconverted woman. Absurd to the limit! Those eighty-two men were good men, God's men—about the best that Jesus Christ could find among all the Jews.

Comments on the Lesson.

1. Other seventy.—The wording is somewhat awkward. It would seem to indicate that he had before that time appointed seventy others who

were different from these seventy. But the reference is to the twelve of whom we read in Matt. 10. Sent them two and two.—For several reasons. They would need each other's sympathy and help in many ways. They would need to learn how to work in harmony one with another. They would supplement each other. Two men working together in harmony can do more and better work than they can accomplish if each works by himself. Whither he himself would come.—This seems to indicate their special mission. He would not have to enter towns and cities unheralded. They were to prepare the people for his message.

2. The harvest truly is great.—The harvest field is the world of perishing souls. The language indicates that the Master intended to impress upon them the fact that the crop was about to be lost for want of harvesters, for "the laborers are few." Pray ye therefore the Lord of the harvest.—The Church has few greater interests than this. We have vast numbers of preachers just now, but it is sad beyond expression to realize how few of them are real soul-winners. The Church needs harvest hands in large numbers. Send forth laborers.—The original Greek is strong: "Thrust forth laborers."

3. As lambs among wolves.—Their work would be among dangerous men. Some of them might be killed; but go and do my bidding. No one who is sent forth by Jesus Christ has any business to confer with flesh and blood. His only safety is in doing the will of God.

4. Purse, nor scrip, nor shoes.—The purse was a bag for money; in the scrip one carried clothing and food. The Greek word here translated shoes may mean either sandals or shoes that covered the feet. I think it has the latter meaning in the text. Salute no man by the way.—An Oriental salutation would consume too much time. When Elisha sent his servant to lay his staff upon the face of a dead boy, he told him to salute no man by the way. He was in a hurry, and had no time for foolishness.

5. Peace be to this house.—That was a Jewish form of salutation. It was beautiful when spoken in sincerity.

6. The son of peace.—One who would receive Christ's messengers and their message in peace. Their presence would be a blessing of peace to such a house; but if they did not receive a peaceful welcome, they were to leave the house. No sadder day ever comes to any home than when a faithful servant of God is driven from its door.

7. In the same house remain.—This verse has a world of sense in it. While the preacher must do pastoral visiting, and must be willing to accept coarse fare, if need be, he has no business to be forever gadding about. He must take plenty of time for the cultivation of his brain and his soul. He must use time judiciously. The laborer is worthy of his hire.—But he must earn it by faithful service. He has no more right to play on his job than a hired plowman has to go to sleep in the field during work hours. The preacher's time is not his own; but belongs, under God, to his flock. Go not from house to house.—This is

strictly Jewish. When a stranger entered one of their villages, every family in town was expected to invite him to take a meal with them. That would have consumed too much time for men sent out to do the work of the seventy.

9. Heal the sick.—That would make an open door for their message which follows: "The kingdom of God is come nigh unto you." The Savior of men was following in their footsteps.

10. Receive you not.—Some cities would not permit them to deliver their message. Woe betide such places. But they were to be told that the kingdom of God had come nigh them. They were to wipe the dust from their feet as a testimony against such cities, and to tell them that it would be more tolerable for Sodom and for Tyre and Sidon than for that city in the day of Judgment. It is always dangerous to reject a true messenger of God.

17. The seventy returned—from their missionary labors in the regions whither he had sent them. The devils are subject unto us through thy name.—They had done exactly what he had commissioned them to do; and they were naturally much elated over it. The Master's reply is worth while: "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." It is better to have one's name recorded in heaven than to be able to work miracles.

21 and 22. Men who are wise and prudent in their own conceit can receive no light from God. But he does graciously reveal his truth to such as have the humility of little children. Jesus was glad of this; and we should be also. My old colored friend, Aunt Creesy, of Waynesboro, Ga., who did not even know the alphabet, taught me more about God than almost any preacher that I have ever known. Her whole soul was surcharged with God. All the scholarship in the world cannot reveal a thing about God that will save a man's soul. How utterly blank it all is till the Divine Spirit turns upon us the light of salvation. No one can know God, except through a direct revelation from God. He must make himself known; or we shall never know him. And without this knowledge we can have no salvation. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

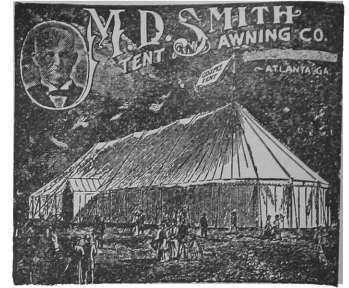
## A GOOD NAME vs. JOY RIDING.

Mrs. Claud Mingledorff.

Who is it that does not love a good name? Certainly it is not one who expects to be respected by decent people. Neither is it one who is ambitious to serve a noble purpose in the world. Solomon says, "A good name is rather to be chosen than great riches."

Now friends, if we love a good name let's think for a minute of one popular modern custom that is helping to cause a great host of young people as well as some older ones, to lose their good name. No one who is even half way keeping up with the times is ignorant of certain evils that result from automobile rides by unchaperoned courting couples, to say nothing of young men and women, and older ones as well, who are mere acquaintances.

There may have been a time when no one would have thought anything out of the way for a young man and woman to take a car ride alone, but not so now. When we see such par-



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ties, who are not closely related, taking a car ride alone, a question mark may easily be placed by the name of both parties. A young man who wants a good name must be just as careful in this respect as a young woman. God's standard is just as high for him as it is for her. His word says, "Thou shalt not commit adultery." So, ladies and gentlemen, if you do not wish to be classed with the adulterers and adulteresses you had better avoid the very appearance of such evils. This is plain talk, but no plainer than the scenes being enacted before the eyes of the public.

Fathers and mothers, it is time for us to begin teaching our sons and our daughters that unchaperoned car rides are no longer proper. Every young woman should consider it an insult for a young man to ask her to go riding with him alone. Let us do our utmost to produce a sentiment against this evil. It cannot be done all at once, but, "Let us not be weary in well doing, for in due season we shall reap if we faint not."

The Late Dr. Marcus Dods says of Rev. David Smith's book, "The Days of His Flesh," advertised in this issue: "There is no life of Christ in which the whole Gospel narrative is reproduced in so readable and intelligent a form."

Lutheran Observer: "Dr. Smith writes from the standpoint of evangelical faith and reproduces the narrative of our Lord in intelligible and readable form."

Sunday School Times: "This is one of the later Lives of Jesus and has, therefore, the advantage of the most modern research and archaeology. The distinct advantage of this life, however, is the fine devotional flavor that it possesses."

Presbyterian: "Dr. Smith's reverent, thoughtful, and beautiful book will help Christians in very deed to 'see Jesus.'"

And he said unto me, My grace is sufficient for thee: for thy strength is made perfect in weakness. 2 Cor. 12:9.



# DIFFERENT.

Mrs. Jacob Hoffman.

"That ye henceforth walk not as other Gentiles walk." Eph. 4:17.

God's standard for His people,  
Has always been the same;  
A call to separation  
Down through the ages came.  
He wants us to be holy,  
This challenge still is hurled,  
That His peculiar people,  
Be different from the world.

Yes, different in our conduct  
From others round about;  
Our lives are speaking louder  
Than sermon, song, or shout.  
So let us then be careful  
That all men in us find,  
A life that speaks for Jesus,  
Forgiving, courteous, kind.

And, different in our clothing.  
We do not need to goss,  
For God has plainly told us  
How women ought to dress.  
The woman shall not wear  
A mannish garb, says He,  
For all that do so, shall  
Abomination be.

He furthermore declares  
That godly women dress  
In modest, plain apparel,  
And thus His Name confess.  
No gold or pearls for Christians,  
No bobbed hair, painted face,  
No knee-length skirts; we're different,  
Redeemed by saving grace.

In conversation also;  
By this may all men know,  
For from the heart's abundance,  
The mouth will overflow.  
The worldling's mouth is filthy,  
His talk is foolish, light.  
The Christian's talk is different,  
Because his heart is right.

Companionships are different;  
No fellowship have we  
With those who walk in darkness;  
What concord can there be?  
In business, marriage, social life  
(Oh, these are Satan's snares)  
Come out and be ye separate,  
The Word of God declares.

The reason we are different—  
To God we give the praise—  
He changed our hearts completely,  
And orders all our ways.  
Lord, keep us always different,  
In conduct, dress, and talk,  
Not walking, as the Scriptures warn,  
As other Gentiles walk.

# PERSONALS.

Beginning on Monday night, Feb. 16th, and running over two Sundays to March 1st, we will hold a revival campaign in the Austin Nazarene Church, 500 West Race Ave., Chicago, Ill. There will be services each night at 7:30 in addition to the regular Sunday services, and we will be glad to have our friends in the city whom we have met in person and through The Herald, attend these meetings. Information as to how to reach the church can be secured by phoning the pastor, Rev. G. B. Williamson, Austin 9120. Jarrette and Dell Aycock, Evangelists.

Pentecostal meetings, Bethany M. E. Church, Camden, North 10th street and Cooper street, began Sunday night, Feb. 1st, continuing nightly (except Saturday nights) until Sunday night, Feb. 15. Quaker evangelist, Chas. H. Stalker, of Columbus,

Ohio, is the special preacher and worker, assisted by other workers.—Rev. John Norberry, Pastor.

The Rev. George Bennard, composer of "The Old Rugged Cross," will begin evangelistic meetings at the Oak Street M. E. Church, Binghamton, N. Y., on Sunday, Feb. 8, through March 1st. Rev. R. H. Williams is the minister.

Rev. Eula B. Crouch: "It has been sometime since I reported to The Herald, but I have not been idle very long at a time. I have held three meetings since our annual conference. God greatly blessed in these revivals. I am now arranging my slate for the coming months and will be glad to hear from any one desiring my assistance in revival work. I have had experience in evangelistic work in preaching, gospel singing and children's meetings. My terms are, traveling expenses, entertainment, and a free-will offering. Address me, Laurenceville, Ill., Rt. 1."

Charles H. Bay: "For years I have greatly desired a revival in Albia, Ia., and it grows on me that if people will get down before God in real intercession that he will answer prayer and send revivals fire. I feel that a body of Christian believers should get together in prayer and hold on night after night, in some home perhaps, as long as it takes to pray down conviction on the people in this needy town and community. God still answers prayer and sends revivals to needy fields and churches, showers of blessings fall and souls are saved and believers sanctified wholly. To this end I will promise to feed and provide a place for those to lay their heads, (and that is more than our Lord had), who have a real burden for the lost of earth and who would be willing to come and work hard on their knees to help bring this about, and for revival fire to fall. Let me hear from you, or just come on to 104 S. 10th St., Albia, Iowa."

Evangelist C. C. Davis has last part of February and all of March open. If you want his services for an old-time full gospel revival, address him, 2317 W. Delaware St., Evansville, Ind.

Dr. T. M. Hofmeister, evangelist, closed a four-weeks' tabernacle campaign in Phoenix, Arizona.

Rev. and Mrs. Henry F. Pollock are bereaved in the recent death of their second little son, Francis Asbury. Bro. Pollock is the son of the late Rev. Grant S. Pollock. He is a member of the Pittsburgh M. E. Conference, but now a senior in Asbury Seminary at Wilmore, Ky.

C. K. Dickey: "It gives me pleasure to speak of the work of Mr. E. Clay Milby, Greensburg, Ky., evangelistic singer, who led the singing in the recent revival at Calhoun, Ky. He is a young man of unusual gifts and graces, very capable and tactful, willing to work and get under the burden of a revival. In my judgment he is as good as the best. He is in demand to lead the singing with our leading holiness evangelists. No pastor or evangelist will make a mistake to secure the services of Bro. Milby as singer in a soul-winning revival campaign. This is written without his knowledge or consent.

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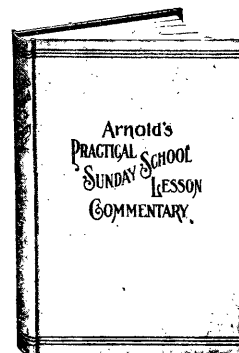
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## BY THE FOOLISHNESS OF PREACHING.

By The Editor.

**N**O preaching has saving power that leaves out Christ and him crucified. We would not intimate that there are not practical subjects to be discussed by the pastor in teaching and leading his people into all of the practical phases of Christian life and conduct; but, even the most practical sermon must lead up to Christ; He is the foundation, spirit and chief cornerstone of all gospel that saves, guides, illuminates and perfects in righteousness.

The Apostle Paul never meant to suggest that to preach Christ was to preach foolishness, but he simply suggested that the world in its wisdom would believe the preaching of Christ to be foolishness. What was true in his day is true today. What he said was applicable to all time. It seems that we have many men in our pulpits today who do not believe that the preaching of Christ will solve world problems, redeem and uplift the race.

Over against all unbelief, and the efforts being put forth to minimize the person of Christ, and the power of his gospel, we have Jesus saying, "And I, if I be lifted up, will draw all men unto me." Jesus had infinite wisdom. He knew the needs of men, he knew his own power, he knew that in the creation of man God had put something into his constitution to which the preaching of Christ would appeal. Jesus knew that there was something in our nature, however fallen and depraved, that would awaken hunger and thirst after the divine power he had within himself to save from sin, and to satisfy the longings of the human soul.

The Apostle Paul was a learned man. He was acquainted with the philosophy, the law and literature of his times. He could argue any question with the strongest of his opponents; but he determined in his ministry to know nothing but Christ and him crucified. This is the most urgent need of today. The preaching of Jesus—the great need of the atonement, which the sinless Christ made for sinful men. The preaching of Christ's power over devils, over men, over sin, over disease, depravity, guilt, death and everything that separates men from God and makes them wicked and miserable.

The people of this generation need to be brought back to Christ; they need to hear the gospel of redemption from sin through the person of Christ, his sorrows, suffering, his groans and tears, his agony upon the cross, his blood and death, his resurrection and declaration that he had all power in earth and heaven. This generation needs to listen to ministers of the gospel who will place Christ on the cross and hold him there before them until they see Jesus made a sacrifice for their sins, his body lean with sorrow, fasting and prayer; his frame white with the sufferings of the cross, stained with the blood of the wounds made by sinful men.

### BETTER HAVE A REVIVAL.

The enemies of revivals of religion are the enemies of God and humanity. There is not, and cannot be anything more sane and important in any community, than that at certain fixed and designated times all of the Christian forces of a church should be organized and devoted with love and zeal to the one greatest work in the world—bringing lost souls in said community to Christ.

The churches that do not have revivals dry up, become at ease in Zion, backslide, become worldly and, in the end, have neither power or concern for the salvation of the lost. In my long and varied experience in revival work I have found a fearful state of spiritual desolation in churches that had gone for years without revivals of religion. It means much to keep the soul aflame with divine love and eager for the salvation of the lost in this sinful, noisy world, so eager for the material things that perish.

Methodism must return to earnest revival efforts or her spiritual fires will go out and her house will become desolate. God will call into judgment those preachers and church officials who have opposed and shut their church doors against revival efforts, and let millions of human souls for whom Christ died, perish because of their unconcern and neglect.

Preachers, stewards, men and women of Methodism, you had better wake up! Judgment day is coming, when God will require the blood of lost souls at your hands. Your indifference and neglect are filling the pits of torment with lost souls whom you might have saved.

The people who living need to look at Jesus hanging upon the cross for their sins, that there by his death he paid their debt; that he made pardon and cleansing from all sins and sin a possibility. They need to pause, to wait, to become serious with their mind's eye to gaze upon the crucified Christ hanging there limp and dead, and to feel and know that he was nailed to that cross and died upon it, for their redemption.

How foolish and objectionable this sort of preaching may appear to many of your modern liberals who discount every fundamental teaching of the Scriptures with reference to the atonement. To them, this would be foolish preaching, indeed. But it is not. It is the power of God unto salvation. Let it not be supposed for a moment that we do not believe in scientific sewerage, playgrounds, healthful parks, soup, soap, comfortable housing, careful schooling, and all of the phases of social service which better the conditions of men, women and children in the world; but none of these things, nor all of them, can take the place of the preaching of a crucified Christ, of him who, in his death upon the cross, made an atonement for the sins of the people, provided the possibilities of a new birth, a change so deep, so powerful, that those who experience it are indeed in Christ new creatures. This preaching which looks like foolishness to philosophers who have no personal experience of divine grace is, nevertheless, the power of God unto salvation. Nothing else is, or can be. We must preach Christ as the only Saviour, and the all-sufficient Saviour, or darkness will cover the earth; the church will be-

come a mere human organization, and in the end, death, unutterable, deep, eternal death and doom of outer darkness.

### GLIDE MEMORIAL CHURCH.

**I** was invited to be present at the opening and dedication of the great Glide Memorial Church on the corner of Ellis and Taylor Streets, San Francisco, Calif. At the time I was confined with sickness in a Sanitarium near San Diego, but recuperated sufficiently to run up to San Francisco and spend my last Sabbath in California with the friends at this great, new evangelistic center.

It is indeed a remarkable building. One of the most beautiful auditoriums in its simplicity and comfort, and very easy to speak in. In addition to this handsome auditorium there is a very fine apartment for Bishop Arthur Moore, the bishop of that area; also a fine apartment for Rev. J. C. McPheeters, pastor of the church. In the rear, and connected with the church, is a beautiful dormitory for working girls, the rooms of which are rented to worthy young business women, and were all taken before the building was completed, with twenty applicants on the waiting list. There is an apartment for Dr. Sims and family, the presiding elder of the district, also offices for Dr. Nelson, editor of the Pacific Methodist. The church will have a large book store on the ground floor. There are six handsome stores beneath the auditorium, all of which have been leased. Back of these stores is a large and handsome mission room where evangelistic services are to be held every evening through the week. The building is of the best material, erected by the best mechanics, and is a beautiful structure; has a tall tower with as fine Deagan Chimes as you ever heard, sounding out the beautiful old hymns to the listening multitudes of the great roaring city.

I preached on Sunday morning to a large audience, which almost entirely filled the first floor, with a number in the gallery. I do not know when I ever spoke to a more responsive audience. They had the appearance of being a substantial and devout people. At the close of the service I was greeted by many friends of former years, whom I had not seen for a long while.

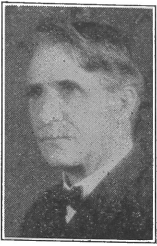
I felt a little bad to take the pulpit Sunday morning, with so great an audience, and so fine an opportunity for the pastor, who had only been in the new church a few Sabbaths, to deliver his message; as our readers know city people do not attend church much at the evening service. I was surprised and delighted to find a great audience present at the evening service, and Bro. McPheeters gave them an excellent sermon, which they seemed to appreciate very highly. He

(Continued on page 8)



# AT THE CROSSROADS OF THE WORLD.

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



In a previous article I described the Panama Canal and showed it to be one of the greatest engineering triumphs of the modern world. Before the Canal was built one of the poets wrote:

"Here the oceans twain have waited

All the ages to be mated—

Waited long and waited vainly

Though the script was written plainly:

This, the portal of the sea,

Ope's for him who holds the key;

Here the Empire of the Earth

Waits in patience for its birth."

but now, says a recent writer, "the Canal has wedded the two Oceans, and 'Panama,' the young child of this twain, is one of the strongest, most progressive republics on the Western Hemisphere." Anderson wrote, "Cacique and Conquistador, Buccaneer and Padre, Indian, Latin, Teuton, Negro and Asiatic have come and gone and, in a few years, the tropical jungle has closed over their remains and effaced their impress"—the first three have "passed out" and the jungle, true to its nature, has closed over their remains. However, the last six are still here, in the melting pot of the universe, all taking their parts, in shaping the destiny of this young republic, in its twenty-five years of life.

Occupying the center of the Western Hemisphere Panama is truly "The Cross Roads of the World" and is rapidly taking its place in the commercial world.

Owing to its configuration the Isthmus of Panama, running east and west, bends twice upon itself. Colon (on the Atlantic side), not only north, but also west of Panama City (on the Pacific side), creates what seems to be an impossibility—the sun rising in the Pacific Ocean and setting in the Atlantic Ocean.

We shall in this article meditate a little on Life's Cross Roads and their bearing upon this human life of ours and more particularly upon Christian Life and Experience.

First, we observe at the cross roads all kinds and conditions of people and circumstances and behold human nature the same as in ages long ago.

Cyprian, bishop of Carthage, in the Third Century, A. D., wrote to his friend as follows: "This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend to some high mountain, and look out over the wide lands you know very well what I should see: brigands on the highways, pirates on the seas, armies fighting, cities burning; in the amphitheaters, men murdered to please applauding crowds, selfishness and cruelty and misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians, and I am one of them."

Second. The Cross Roads of Life testify to the goodness of God. One of our hymns has these lines in it:

Thy goodness and thy truth to me  
To every soul abound  
A most unfathomable sea  
Where all our thoughts are drowned

Its streams the whole creation reach

So plenteous is the store,

Enough for all, enough for each,

Enough for evermore.

Spurgeon in one of his wonderful gospel messages says: "O ambitious man, thou that runnest after something and thou canst not tell what it is that can gratify thine immortal spirit, turn to the Cross, for at the foot of it there springs a sacred fount of soul-satisfying, and if thou wilt but stoop and drink, thine ambition shall be over, and thou shalt want no more. There is satisfaction for the deepest longings of heart, and head, and conscience in the fount which springs from the wounds of Jesus. Faith is the silver cup. Dip it into the overflowing stream and drink."

I have noticed at both the Atlantic and Pacific entrances to the Canal they have immense coaling stations and the best of water, oil in abundance and supplies to meet every need. So at the Cross there is abundance to supply every need and lack of the soul.

Third. At the cross roads there are many problems to be settled which cannot be settled without divine wisdom. Some one has written a good message in the following lines:

Are you standing at "Wit's End Corner,"

Blinded with wearing pain,

Feeling you cannot endure it,

You cannot bear the strain,

Bruised through the constant suffering,

Dizzy, and dazed and numb?

Remember—to "Wit's End Corner"

Is where Jesus loves to come!

Are you standing at "Wit's End Corner,"

Your work before you spread,

All lying begun, unfinished,

And pressing on heart and head,

Longing for strength to do it,

Stretching out trembling hands?

Remember—at "Wit's End Corner"

The Burden Bearer stands.

Are you standing at "Wit's End Corner,"

Then you're just in the very spot

To learn the wondrous resources

Of Him who faileth not!

No doubt to a brighter pathway

Your footsteps will soon be removed

But only at "Wit's End Corner"

Is "the God who is able" proved.

Fourth. At the cross roads there are abundant opportunities for doing good and bearing witness for Jesus. The story is related of a young lady missionary in Japan who was traveling on one occasion by steamer from one seaport to another in the island kingdom. On the same boat was a Japanese merchant, so worried and depressed by business reverses that he was seriously contemplating suicide. He saw the foreign lady quietly watching the beautiful view with such an expression of peace and absolute satisfaction on her face that he could not refrain from looking at her again and again. She was a stranger to him, but he longed to ask her the secret of her happiness. His own restless, burdened heart cried out for the inner calm which could so stamp its impress upon the countenance.

In his distress and desperation he felt that he must know. He ventured to address her, and his profound respect was evident in both his words and his manner. He unburdened his heart and asked if she could give him the secret of the wonderful peace which told its own sweet story to those who looked upon her face.

It was her rare privilege to tell this suffering soul of Jesus and his redemption, and the forgiveness of sin which alone can bring with it the "peace which passeth all understanding."—Selected.

Fifth. At the cross roads we need the light and guidance that flows from the Cross. An exchange gives us the following:

"On an old church in Normandy is a cross with these words on its four corners:

"(1) 'Pax' (Isa. liii. 5; John xx. 19, 20; Acts x. 36; Rom. v. 1; Eph. ii. 14, 17; Col. i. 20).

"(2) 'Lex' (Ps. lxxxv. 10; Isa. xlii, 21; Rom. i. 17, iii. 21, 25, 26).

"(3) 'Rex' (John xii. 32; Acts ii. 36; Rom. xiv. 9; 2 Cor. v. 14, 15; Phil. ii. 6-11).

"(4) 'Lux' (Exod. xv. 23-5; 1 Thess. v. 9, 10).

"IV. The Christian's 'cross' is the consequence of that of the Savior (Matt. x. 38, xvi. 24; Mark x. 21; Luke xiv. 27). It signifies identification with him in reproach (Heb. xiii. 12, 13)."

Sixth. At the cross roads the soul makes important decisions, witnesses to its faith, and sees the lights of Home.

It was at the cross roads that Newman wrote:

"Lead kindly light amid the encircling gloom

Lead Thou me on.

The night is dark and I am far from home,

Lead Thou me on.

Keep Thou my feet, I do not ask to see

The distant scene; one step enough for me."

Tennyson nearing the crossing sang:

"Sunset and evening star,

And one clear call for me,

And may there be no moaning of the bar,

When I put out to sea.

"For tho' from out our bourne of time and place

The flood may bear me far,

I hope to see my Pilot face to face,

When I have crossed the bar.

When I began to read Moody's sermons years ago I remember a wonderfully touching story he told in one of his sermons. He said, "There was a little girl ready soon for the other world. The doctor came and looked upon her with pitying eyes and when he had finished he went out into the hall and was joined by the mother, and he told her the little girl could not live perhaps more than a few hours. The mother went back into the room and tried to break the news to the little girl. She said to her as she took her little hand in hers: "Bessie darling, you are going into a beautiful City where there will be crowds of people and the streets are very beautiful, and all the people are dressed in white. Do you want to go to that heavenly City?" And the little girl said: "Mama I would like to go but I am so sick and tired, I can't." The mother tried again as she choked down her sobs: "Bessie darling, you are to be where there is a great choir and they will be all clothed in white and they will sing wondrous songs, and Heaven will be full of music and of melody. Don't you want to go and hear the angels sing?" "I would like to mama, but I am too sick, I am too tired." And then the mother took the little child in her arms and held her close to her bosom. Then the wasted child said between her gasps for breath, "Oh mama, that is what I want; I just want Jesus to take me up in his arms and let me rest on his bosom." "Well," said Mr. Moody, "He is waiting for you all with outstretched arms."

Jesus my heart's dear refuge,

Jesus has died for me,

Firm on the Rock of Ages

Ever my trust shall be.

Free from the blight of sorrow,

Free from my doubts and fears,

Only a few more trials

Only a few more tears,



Safe in the arms of Jesus,  
Safe on his gentle breast,  
There by his love o'ershadowed  
Sweetly my soul shall rest.

Just a Note.

At this writing we are still in Panama and the Canal Zone. This is a most important

section of National and International Geography. All the nations meet here and the ships that pass bear the flags of all nations. In a few weeks 40,000 of our Navy and Army boys will be here. What a field for the fight between angels and men, heaven and hell. We have been evangelizing among the Spanish, Americans, West Indians, white and

black, brown and yellow. When we finish three more meetings with the West Indians at Cristobal, Pedro Miguel, and Panama, we depart for Ecuador. In the meanwhile we may be addressed care P. O. Box 273, Balboa, Canal Zone. Mail reaches us here sometimes in seven days. Remember us in prayer.  
GEORGE W. RIDOUT.

## A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

### CHAPTER XVII.

#### IN QUEST OF HEALTH.



EVER since his conversion, Ralph Upright had applied himself to diligent study, and having completed the high school course within a year after his return home from prison, entered college with a view to entering the ministry ultimately. But when he had passed into his senior year, his health failed, and he was advised to quit the college for a year and seek a milder climate for the benefit of his health. Very reluctantly he left his classmates and his books and returned to Glenview, remaining there only long enough to make arrangements for traveling in quest of health.

Acting upon the advice of his physician he decided to go to New Mexico. In due time he reached Albuquerque, where he decided to rest for awhile before visiting other portions of the territory. In fact, it became necessary for him to rest, as his strength seemed to be spent and a feeling of languor crept over him. It was several days before he felt able to leave the hotel, where he was stopping and he spent several hours each day in bed. But gradually, as he accommodated himself to the atmospheric change, an improvement began to be felt, he began to take short walks daily. As health returned and his strength permitted, these walks were extended until he had visited all the places of interest in the city. He had met several people from the different states and was pleased to become acquainted with the pastor of the First Congregational Church, Rev. Ashman, who gave him a pressing invitation to make his headquarters while in the city at the parsonage. Though declining the invitation, he yet decided to change his hotel to one nearer the Congregational Church, and to spend a good deal of time at the parsonage.

Mrs. Ashman was a lady of great kindness and refinement. Highly accomplished in literary and social lines, as well as being deeply imbued with the Christian spirit, she was an ideal hostess, and Ralph spent many a happy hour in her home.

Mr. Ashman, besides being pastor of the First Church, was also superintendent of home Missions for the territory, and consequently very busy, and often absent from the city. When at home he made Ralph feel that his sympathy and helpfulness could be relied upon.

Under his direction Ralph conducted religious services occasionally at two different points in the city, and a genuine interest seemed to be awakened as the result. In the meantime Ralph had access to Mr. Ashman's library, and improved every opportunity for studying theology under the direction of Mr. Ashman. He had, also, the privilege of getting practical lessons in sermon preparation and delivery, while carrying on the work assigned to him by Mr. Ashman.

The trip to New Mexico proved to be of incalculable benefit to Ralph in several respects. First his health rapidly improved, his closer contact with a live minister of the gospel, by which means he saw the inside of the pastor's life, and being allowed to assist in some of the pastor's life work, his soul became a spirit filled for the work he felt himself called to undertake.

There coming a slack time in the duties of the superintendent, Mr. Ashman determined to undertake evangelistic work in the territory; and appreciating the help he could receive from Ralph, and the larger benefit it would be to Ralph himself, he laid hands on him and took him into fellowship with himself.

Besides being a ready speaker, Ralph had a degree of originality in thought and forcefulness in expression that secured for him a full house and an attentive audience. Added to this, he was also possessed of a voice of remarkable sweetness and at the same time of great volume. His utterances were always distinct and audible whether pitched in a high or low key.

Without being aware of the fact, apparently, he possessed a talent for oratory quite beyond the ordinary. He scarcely spoke in a hurried or excited manner—his gestures were entirely impulsive, yet always graceful and effective. Listening to him the audience saw the theme clothed with life and pathos and power that was irresistible and soul stirring. The wonder of it all was that of all the audience not one was able to see that the speaker himself was aware of the tremendous power he had to lead his hearers to undertake great things. He seemed to be in a manner unconscious of the presence of the audience, and only to be thinking out the message to them.

The point selected for holding the first series of meetings was at White Oaks. Owing to the small proportion of English-speaking persons residing in this community, the time limited to it was ten days. But during those days a goodly interest was manifested and a small church organized. A number of persons professed a saving faith in Christ, and were added to the church during the meeting.

At Los Ranchos De Atrisco a gracious revival rewarded the labors of the brethren and a goodly number were converted. At this meeting Ralph Upright was brought more prominently into the work by the temporary indisposition of Mr. Ashman, who would not hear of the temporary abandonment of the field while Ralph seemed abundantly able to take care of the work. Mr. Ashman was able to attend most of the services, although unable to participate in them to any considerable extent, owing to throat trouble. But his presence and good sense gave courage and steadiness to Ralph in the earnest effort he was making to bring them to Christ for salvation and healing.

At the beginning of the meeting a young man of twenty-eight or thirty attracted Ralph's attention by his evidently critical attention to the sermons, and his assumption of personal indifference to the subjects under discussion. He was a strongly built man of medium height, very dark complexion and black hair. The first indication of coming baldness might be noticed in the thin covering of hair on the top of his head. One spot just behind the right ear, showed that a deep wound had been inflicted, not so long ago as to have been forgotten. White hairs indicated the location of the wound and its extent.

As the meeting progressed and one after another of the auditors became subjects of saving grace, this man lost something of his

critical attitude, and seemed to become somewhat interested for himself.

Ralph had promised himself the pleasure of meeting the gentleman at the close of the service on several evenings, but had thus far failed to do so. The man had always gone out, having always been seated near the entrance, before Ralph could reach him.

As his interest deepened, he gradually worked himself nearer the pulpit without seeming to be conscious of doing so. That a struggle was going on in his soul, was apparent to Ralph, and indeed to everyone who noticed him at all. The Holy Spirit was giving him a glimpse of himself as God measured him, and he was appalled at the sight. But his was a stubborn will, and the battle waxed hotter as the struggle continued.

One night, while Ralph was dwelling on the love of God as it is manifested in the Christ, of the hardness of men's hearts under the exhibition of God's love; of the herculean efforts men make to get rid of God's spirit, the man got up and staggered out into the night as one might do under the influence of liquor—or as one losing control of his limbs.

Ralph made inquiry as to his name and residence, but could get no definite information in regard to him. Some thought him a rancher from somewhere in the interior. Others believed him to be a gambler, who had turned up periodically for two or three years past. By some he was known as Senor Dalstone, by others as Mr. Hobart. Neither of these names caught the ear of Ralph with the ring of a familiar sound. But he was soon to learn that these names changed in their formation were the true cognomen of the man whom Jessie Upright had once called husband—the father of her child, Herbert Dalton!

For two or three evenings the man had not been seen at church and no one knew his whereabouts. But one day as Ralph was walking down the street, on his way to the postoffice, in turning a corner, he almost collided with him. Intently pondering on the subject he had selected for the evening sermon, Ralph might have passed without recognizing him, but by that peculiar phenomena which has struck all of us at one time or another, each in trying to get out of the way of the other, placed himself more directly in the way. Becoming aware of things material, Ralph looked up and recognized the man he most desired to meet.

Extending his hand in friendly greeting, he apologized for his preoccupation and said, "I have greatly desired to meet you, and cannot let this opportunity pass without making your acquaintance."

The man bowed in acknowledgment, but said nothing.

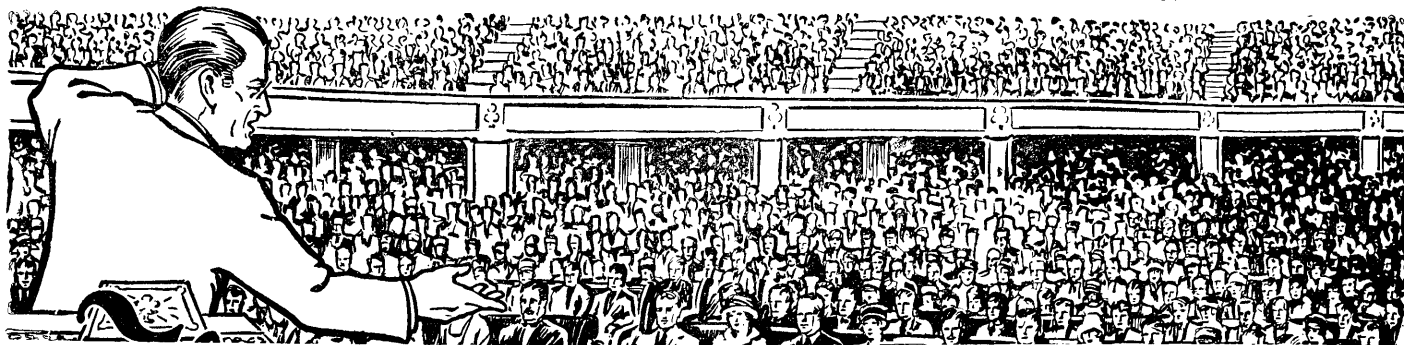
"May I ask your name?" said Ralph, "Mine is Upright, Ralph Upright of Glenview."

The man started violently on hearing the name, and a hot flush passed over him, succeeded by a pallor that was almost ghastly. His emotion seemed to almost choke him as he looked at Ralph, who still held his hand and was looking wonderingly at him.

At last he said, "Come with me to my lodgings, I have much to say to you which cannot be said here."

(Continued on page 6)





## BIRTH SIN.

Rev. Edward R. Kelley.

"And when the days of her purifying are fulfilled, . . . she shall bring a lamb a year old for a burnt offering, and a young pigeon, or a turtle dove for a sin-offering."—Lev. 12:6.



As far as I have been able to learn by reading the chapter from which I have taken the text, inbred sin is not directly mentioned, but it is implied. The very fact that a certain ceremony had to be gone through with for the purification of the mother after the birth of either a son or daughter, conveys the thought of inherent depravity.

If you have taken the time to read the preceding chapter, there you found certain laws governing one's eating what one should and should not eat. It is not my purpose to enter into an argument whether it is right or wrong to eat certain meats today, but it does look as if the law affecting such matters were essential today, then also the law affecting the purifying the woman after she has become a mother would also be effective. But if we will but remember at all times that *we are now living under grace and not the Levitical law*, we will not be troubled. God has created meats "with thanksgiving," and I am sure that what God thus creates is worthy of our consideration.

But I am not concerned about these matters so much. What I do want you to see is: The preceding chapter—to some extent at least—has for its discussion what this and the following chapter have for their discussion, and that is, *sin*.

Some one has stated that "in the division of the animals into the clean and the unclean, we have the nature of sin in its general character and outward manifestations"; *for sin is the brutalization of all mankind*.

In the chapter from which the text is taken, sin is brought to our mind in different phases of corruption than in either of the other chapters referred to. And from whence cometh this pollution? How can it be accounted for? Is it due to either environment or education or association. No. The trouble is more deeply seated than that. *That the human race has not escaped the fact of sin is very evident*. The apostle tells us: "We have all sinned and come short of the glory of God." And John reminds us that "if we say we have not sinned, we make him a liar and the truth is not in us." And again he affirms: "If we say we have no sin we deceive ourselves." Exactly! Yes, we are agreed that these passages deal with man in what we call his natural state; and there is no corner of the earth nor any race of peoples but what the pollution of hell—*SIN*—has touched and contaminated. But where lies the trouble? From whence cometh this pollution? Read into the very depths of this twelfth chapter and you will find there your answer.

But some one says: "I see no reference therein to inherent sin." That is true; but *the rites and symbols in themselves speak of it for sin is the manifestation of that which*

is in the heart of man. *The uncleanness mentioned is but a symbol of the deeper innate principle to be found in every human heart, whether man, or youth, or infant*.

The ceremonial law made mention of here is of such a character that we may not discuss it in full. And although the law was an arbitrary one for that period, I do not now so consider it; and its great spiritual truth is to be found in its typical nature.

The truth we have here presented is impressive. It tells us that we *all* have come from sinful parentage, and it reveals very clearly that in our birth there is actual uncleanness involved. It portrays defilement as the state in which we came into the world. You deny this? Listen! "Who can bring a clean thing out of an unclean? not one."—Job 14:4. "In sin did my mother conceive me." Psa. 51:5. Many other passages could be given, but we will not take the time to do so.

Yes, I am aware there are those who tell us in the most attractive rhetoric that infants come into the world free of the taint of sin. But let us remember that while infants are born under the covenant of grace, *they are not born regenerated*. The teaching that infants at birth are born into God's kingdom *has no Bible foundation whatever*. If they should die before reaching the years of accountability, they will be saved; *but it is because God's Spirit through the merits of the Atonement prepares them for glory without their volition*. And to declare on the other hand that such a state in which we find the infant is natural and is due to "natural depravity in the heart," is just as wide of the truth as the former statement. Listen! It is very necessary that you get this: When man was created by God he was created *without sin in the heart*; therefore sin is the most unnatural thing to be found in the human soul. God never made a devil nor did God ever make a sinner; therefore sin in any form whatever is *not natural, but devilish*.

Now let us face facts! God in creating man, made man *just*, and *righteous*, and *holy*, and *innocent*; but when man yielded to temptation he sinned and lost all of these attributes. Here we have man's contrast: man in his original estate and what he became owing to sin.

Again! *Man is no longer an original product of God's creative power*. Man is now the result or off-spring of one primal humanity which God created thousands of years ago. The fact is, as far as we have ever learned, God only directly created *but one man*, and all other men are but the offspring of the original creation. In fact, no one is now created, *but begotten and born*; and we are but reproductions of our Eden fore-parents, which is the result of certain physical laws.

And why have I said all this? Because I wished you to see that this universal taint of sin which is to be found in every human being, is not natural, but that it is the *result of the fall or sinning of our first parents in Eden*. "As by one man sin entered into the world. . . ." That one clause is sufficient.

That there is an innate tendency within the heart of man we *cannot deny*. "What is man, that he should be clean? And he that is born of woman that he should be righteous?"

There is another thing I would have you remember: *This taint of corruption within the heart of man is no mere passing defect of the soul, but a serious reality*. It unfits the soul for either God or heaven. "The carnal mind is not subject to the law of God." With sin the heart, no matter what its nature, *it is impossible to please God*, and just as impossible to pass through the pearly gates into the Celestial City. Therefore it becomes very vitally necessary to have this inherent-sin purged away by the purgation of blood—the *Blood*—as much so as our own personal transgressions.

If you will again read the law as we have it in this chapter, you will notice that ere the Jewish mother could become clean after the birth of either a son or daughter, she must present as an offering for cleansing either a lamb, or a pair of pigeons or turtle doves as a burnt offering—an *offering of blood*. And so, my friend, original or birth-sin cannot be "grown" out of the heart, neither can it be "groaned" out, nor "worked" out. There is only *one* way of getting rid of it, and that is *by the way of the Blood*. "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." *And when all sin is cleansed away, there is none—absolutely none—left*.

### Agnosticism versus Gnosticism; or Infidelity or Christianity.

MRS. H. C. MORRISON.

IN our previous article we considered some of the criticisms of the miracles which are recorded in the Old Testament; this week we wish to notice some of the Agnostic's objections or criticism of some of the miracles of the New Testament.

#### THE VIRGIN BIRTH.

We hear much caviling about the virgin birth of Jesus. And why? Simply because they try to account for it upon a purely natural basis. Their very premises spell defeat. They remind us that in those days men in official position were qualified for their offices by being born of *virgins*; somewhat of an honor, it seems. But the matter is not settled by a good deal. They forget that Christ's birth was not of *human* conception. He was conceived by the Holy Ghost and born of the virgin Mary.

There are the most profound and mysterious facts connected with the virgin birth of our Lord to be found in sacred or profane history. Christ had to be *more than human*. He had to be divine and human. In view of this, he had to have a supernatural concep-



tion in order to his Divinity, and he had to be born of a virgin that he might be clothed with humanity. There is no other way for the duel nature of Christ to have been brought about.

Of late, we hear of much infidelity concerning the miracle of the Incarnation. When some get a dip into science, they become obsessed with it and demand that everything must be accounted for on scientific principles. They egotistically assert that "the virgin birth is a biological impossibility," therefore cannot be true. The doctrine of the virgin birth was a universal belief of the historic Christian Church. They believed in the virgin birth because it was a fact, and the Christian creed says that Jesus was conceived by the Holy Ghost and born of the virgin Mary because it *was a fact*. "If the virgin birth is not founded on fact, how did the idea originate?" This last thought is from Dr. Machen, Professor of New Testament History in Westminster Seminary.

At the close of the second century the virgin birth was regarded as an absolutely essential part of Christian belief in all parts of the then known world. This is admitted by every one who knows anything of Church history. As some one has declared, "How except by the virgin birth could our Saviour have lived a complete human life, and yet have been from the beginning no product of what had gone before, but a supernatural Person brought into the world from the outside to redeem the sinful race?" Natural man could not redeem man. It took a superman, and an above-man personality, to pay the price of sin.

"There was no other good enough  
To pay the price of sin;  
He only could undo the door of Heaven  
And let us in."

#### FEEDING THE FIVE THOUSAND.

The Agnostic ridicules the idea of feeding 5,000 people with five loaves and two fishes. He thinks we Christians are a set of ignoramuses for believing such incredulous absurdities. His mind cannot grasp the *modus operandi* and therefore there is nothing to it. He who said that he was able of the stones that lay at his feet to raise up children unto Abraham, could multiply the loaves and fishes as they left his creative hand. Why should history have recorded such an event if it never occurred? Faith is the firm assent of the mind to things upon the authority of Divine Revelation. This is where the Agnostic quits shop. Faith is a commodity he does not have in stock, consequently he ridicules instead of believes.

Faith is of four kinds: Historical, temporary, faith in miracles, and justifying, or saving faith. Not one of these does the Agnostic profess to have, nor can have, because the door of his heart is barred by the strong arm of know-nothing-ism that refuses to allow the truth to enter. They criticize the incident in Christ's ministry where he cast the devils out of the man and bade them enter the swine, but the devils admitted he was the Son of God and asked him why he had come to torment them before their time. They were that far ahead of the Agnostic, for they have never acknowledged Jesus as the Son of God.

Christ would teach us by this incident that the restraining grace of God, even while sinners, is a wonderful safeguard against going into deeper depths of sin. If men were left to the promptings of their sinful natures, they would find themselves as helpless to be decent as were the swine after the devils entered into them. Think of the change in the man before and after the devils were cast out of him! The Agnostic is surrounded by the preventient mercies of God which prevent him from doing many things he would do were he deprived of this restraining power of an unseen, but merciful God.

#### THE RESURRECTION.

The Agnostic does not give credibility to

the resurrection of Christ and therefore does not believe that any one shall rise after having been laid in the cold embrace of the tomb. Mr. Darrow, in his recent speech in this city, said, "The idea of a body being collected after years of decay; that it would be impossible to gather the particles of dust together and raise the body." Paul, in speaking of such incredulity, said, "Thou fool! That which thou sowest is not quickened except it die." Life has to come by death; the seed has to fall into the ground and die, or it abideth alone.

The Bible does not teach that man's physical body will be gathered together. Paul answers this mystery, when he says: "This corruption shall put on incorruption; this mortal shall put on immortality." In other words, this physical body that was committed to dust will be raised a spiritual body. There being no spiritual perception about the Agnostic, he cannot fathom the deep and inscrutable mystery which gives life and hope to countless millions of souls who, when they commit their loved ones to the dust, are comforted with the promise that they shall see them again; not in this frail tenement of clay, but a spiritual body like unto Christ's own glorified body.

#### THE ONE LIFE CELL.

The Agnostic admits that there is a life cell from which all other cells originate, but they do not tell us where the first cell had its origin. We, as Gnostics, answer, "In the beginning—God." God is the first Great Cause from whom emanates all animate and inanimate creation. The Bible does not undertake to tell us that there is a God. The fact of his existence is too self-evident to need argument or defense. He is the Alpha and Omega, the beginning and the end. He had to be before he could create. He is from everlasting to everlasting, and by him all things consist. God took care of the life cell when he breathed into Adam the breath of life.

#### THE BIBLE.

Mr. Darrow ridiculed the idea that what we call our Bible should be regarded as an infallible guide to those who would follow its precepts. He spoke of the fact that "it was a compilation of 66 books, written during a period of some 1500 years, by forty different authors, and yet we call it our Book of inspiration." To have forty men write a book during a period of 1500 years, and yet have the matter so coherent that the skeptics of the ages have not been able to destroy the faith of men in it, is one of the most unanswerable arguments that it is divinely inspired. The Old Testament is *unfolded* in the New, and the New Testament is *enfolded* in the Old, all pointing to the world's Redeemer of whom Moses and the prophets did write and whom the apostles taught and preached.

#### "USE YOUR REASON."

On being asked, What the Agnostic would give in the place of Christianity, Mr. Darrow said, "Throw away what you have and use your reason." That would indeed give a diversity of opinions, for great is the diversity of reasoning! Reason has to have some leverage for functioning, yet the Agnostic claims he knows nothing and therefore, has nothing tangible on which to base his reason. But Mr. Agnostic believes more than he claims, as much as he professes not to believe anything he cannot understand. He believes that food makes the cow give milk, that the same grass makes wool grow on the sheep's back, yet he does not know the *modus operandi*. The mysteries of life face him on every hand, and he admits they are, notwithstanding the doctrine not to believe anything he cannot reason out.

Paul described the Agnostic when he spoke of those people who could not understand spiritual things because they were spiritually discerned. The *natural* is as far as the Agnostic goes; the Christian leaves him on the shores of materialism and rises on the

wings of faith to explore the realm of faith and trust.

Agnosticism discards the Bible, rules God out of his universe, discounts the supernatural, all of which renders it impossible for him to come into any sort of faith realm, for doubt and faith cannot fellowship. How can the Agnostic believe that Jesus fed the 5,000 with five loaves and two fishes when he does not believe in Jesus at all. So with all the miracles recorded in the Old and New Testaments; they were not because there was no God to perform them. When God is ruled out of his universe there is no way left to account for the miracles which are recorded in the Bible.

With no God, no Christ, no miracles, no Bible, nothing above what man can perform, is there any wonder that the Agnostic is left afloat on the sea of doubt, with no anchorage to hold him when the storms of life beat against his frail barque? His flag is a question mark, while his little tempest-tossed vessel faces toward the dark and untried realities of the unknown world of Fate's destination.

Suppose, for the sake of argument, we as Christians are wrong in our belief in the Creator, the Saviour, and all that goes to fill up the life and teachings of Jesus. Have we anything to lose when it comes to the day of accounts? We shall be on the same platform as the Agnostic, if this life is all of it. But we had the assurance of our faith while in this world. We have had the hope of the resurrection and the anticipation of going to a world where there is no sin, sorrow or heartache. I say, we have had all the *good results* of faith in this life, and yet if we are mistaken, we have lost nothing when it comes to the beyond.

What has the Agnostic to gain by his know-nothing-ism? He had no hope, no love, no joy, no faith here, and if we are right and he is wrong, he will go out into eternal night, having gained nothing in this world or the next. Is it not better to be on the safe side with a double surety, than to be a doubter here and for all eternity?

#### MAN A MACHINE.

The Agnostic speaks of himself as a machine, but he never informs us who made the machine, and who keeps it in repair. Might as well talk about a sewing-machine making itself, or a threshing-machine putting itself together, or a house erecting itself upon a well laid foundation, as to think of man bringing himself into existence. There is no God to them, because he cannot be seen with the natural eye. To us, "God is a spirit, and they that worship him must worship him in spirit."

Life is motion, energy, enterprise, destination. It cannot stand still nor lie dormant. It cannot go in a circle even; it must have a goal or destiny. For this reason Agnosticism can never be the philosophy for the human race. Philosophy is practical wisdom, which rules out the know-nothing-ism of the Agnostic. Agnosticism is a ship without steam or sail; it will use neither oar nor rudder. It is content to lie upon the spacious ocean of Eternity, tossed by doubt, fascinated by Fate, indifferent as regards companionships or success. A cheerless, lonely drifting vessel on the sea of time that has no shores and no heaven. Isaiah, speaking of such unfortunate creatures says: "And they shall look unto the earth; and behold trouble and darkness, dimness or anguish: and they shall be driven to darkness."

The Agnostic may talk and ridicule all he may, but the granite rock of impregnable TRUTH stands in its path and it cannot submerge the eternal principles upon which the Christian faith is founded, nor consign to oblivion the immutable promises of God. These men who "resist the truth are of corrupt minds, reprobate concerning the faith, shall proceed no further; for their folly shall be

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## A PILLAR IN THE CHURCH.

(Continued from page 3)

Ralph promptly accepted the invitation, and the two men turned and went to the hotel Los Vega, where the man had a suite of rooms.

An old Mexican woman had charge of the suite, and when the men entered, was busy-ing herself in doing up the curls of a little girl of perhaps four or five years.

It was Ralph's turn to choke and tremble when he saw this child the very image of Jessie Upright! A great burst of love filled his heart as he caught the child in his arms and kissed her passionately.

Speaking to the nurse in her own language, Herbert Dalton—Jessie's husband—bade her retire while he talked with his friend. When she was gone, he said, "I do not think it necessary that I should tell you my name! I see you have recognized this little one as the child of your sister. Finding her with me, you have no difficulty in reaching the conclusion that I am her father and the husband of Jessie Upright, Herbert Dalton."

"You must be somewhat acquainted with my past, so far as your sister's life was connected with it. Knowing so much to my discredit, I dare not hope that you are prepared to greet me as a brother. Until within the last few days, I rejoiced in the fact that I had succeeded in hiding myself in this out-of-the-way place, so that no one, who had ever known me before would be able to find me. I will not attempt any justification of myself for my conduct toward your sister, and my wife. It is enough for me to say that I hated her because she abandoned the work she was so fitted to perform, and chose to retire to the home, to raise a family of noisy children. She, who had the world at her feet, and men raving over her wonderful voice, her power to move the most critical audience at will.

"I was mad with rage when I knew that this little one was to come—as unwelcome a guest as ever obtruded itself upon any household. I found the child, and took it out of its mother's arms, although she clung desperately to it in her mad delirium. I escaped with the child, and hoped that, as it looked so like its mother it might also inherit her talent and one day take the place before the public her mother had abandoned.

"You must not think that I never loved your sister! My ambition to see her at the head of her profession, and to have her applauded wherever she sang, seemed to me the highest testimonial of passionate regard one could give. When she renounced the stage and declared that maternal duties were more binding than the loftiest ambition, I was overcome by passion and falsely asserted that the child would be illegitimate; that the marriage was a mockery; the minister a reprobate.

"I have schooled myself to deny to my heart the craving for the love for the mother of my child. I have tried to keep alive the keen disappointment and fierce passion with which I went from her sight on that day, when she confided to me the secret of the, to her, coming joy. Over and over again have I told myself that I had been cheated out of that which was mine by right, reveling in the light of her growing popularity. I even tried to persuade myself that the child was not mine. But I never could believe that Jessie was untrue to me.

"Had I been content to live for her, as she had lived and labored for me, we had both been happier and the terrible wrong had never been done.

"I have been in Europe, South America, and in Mexico, but I have never seen a face that I cared to see again, or heard a voice that caused my heart to quicken its throbs.

"I was injured in a railroad accident near Glenview, and came very near to death. Had not some men, with whom I had business re-

lations, seen the account of the accident in the papers, and knowing that I was on the fated train, come and taken me away, I might have met Jessie while there. But I was removed by them and left nothing behind that might afford a clue to my identity.

"I have a dim recollection of two elderly gentlemen—probably ministers—being present when I regained consciousness after the surgical operation which was found to be necessary. If I heard their names I do not retain them in my memory.

"I aimlessly entered the building where you were holding services a few nights ago. I confess that something in your appearance attracted me from the first. I had no thought of ever becoming interested in the subject of religion. Having been successful in several business ventures I have accumulated a little property, and my desire to add a little more to it has seemed to fill my heart too full for more serious things. But I confess to you that I have lost my relish for the things that once took all my heart, and there has been begotten a strong desire to test the power of Christ to save from sin and to give complete rest and peace. Along with this is a growing conviction that my only hope of attaining the object of my desire, is to obtain Jessie's forgiveness and to restore to her the child I so cruelly tore from her embrace. God helping me, I am ready to do all in my power to undo the great wrong I have done her."

Ralph had listened in silence to the explanations.

(Continued)

## FACTS FROM THE FIRING LINE.

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

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

Before elected President Herbert Hoover said: "In these eight years population has increased 8% and national income increased 54%, production and consumption 25%; 9,000,000 homes have installed electricity; 6,000,000 phones have been installed; 14,000,000 more autos; attendance at high schools increased 65% and in colleges 75%." Moral,—Prohibition Pays.

## BOUND FOR THE ORIENT.

MR. AND MRS. E. O. RICE.

THIRTY years ago today, Rev. and Mrs. Charles E. Cowman sailed from San Francisco, California, for Japan. A year later Brother Cowman with Brother Juji Nakada, founded the Oriental Missionary Society in 1901. Today Mrs. Rice and I are sailing for the Orient exactly thirty years later to the day to see the results of thirty years of labor for Jesus. Our hearts are rejoicing exceedingly as we look forward to actually seeing and hearing with our own eyes and ears what we have so often heard of this wonderful missionary work.

Recently at the Missionary Tabernacle in Los Angeles, as Rev. Hodgkin gave a full report of the Oriental Missionary Society's work in Japan, Korea and China, our hearts were filled with praise and thanksgiving to God for such a marvelous work of grace.

The Scripture verse for this trip is Isaiah

55:12: "Ye shall go out with joy and be led forth with peace."

Tuesday evening at 8:01 P. M., at the Glendale Station of the Southern Pacific Railroad, about fifteen or more of our friends gathered to say farewell as Mrs. Rice and I boarded the train which was to carry us farther and farther away from our much-loved Los Angeles folk, for we were booked to sail on the "Empress of Russia" leaving from Vancouver, B. C.

The day before we left Los Angeles will never be forgotten, as Rev. Joseph H. Smith came in from Redlands to say "goodbye." I remarked to Brother Smith that I had the assurance God was sending us to the Orient. As quick as a flash he said, "No, Brother Rice, God is taking you and Sister Rice." A few minutes later our dear Brother Smith prayed for, not only our safe voyage, but that we might be a blessing to our missionaries and native Christians. Oh! how God blessed him in his prayer as it reached the hearts of all present. A few hours later Dr. H. C. Morrison, editor PENTECOSTAL HERALD, came into the office to say goodbye. God wonderfully blessed Brother Morrison in his prayer for our trip. A little later Rev. Paul Thomas called and offered a prayer that registered not only in our own hearts but pulled blessings down from the Throne of God upon our souls, so we could not help but thank God that we ever stepped out of the banking business and left our position in Detroit, Mich., and hearkened unto the call of God that had been following us for so many years. In the evening, just before we left our home for the train, Dr. Emory W. Petticord called and offered a prayer that graciously blessed all present. How I thank God for these strong men of faith and works!

Some years ago in the city of Detroit the writer made the remark to a group of Christians that some day he was going to cross the ocean in the interest of the Gospel. So here we are, ready to sail; within two hours we will be on board the "Empress of Russia" sailing for Japan, Korea and China, the fields in which our Society is laboring. Praise God! Psalms 37:4—"He shall give thee the desires of thine heart."

We arrived in Vancouver last night after gradually leaving the land of palm trees and came into the regions of the pines. Mt. Shasta (along the Southern Pacific Railroad) snow-covered, towered in the distance. Farther on, when we reached Washington, Mt. Rainier rose high in all its snowy whiteness and seemed as a great sentinel watching as we passed. We left Seattle via the Great Northern Railroad and crossed the Canadian border about 10:30 when everyone in the train opened their baggage for inspection, which we gladly did. We secured our Chinese visa today, so we now have both Japanese and Chinese visas, as we secured the former in Los Angeles before starting North. We sail at 11 o'clock this morning to be on waters before untried by us, but going forth strong in the faith and the power of his might. Isaiah 43:16—"The Lord maketh a way in the sea and a path in the mighty waters." Psalms 107:30: "So he bringeth them to their desired haven."

May we all work and pray unitedly for still greater wonders of his grace to be accomplished in the spread of the Gospel and evangelization of the Orient.

Yours in His fellowship,

E. O. RICE,

Secretary & Treasurer, Oriental Missionary Society, Box 1489, Shanghai, China.

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PENTECOSTAL PUBLISHING CO.

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# GLEANINGS FROM THE EVANGELISTIC FIELD

## PEKING, CHINA.

### To Our Friends of The Herald Family:

Peking has been the center of our labors for the last ten days. Peking means capital city, but since the present government came into power and moved the capital to Nanking the name has been changed to Peiping.

We have a very full schedule which calls for four or five services every day. Each morning we conduct meetings in the various schools and institutions, while every afternoon and evening we are engaged in a union revival campaign which is being held in the Chinese Independent Church. Mr. Troxel of the National Holiness Association was instrumental in getting these doors of opportunity open for us. He is assisting by interpreting some of the messages. The Lord is graciously blessing us as we labor and many have been saved while a large number have sought the experience of sanctification.

As we have mingled with the various missionary groups and Christian workers we have had opportunity to observe the missionary work in this great center at close range. Our hearts have been stirred as we have beheld the spiritual deadness and stagnation that exists. Missionaries without a real spiritual experience; modernistic in their theology and nothing but a gospel of social service and education to present. Money is being spent in great amounts to erect large institutions while the evangelistic program gets a few mites. We have wanted to hasten back to America and go up and down the land telling the people who are giving their hard earned money in good faith to these modernistic boards, to stop handing over God's money to men who have no spiritual vision. It is a tragedy that so many of the laymembers of these large churches are not aware of the awful conditions that exist in this section of China.

Education has been the cry of these modernistic missionaries and the boards at home largely modern themselves have hearkened unto their cry. Since the close of the World War this group has been at the helm and they have had their fling in directing the policies. They have made every effort to stifle a true spiritual and evangelistic program. It is very evident that their program has failed to produce results.

The Chinese government has issued an order that the Bible cannot be taught in any of the schools for secular education. Chapel services are prohibited as part of the regular curriculum and can only be held at hours which do in no way conflict with the regular schedule. Students cannot be compelled to attend and in one chapel service we held where there is a student body of eight hundred students only about forty attended. These schools are now forced to register under the government. Instead of taking the stand as the spiritual missionaries have done and saying "We will close our schools and refuse to run them if we can't teach the Bible" these modernistic groups have complied with the demands of the government. As a result there is no more Christianity being taught in their regular curriculum than in the pagan government schools.

Nine-tenths of their students are non-Christians and a good percent of their faculty are heathen. Very little is being done in any of these schools to win the students to Christ and the majority graduate educated pagans, without receiving any true conception of what Christianity is or can do for the individual.

We are further astonished to find some of these schools carrying on their competitive athletic contests on Sunday with apparently no protest being offered by those in authority. We saw or heard of nothing like this in either Japan or Korea among the Christian schools.

Many of the missionaries are awakening to the folly of this procedure and are beginning to realize that a radical change must be made with a new emphasis on direct evangelism. A cry of protest is being made from many quarters. This accounts for the door being open for us here in Peking, and it appears as if much more will be done this coming year in the way of real evangelism.

It is gratifying to find that God is blessing the work of those groups which preach the full gospel. The National Holiness Association and also the Oriental Missionary Society have fruitful work in this part of China.

We thank you again for remembering us in your prayers and ask you to remember China this great needy field.

Asbury College Missionary Team.

## HOUSTON, TEXAS.

We are rejoicing over one of the greatest revivals our church has ever had. The meeting started Jan. 4, and came to a most successful close January 18, with eighty-two uniting with the church on the closing Sunday, and more who applied for membership, to be received next Sunday. It was the most old-time revival of true religion our church has ever known. Rev. Harry S. Allen, of Dallas, Texas, one of our General Evangelists, did the preaching, assisting our beloved pastor, Rev. A. J. McCary. We attribute the success of the revival largely to the united efforts of these noble men of God. Our pastor already had us warmed up, spiritually, and ready for the meeting, and had not a single person joined the church the good that was done the membership alone, would more than have paid for everything the revival cost. It was the most satisfactory and

harmonious revival in every way that we have ever had, and we attribute it largely to the fact that Bro. Allen devotes his time entirely to looking after the spiritual interests of the meeting and leaves the finances with the pastor and official board. No pastor or church need fear calling this man to help in a meeting on account of the finances. Our Board because of the hard times, entered the meetings a little fearful, but after it was over we know our church is helped in every department, finances for a meeting were never easier raised, and it will help us in raising the regular assessments for our church. We all rejoice now we had the revival. Bro. Allen not only preaches, but goes out between services and visits with the pastor from home to home and talks and prays with people; many of our converts were won this way.

Of the large class joining the church, many men and women, the representative people of this part of the city, were among them. One of the greatest results of the revival was the movement to take up our church building work again. I believe in the next two weeks we will be at work, never to stop, until we are worshipping in the new building. A collection was taken on the closing Sunday of the revival for the new building, and the people responded in a wonderful way. One of our choir said he would give a hundred dollars if he were permitted to sing the first solo in the new church. We think this revival completed the final step for us, we already have the loan necessary secured and expect to get busy at once. As the superintendent of the Sunday school and a member of the Official Board, I see in the results to our Sunday school the blessing of the revival. Many of our young people were converted and joined the church and we only need to get into our new building to have four or five hundred present every Sunday.

I want to recommend Bro. Allen to any pastor or church. If you want a revival that will bring your people together, that will build up all parts of your church and secure a large ingathering get this consecrated evangelist who has had twenty years' experience in holding successful revivals.

S. C. Haygood.

## REVIVAL AT SALYERSVILLE.

Miss Grace Wilson, of Manchester, Ky., held us the best meeting this town has had in over twenty-four years. Her preaching was filled with power and unction. No apologies have to be made for Miss Wilson for she knows just how to handle the church problem. Her preaching is of the highest order. About fifty prayed to definite victory.

On Sunday, January 25, we baptized two adults; five more are to be baptized. Twenty-five adults are uniting with our church. Social clubs are now becoming prayer meeting clubs. Over 200 per cent increase made in the prayer services. All the departments of the church work have been greatly helped.

Our church has never been so full. The attendance was beyond the capacity of the church. Many stood in the aisles to listen to her message. Our great court-room was crowded also to its capacity as she addressed the people on the first day of court. Great services were held also for the high school young people and many were led into a definite experience.

Best of all, was the fact that the revival didn't leave with the evangelist. Three of the hardest and most resistant cases were at the altar for prayer after the meeting was over, and the young converts were holding their first session. Our church is much encouraged over winning the young people and they have become the leaders of our mid-week services.

C. H. Rayl, Pastor.

## ULYSSES, PENNSYLVANIA.

With Brother J. R. Parker, of Wilmore, Ky., doing the preaching, we have just closed one of the most wonderful and helpful revival meetings that this town has ever known, so some of the older members of our church inform us. The farther the meeting draws away from us the more we are convinced that the statement is true. One member of the church, well past her seventieth year, a Christian for nearly or more than fifty years, gave one of the most stirring and enlightening testimonies of the blessed experience of sanctification which she received during the meetings that we have ever heard. Girls in their teens and early twenties prayed through at the altar; some who had been converted in our revival meeting of a year ago were wonderfully sanctified. One woman, who some time ago had informed us that only within the last year had she ever taken any vital interest in the church, merely attending for the sake of her children, testified to receiving the sanctifying grace of the Holy Spirit in her heart. An avowed infidel, whom we are informed had not been inside of a church house for over twenty years until last year, came night after night and was seemingly much interested and we feel sure under conviction for sin. One of the most encouraging facts of the meeting was that the Devil was mad and put up an awful fight.

Brother Parker is a man of God, doing God's work in God's way, and it is evident that he should be kept busy in the fight. Pastors or boards of any church that want a revival would do well to employ this straightforward preacher. His work with the children while with us will be remembered by them

for their eternal good, the longest day they live, and until Christ shall come again. I know of nothing that could have been a more beneficial follow-up for our year of pentecostal activities than the two weeks which Brother Parker labored for us.

The evangelist spoke a few helpful words for Asbury College and took several subscriptions for The Pentecostal Herald; but best of all, he preached full salvation in an unmistakable way. We believe that, all in all, such seed was sown during our meeting that will not only bless this community but the world we touch as well.

I promised a letter reporting our work since we left Asbury College, but it seems the work has been more urgent than the report and time has not yet been taken off to do so—but the promise still holds. However, will say that God has richly blessed us and the people seem to be getting farther up the road, spiritually. Pray for us.

V. O. Priddy, Pastor.

## MISSIONARY TOUR.

### No. 1.

Dear Friends in America! God smile upon you as you need, Amen. Perhaps you will enjoy a little report from us in the "Land of the Morning Calm." First, before speaking of the Korean Convention let us mention briefly our trip across the Pacific. We found that we could save about a hundred dollars, by taking third-class on the largest and fastest boat—"The Empress of Canada," from Vancouver. This we did and thus had fine meals, comfortable berths and little sea-sickness. I wish all of the missionaries knew these facts.

Well, we have just closed a two-weeks' campaign in Korea. For seven days we labored in the capital city, Seoul. Here the Oriental Missionary Society has a thriving Bible School under the wise supervision of Brothers Woods and Haines, with their good wives and co-workers. They certainly treated us royally. They have some fine buildings and compound valued at about \$100,000.

We had four preaching services daily. At 5:00 A. M., the students and faithful ones met for prayer, and at 5:30 the large auditorium was more than half filled with earnest believers. There were no seats, but clean matting upon which they sat tailor-style. Everyone left his shoes and sandals outside, or in the aisle, so that the matting remained clean. We were permitted to keep our shoes on, but had to wear "shoe-covers." About twice as many can be thus crowded into a building than if there were seats. The natives can sit on their feet for hours without discomfort. At 10:00 A. M., another service with some outsiders attending. At 2:00 P. M., another interesting service; and at 7:00, the climax of the day, with not only believers seeking holiness, but "unbelievers" (raw heathen) prostrating themselves upon the floor.

Several things impressed us greatly. One was their simplicity and true devotion. None sat up and looked around, but all prayed so earnestly that no one could be heard. This lasted for an hour or more.

Another thing was their plainness and modesty of dress. No bare arms or collar bones or rolled stockings. Not a bold, bob-haired girl or woman to be seen. We sat and wept while a chorus of beautiful girls in their teens sang our tunes to their words. These girls (until betrothed) wear their hair in long braids tied with a ribbon. No part of the body to be seen except the hands and face, and of course, no paint or frills. Even the little children do not look around, but are in reverence during prayer. What a rebuke to our so-called civilization.

After leaving Seoul, we accompanied Bro. Woods to three new churches, where we preached the dedicatory sermons. Just think of it! New churches filled to overflowing with those who a few months or years ago were in total darkness. Out of their poverty, some of them put aside one spoonful of rice for every meal, and this was sold to get a few pennies (sen) toward the erection of the new chapel. Rice is their main food, and they thus denied themselves to help what little they could. Say, it pays to send live missionaries out, and then stand by them. We have caught a new vision, and can no longer be caged up in a small place like the United States. Son, Everette, feels like returning as a missionary.

At this writing, we are in a great convention in Tokyo, Japan. The hall seats about 1500, and the earnest seekers almost rush over each other to get to the altar. One night Everette preached on the "Baptism of Fire," and fully 500 throughout the building and gallery, prostrated themselves in prayer. Young preachers, students, and others, some on their knees, and others standing and swaying back and forth, were all in oblivion to everything but God. Will write more about this later.

From here we go to Kobe, where we hold another union convention with five churches, principally, the Free Methodist. Then on to China, Egypt, and Palestine. Direct us at Rome, Italy, up to April 15th, care of Thomas Cook and Son.

E. E. Shelhamer.

## If You Want Something

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



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(Continued from page 1)

preached in the old church after the conference the latter part of October until the new church was opened, and has already received some forty-odd new members. I noticed on Sunday evening after he preached, people gathered about him and he was taking new names for membership.

This new Glide Memorial Church has a great working staff. Brother McPheeters has associated with him two fine young preachers, a most excellent choir and some very consecrated women to assist in pressing the work. Dr. Sims, presiding elder, is a man of remarkable business gifts and has been a great counsellor of Mrs. Glide who has furnished the means for the erection of this splendid Memorial, and has been an important factor in the whole enterprise.

Mrs. Lizzie H. Glide is one of the most remarkable women in all of my wide acquaintance. Back in the year 1895 I made my first evangelistic tour to California. Mrs. Glide wrote me to come out and preach full salvation, and paid my expenses. I was entertained in the Glide mansion in Sacramento for many weeks and formed the acquaintance of Mr. and Mrs. Glide. Her husband, James Glide, was one of the most interesting men one would meet in a lifetime. He was born in England, a man of indomitable industry. He amassed a fortune; he owned thousands of acres of land and raised sheep by the ten thousand. Men came from many places to buy from him the finest sheep to be found in the United States, and shipped them for breeding purpose to various countries. Besides these sheep ranches, Mr. Glide carried on a large business. He was one of the most frank, positive gentlemen I have ever known. He looked governors, senators, bankers, bishops, preachers and all the rest, squarely in the face and spoke his mind without hesitation. He was a friend to the church; he wanted a consecrated ministry and preaching of a pure, saving gospel, although for many years from the time of which I speak, he was not a member of the church. He professed conversion and united with the church late in life.

Sam Jones held one of his great meetings in Sacramento a few years before I went out on this evangelistic tour. At one of his services he said, "I want Christian people who will pledge themselves from this time

forward to be loyal to Jesus Christ, to come and give me their hands." Among others Mrs. Glide went forward. With her, it was not a formal act, but a real pledge. She went home, sought a secret place of prayer, met the Lord Jesus in an entire consecration, and the Holy Spirit came upon her in sanctifying power. She was filled with a great peace and joy, resulting in a most radical change in her life. It was quite a while before she heard anything on the subject of entire sanctification; didn't know there was such doctrine in Methodism. The first time she heard a sermon preached on sanctification, her heart leaped for joy, and she knew exactly what she had received, and became a modest, but faithful and fearless witness to the cleansing power of Jesus' blood. For nearly forty years she has been a faithful witness, not in word only, but in deed and in truth.

The trials through which she passed in those earlier years, when the war was raging against the Holiness Movement, would make an interesting booklet. She passed through them with dauntless courage and cheerful spirit. Her mansion which covered almost a half block of the city, became a house of prayer, and an open door for the devout poor who flocked about her for help, both spiritual and physical. She had holiness prayer meetings in her home where many souls were blessed. Mr. Glide rented a large store down town which she fixed up for a mission, with rooms, and employed and paid the expenses of an earnest full salvation preacher. These meetings went on for years, Mrs. Glide laboring at the altar with the various classes of broken-hearted humanity who came there with their burdens of sin and went rejoicing away. I remember to have attended the services there one evening; the altar was filled and Mrs. Glide was busy among them. Mr. Glide had not then been converted, but he was present, sitting on an elevated platform in the rear of the mission room. I went back and sat down by him. The tears were rolling down his cheeks. He said to me, "Morrison, my wife is bringing more people to Christ than all the preachers of this city put together."

It would take a large volume to tell of the quiet, patient, persistent work of this saintly woman to win the lost to Christ, and to lead the children of God into the blessing of entire sanctification. She has given thousands of dollars to the cause of foreign missions, not only through the church direct, but to the various holiness groups who are carrying on most successful salvation work in Oriental lands. I have no idea that Mrs. Glide, herself, could tell the number of students she has assisted in school and the thousands of dollars she has devoted to their education. She has paid out a large sum of money for evangelistic work in California and other places.

Some years ago, she put up a handsome building in San Francisco for the accommodation of working girls, and employed a saintly woman as matron to look after their interests and give them protection they could not have otherwise had. She was the main benefactor in building a beautiful church in Berkeley, erected a handsome structure for Methodist girls who attended the State University.

The generosity of Mrs. Glide made two of our largest and best buildings at Asbury College a possibility. She has hardly failed as the years have gone by, to have several students in Asbury who, without her assistance, could not have attended the college. This great church and building which she has erected in memory of Mr. Glide, is one of her largest gifts, amounting to many hundreds of thousands of dollars. God has wonderfully blessed her in the management of her business. Mr. Glide died something like twenty years ago leaving a large estate to be divided among his wife and children. With prayerful discretion and remarkable

business acumen, she has managed her business affairs so that she has been able to pour out a constant stream of generosity, much of which no one knows except herself and the Lord. She is now advanced in years, but I do not know when I have seen her in better health, and I have never known her more deeply interested in the spread of the gospel, the conversion of sinners, the reclamation of backsliders and the sanctification of believers.

I am not going to close this article without asking that THE HERALD readers to pray the blessing of God upon this very remarkable woman, her family, and Brother McPheeters, Dr. Sims, the presiding elder, and the staff of workers, to make this Glide Memorial a great evangelistic center in one of the most remarkable cities in the world. Perhaps there is not a city in greater need of just such an institution as Mrs. Glide has sought to build up in San Francisco.

Bishop Moore is making a profound and excellent impression on the Coast. Everywhere he goes to preach, he has vast congregations of people, and his ministry is in demonstration and power of the Spirit. The people are eager to hear him, and go from his services profoundly impressed and more eager to hear him when an opportunity shall be offered.

I went through some great sufferings while on the Coast, was seven weeks in the Sanitarium, but had some gracious opportunities to preach, and the Lord's holiness people were wonderfully faithful to me. May God bless them. This was my second last visit to California; when I was out there some three years ago, I told them it was my last visit, that I never expected to go back. If the Lord extends my life, it is not improbable that I shall see those dear friends once more. The Lord's will be done. Amen and Amen!

### A Delightful Meeting With Old Asburians.

Just before leaving California for Florida, I spent two delightful days and nights with Rev. R. A. Young, M.A., and his wife and their two wonderful boys, in Torrance, Calif. Bob and Florence will be remembered by hundreds of old Asburians. They spent some great years in Asbury College.

Torrance, Calif., is one of the beautiful cities lying between Los Angeles and the Pacific Ocean. When Bob and his wife finished their course and took the Master's Degree at the University of Southern California, Bob was appointed to the First Methodist Church in Torrance. He is now in his fourth year of a very successful pastorate. Under his ministry the membership of the church has been doubled, a handsome new parsonage has been paid for, a beautiful addition has been built to the church, and the older building has been greatly beautified, involving many thousands of dollars.

I had the pleasure of speaking to a large congregation at the Wednesday evening prayer meeting, who impressed me as being a people of intelligence and true piety. I take it that the largest fruit of Rev. Young's labors has been spiritual. He broadcasts at Trinity Church once a week over Bob Shuler's radio. He remains steadfast to the truths he learned, and the experiences he enjoyed at Asbury, and is held in high esteem by prominent men in the Methodist Church and many of the most spiritual and devout people in his vicinity.

He sent out notices of my presence and, on Thursday evening, his wife with her Sunday school class of charming young women, prepared a delightful supper, and we had quite a gathering of the old Asbury boys and girls, and a number of their friends present. I was informed that this gathering was in honor of myself, and they certainly gave me a very cordial and delightful reception.

The Asburians have a large organization



in California and quite a number of our young preachers have important churches and are forging to the front as aggressive and fruitful gospel preachers. I heard an excellent report of Donald K. Householder, who graduated a few years ago, and is now stationed in the M. E. Church, South, in Sacramento, the capital of the state. Bishop Moore tells me he is doing an excellent work. It is quite encouraging to find the boys and girls who went out from Asbury successful workers in the vineyard of the Lord. I am under lasting obligation to Bob and his wife and their boys for their many courtesies and my delightful stay in their very happy home.

H. C. MORRISON.

### The Physician-Evangelist.

Dr. G. E. Macklem, long time physician in Canton, O., has for many years been deeply interested in the spiritual welfare of his patients, and has often preached with great fervor and effectiveness to the crowds who have welcomed his messages. He writes me that he has now given up the practice of medicine and will give his entire time to evangelistic work. Dr. Macklem comes of an old, distinguished and wealthy family, has enjoyed fine educational advantages and knows much of human nature, men, women and children. He has touched many phases of human life; as a preacher he speaks with knowledge and emphasis.

He has held successful meetings in many places, among them, Berea College, Asbury College, The Bible School in Cincinnati, John Fletcher College and a number of other places. It is his purpose to press the work with vigor. He will be ready for the camp meeting season; people will not go to sleep under his ministry. He has the endorsement of The International Association of Evangelists at Winona Lake, Ind., and the Federation of Christian Workers, Siloam Springs, Ark. We anticipate for him a very fruitful ministry.

Faithfully yours,

H. C. MORRISON.

### AGNOSTICISM.

(Continued from page 5)

manifest unto all men." This is what Paul, the Gnostic, wrote to Timothy, his son in the gospel, of such people. Agnosticism would knock every prop from beneath the trembling faith of the child of God. It would rob the dying saint of his hope of heaven. It would steal the comfort that God pours into the bereaved hearts when a loved one slips away, and would bar the door of heaven from every trusting child of God.

Agnosticism has nothing to offer but doubt, mystery, and uncertainty here and hereafter. This life is not worth living, and there is nothing beyond that is better. What a dark and gloomy prospect lies before such. Paul spoke truly when he said, "If in this life only, we have hope, we are of all men most miserable." And the Agnostic is miserable. He admits that life is not worth living, yet he has nothing better to hope for, and so he drolls out his miserable existence here.

If there is no resurrection faith is vain, hope is without foundation, and our future is one of black despair. Job asked that momentous question, "If a man die, shall he live again?" And he answered it to his own satisfaction when he declared, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." Job was far from being an Agnostic, for he *knew something*. As sure as God's word is true, this mortal shall put on immortality, this corruption shall put on incorruption and then shall the peon of victory be sounded throughout the vast universe, "Death is swallowed up in victory. Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

Give me God, the Father of our Lord Jesus Christ. Give me the Christ of Bethlehem, of Calvary and Olivet. Give me the Holy Spirit who is in the world to abide forever. Give me heaven with all that it means of rest, peace, joy and life forevermore. Give me these things and I shall be safe for two worlds. The Agnostic drifts along in his doubts here, but when he shall have crossed the sullen stream of death—one thing he cannot doubt—he shall realize that his doubts are turned to tormenting realities, but it will be too late to remedy his awful mistake.

### FINAL END OF AGNOSTIC AND CHRISTIAN.

Let us compare the final end of the Agnostic and Christian. One of old cried out, "My kingdom for a moment of time!" All is regret, uncertainty and despair to the Agnostic. Listen to Stephen, as he was being stoned to death. "I see the Son of man standing at the right hand of God." Sir Walter Scott before dying, said, "Give me the Book." "What book?" was the answer. He said, "There is but one Book—the Bible." John Wesley, the founder of Methodism, said when dying, "The best of all is, God is with us." Paul, as he faced the headman's axe and executioner's block, said, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing."

How does this compare with the blackness of eternal night that lies out beyond the deathbed of the Agnostic! They say, "We don't know what is beyond." Moses and Elijah came back, one after he had been in heaven 800 years, and the other 1500, and talked with Jesus on the Mount of Transfiguration. They had been somewhere, they came back, and went back to their eternal abode.

We thank God for the Rock of Ages which has withstood the blasting of skepticism, agnosticism and infidelity through the ages, and which will abide when time is no longer, and we have been brought face to face with him who hath redeemed us in his own precious blood and given us the joy of reigning with him forever. Truly, we can sing,

"My God is reconciled,  
His pardoning voice I hear;  
He owns me for his child;  
I can no longer fear."

Yes, we can "*know* whom we have believed, and be persuaded that he is able to keep that which we have committed unto him against that day." Amen! "Unto him who has washed us from our sins in his own precious blood, be glory forever and ever."

### New Clothes for the Old Man.

My home burned recently, and I am asking if any of THE HERALD readers have a copy of the book—above. I am trying to keep a full collection of them, and in the fire—this one was lost, and should like to secure another one if it can be had. Would like it from the edition, in gray cover, or green, as that edition was complete, which the first edition was not—with yellow cover.

C. F. WIMBERLY, St. George, S. C.

If you are going to start a love fire, you'll have to have kindling. Match first though.

### Is It "All Over In a Second?"

H. H. SMITH.

A writer, discussing the subject of capital punishment, argued in favor of life-imprisonment as a substitute, saying: "When a man dies in the electric chair it is all over in a second, but if he is sentenced to hard labor for life in a state prison, he will suffer more, and this form of punishment will act as a greater deterrent to crime than the death penalty."

Just now we are not concerned with the subject of capital punishment, but there is an assertion in the statement quoted above that demands attention. Is it "all over in a second" when one dies? That may be the creed of some who live solely to gratify the bodily appetites and can think of death only as it applies to animal life. But even with the hardened criminal there is often "a fearful looking for of judgment." Death is a solemn thing to face. Even the holiest face it with awe. When we consider their lifelong attitude toward religion, the number of condemned men who call for the preacher or the priest in the death cell is surprisingly large. A few die as they have lived, but most men instinctively believe in a future existence, and though the wicked may hope that there is nothing beyond the grave to alarm, their fears are not wholly allayed. The story is told of an ungodly man who heard a sermon in which the preacher denied that there is such a thing as future punishment. It so pleased him that he thanked the preacher for such agreeable views of the future life, but added, "Can you guarantee it? If you will guarantee it, I'll bring you a load of hay."

Dr. Torrey, the evangelist, said that, during a revival, a woman came to him and asked to see him for a private interview. He told her to come to the pastor's study the next morning and he would see her. There in the preacher's study she made this confession: "I came to this country from England eight years ago. I am a miserable woman; I am a murderer. Eight years ago I killed a man, and though I have succeeded in evading the law, life is a torment. I have several times contemplated suicide, but as I have stood by the lake ready to plunge in and end it all, I have had awful fears that death might not end it all, that I might have to pay the penalty in another world." No doubt thousands have been kept from a suicide's grave by that same haunting belief that death does not end all. No, it is not "all over in a second." We cannot run away from ourselves; conscience is a part of us, and the poet voices sober truth when he makes the conscience-stricken man say, "Myself am hell." "I want to be hanged. The people I've killed come dancing into my cell at night. I can't get away from 'em," were the cries of a condemned felon who had confessed to the murder of fourteen men.

God tells us in his Word that it is not "all over in a second" when we die: "It is appointed unto men once to die, but after this, the judgment." Conscience tells us it is not "all over in a second" when the heart ceases to beat and the body grows cold. Reason tells us it is not "all over in a second" for the man dying for his crime, who, refusing to earn his bread by honest labor, robs and kills those who have faithfully toiled for their possessions. The Bible, Conscience, Reason,—a three-fold witness worthy of acceptance.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### THE STORY OF MOSES. Mrs. Geneva Mendenhall.

#### Part III.

When the two brothers came to the land of the Nile, they asked the Pharaoh, or king, to allow the people to go over the sea into the wilderness to worship their own God. But they only made the Pharaoh angry so that he placed heavier burdens on the people. Then Moses and Aaron cried unto the Lord so that he sent, one after the other, ten terrible plagues upon the people of the Nile. But each time Moses removed the plague, the Pharaoh hardened his heart until at last God sent the angel of death into the very home of the Pharaoh, taking his own oldest son. Then the Pharaoh cried out begging them to take their wives and their children and leave at once.

Then Moses and Aaron gathered the people together, early in the morning and led them like a great army out of the land of the Nile. The Lord God marched before the people of Israel in the day time as a great pillar of cloud, and at night as a pillar of fire.

Before the Israelites had gone very far, word reached them that the Pharaoh was following with a great army to overcome them and take them back as slaves. At this time they journeyed between two high mountains until they came to the sea. So that they were shut completely in and there seemed to be no way of escape from the army of the Pharaoh. The people were very much afraid and cried out against Moses and Aaron for bringing them out of bondage only to destroy them. But God caused a strong wind to blow on the sea, so that it rolled back leaving a track across the clean sand. Then the column moved around so it stood as a guard between them and the chariots of the pharaoh. All night they marched across the bared bed of the sea, men, women, and children, with their flocks and herds so that by morning they were all safe on the other side. When they looked back the Pharaoh with his chariots, who had tried to follow them, was swallowed up as the sea rolled in and the waves rose higher and higher.

Just beyond this wilderness was the land flowing with milk and honey which God had promised them, but because they failed to trust God they wandered about the wilderness for forty long years.

While Moses was never allowed to enter the Promised Land, he went up into a high mountain where he could look down and see it. While up in the mountain alone, he died, and no one ever knew where his body was laid.

1. Do you know what the ten great plagues were?

2. What did the Israelites use for food in the desert?

3. Why was Moses not permitted to enter the Promised Land?

4. What age did Moses live to be?

Dear Aunt Bettie: Will you allow a little Kentucky girl to join your happy band of boys and girls? This is my first letter to *The Herald*. I am sixteen years old, a brunette and am a student of Campbellsville College, and am very much interested in school work. I belong to the Church of God. I am glad so many of the boys and girls are Christians. I think it is wonderful to be a child of God. I became a Christian when I was thirteen years of age. I would love to hear from all *The Herald* readers and will answers all letters. *Pauline Keltner*, Campbellsville, Ky.

Dear Aunt Bettie: May a little New Mexico girl join your happy band of boys and girls? I have not written before and hope to see this in print. Have I a twin? I have blue eyes, brown hair and am eleven years old. My birthday is November 21. My mother has been dead two years. I live with my sister. We live on the farm. I am in the sixth grade. Can you guess my middle name? It begins with M and ends with E, and has

six letters. I would like to receive some letters from boys and girls. Write to Fort Sumner, New Mexico, Box 155. *Gertrude Cartright*.

Dear Aunt Bettie: As I haven't seen any letters from Louisiana I would like to see this in print. I have not been reading *The Herald* very long, but I certainly do enjoy it, especially page ten. I am seventeen years old, have black hair, cut wind blown bob. I have dark complexion, gray eyes and am five feet, four inches tall and weigh 120 pounds. I love all outdoor sports, but my greatest hobby is reading. My birthday is May 24. Have I a twin? I would like to hear from some of the cousins near my age, and promise to answer all letters received. *Nanilee Meredith*, Chester Route, Columbia, La.

Dear Aunt Bettie: I enjoy the children's letters on page ten. A nice old gentleman gives me his paper to read. I am ten years old and my sister Doris is nine. We read the letters in *The Herald*. Sometimes we use some of the poems in our programs at church. We go to the Evangelical Sunday school here. I help my mother with the work every day and think this is the best way of showing our love to God. Folks can tell how much we love God by the way we love and help others. *Donald D. Andrew*, Kidder, So. Dak.

Dear Aunt Bettie: Will you allow a little Mississippi girl to join your happy band of boys and girls? I read page ten every week and enjoy it very much. I have blue eyes, brown hair and fair complexion. I am four feet high and weigh seventy-two pounds. I am twelve years of age and my birthday is March 11. I enjoy reading the stories and poems that are on page ten. My twin is Dorris Upchurch. Her address is Longview, Miss. I like to go to school. I am in the seventh grade. We do not have a Sunday school here, but I wish we did. I live in the country five or six miles away from town. I go on a school truck to school. I like all of my teachers. Well I will close because I do not want to knock anybody's letter out. *Ava Erwin*, Sturgis, Miss.

Dear Aunt Bettie: Here I come again. My first letter was printed and so I feel as if I'm one of the band. I am attending a holiness school which has recently been founded about three miles from my home. There are twenty-one students. Every one is saved and all but two are sanctified. We are given a chance to testify very often and we all want a chance to serve and praise God. I am a freshman at the school.

My address while at school is Kingswood School, Leesburg, Va. *Josephine A. Embrey*.

Dear Aunt Bettie: Will you admit me as one of your cousins? I am twelve years old, and have wavy blonde hair and fair complexion. My birthday is Sept. 1. Huldah L. Pudén, I guess your middle name to be Inez. Am I correct? I will gladly answer any letter received from the cousins. I enjoy reading page ten. *Agnes M. Snook*, Rt. 1, Gypsum, Kan.

Dear Aunt Bettie: May I join your happy band of boys and girls? I hardly ever see a letter in *The Herald* from dear Ohio, so I thought I would write. The last year this part of Ohio has had a wonderful holiness movement. I was saved about three years ago and was sanctified this September. My sister, a senior in high school, a freshman boy and I are the only holiness representatives in our high school, but by God's grace I am keeping the victory. On Monday evening we have cottage prayer meetings in this part of the country. I'm glad I have given up the world to go with my Savior. I am fourteen years old, my birthday being June 18,

I am a sophomore in Albany High School. I would like to receive letters from all parts of our country telling me of your experiences and of life in your part of the country, and from boys and girls both. Snapshots would be appreciated. I will try to answer all letters received. *Fernie McVay*, Rt. 1, Albany, Ohio.

Dear Aunt Bettie: I am a little Michigan boy. May I join your happy band of boys and girls? I am ten years old. My birthday is April 6. I have light hair and dark brown eyes. I weigh 71 pounds. My grandpa takes *The Herald*. I am a Christian. I go to Sunday school every Sunday. I haven't missed a Sunday in a year. My middle name starts with L and ends with E; it has four letters in it. Can anyone guess it? *Max Titus*, Jackson, Mich.

Dear Aunt Bettie: I haven't seen any letters in *The Herald* from Oklahoma so will write and let you know some of us read *The Herald* and enjoy it. I am eight years old and have blonde hair and blue eyes. Mother takes *The Herald* and we all enjoy it very much. My birthday is Dec. 16. Have I a twin? If so, please write. Who can guess my first name? It begins with D and ends with S, and has six letters in it. I am in the third grade at school. My teacher's name is Miss C. Moore. Mary Catherine Hallman, I do not know for sure, but I think Mr. W. B. is the waste paper basket. Anyway, I do not want him to get hold of this letter to *The Herald*, because it is my first. We go to the Nazarene Church. Bro. Gilmore is our pastor. I like to go to church. I hope to see more letters from Oklahoma. Cousins, please write to me. *D. Naomi Covey*, 914 W. College, Blackwell, Okla.

Dear Aunt Bettie: May I join the happy band of boys and girls? My grandmother takes *The Herald* and I enjoy reading page ten very much. I live in Logan county, W. Va. I am thirteen years of age and in the seventh grade. I go to Sunday school. I like my teacher fine; her name is Helen Nesbit. I have blue eyes, light complexion and am a brunette. Have I a twin? If so, please write and I will answer all letters I receive. My middle name starts with E and ends with E, and contains six letters. Who can guess it? I go to the Methodist Church. *Audrey E. Bolt*, Dehue, W. Va.

Dear Aunt Bettie: May a little West Virginia girl join your happy band of boys and girls? Grandma takes *The Herald* and I enjoy reading page ten. I go to Sunday school every Sunday and like my Sunday school teacher very much. Her name is Miss Helen Nesbit. I am eleven years of age and in the sixth grade. Can any one guess my middle name? It begins with M and ends with E, and it has five letters in it. I weigh 69 pounds. *Gay M. Bolt*, Dehue, W. Va.

Dear Aunt Bettie: I am twelve years, twelve days old. My birthday was Jan. 19. Have I a twin? I am in the sixth grade. My teacher is C. C. Geer. I have blue eyes, yellow hair, and light complexion. Larna Baldwin, I guess your name to be Minnie. Huldah Pudgen, I guess your name to be Inez. See who can guess my middle name? It starts with B and ends with S, and has seven letters in it. Will some one write to me, boy or girl? I will answer it. *Laron B. Hudson*, Rt. 5, Box 43, Sparta, Tenn.

Dear Aunt Bettie: Will you please admit a new member to your happy circle of cousins? I am a girl from the state of Kentucky. This is my first letter to *The Herald*. I am thirteen years old and weigh 110 pounds, am five feet tall, and in the eighth grade. I am a brunette. Have I a twin? Can anyone guess my middle name? It begins with E and ends with R. It contains seven letters. Will appreciate all letters received from the cousins. Will close hoping to see this in print. *Edith Bolt*, Rt. 1, Bush, Ky.

## Gospel Tents

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### Easter Program Book

Folk are going to like this book. It is a fine gathering of original and unusual Easter program features, the kind that appeal and make glad the hearts of all. There are recitations and exercises for the little ones, motion and musical readings for the teen age, dialogs, playlets, hymn pantomimes, and songs for every age, all emphasizing the real meaning of the day.

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Louisville, Kentucky.

Dear Aunt Bettie: Will you let a little Jersey girl join your happy band of boys and girls? I am a little blonde with wavy hair and blue eyes. My birthday is Jan. 29. I go to Sunday school and am a teacher. Mother and I go to the Union M. E. Church. Our pastor is Rev. R. P. Stevens. Robert Fraser, blind gospel singer and preacher, was there for two weeks. He was just wonderful and I am expecting to go visiting him to his home in West Philadelphia. I have a desire to be a missionary. I want you all to pray for me. I hope when Mr. W. B. gets this letter he'll be eating oranges. For those Southern oranges look good to us eastern folks. I will answer all letters I receive. *Mildred Eleanor Henderson*, 140 W. Federal St., Burlington, N. J.

Dear Aunt Bettie: I have written once before and I thank you for printing my letter. Who can guess my middle name? It begins with M and ends with N, and has six letters. Whoever guesses it, please send me your picture. I have one sister and one brother. Here are a few Bible questions: Who was the father of Shem? Who was turned to a pillar of salt? Who was Naomi's daughter-in-law? With whom did Samuel live when he was little? What did God create upon the fourth day? Whoever answers these questions please write to me. Would like to receive letters from the girls. I enjoy good letters from everywhere. I enjoy reading the Boys and Girls' Page very much. *Evangeline M. Schneider*, Rt. 2, Box 77B, Austin, Tex.

Dear Aunt Bettie: Will you let a Mississippi girl join your happy band of boys and girls? This is my first letter to *The Herald*. Have I a twin? I am fifteen years old. My birthday is Jan. 23. I take the fifth grade at school. I go to Sunday school every Sunday I can. My father takes *The Herald*. I enjoy reading the Boys and Girls' Page. I am a Christian. Can anyone guess my middle name? It begins with E and ends with E, and has seven letters in it. I hope Mr. W. B. is hunting when my letter arrives. *Phebie Sharp*, Rt. 1, Dennis, Miss.

Dear Aunt Bettie: I am a little boy seven years old. I am in the second grade. My birthday is March 24. My middle name begins with V and ends with M. Guess what it is. We had a revival and I sang in the Junior choir. I was saved in our meeting. My mother takes *The Herald*. Please don't put me in the waste basket. *Richard V. Dillon*, Burr Oak, Kan.

### "FRAGRANCE, SWEETNESS AND POWER"

Is a new book just off the press. This is Evangelist J. M. Hames' very best book. It contains some of the rich cream of the best things in Christian experience. It will enlighten, enrich, enlarge, mellow and bless your soul. Price 25c each or five for \$1.00. Order received at once from The Pentecostal Publishing Co., Louisville, Ky.



# REQUESTS FOR PRAYER.

A. J.: "Please pray that I may get more victory, and that God will save my sister's soul."

Mrs. E. C.: "Please pray that I and all my family, husband and children, may live right and trust in God as we should."

O. B. Hoffpauir: "Please pray for a man of God who is in need of healing so that he may be able to preach the good news of salvation."

## ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL.

The twenty-first annual meeting of the Woman's Missionary Council will be held in the First Methodist Church, Memphis, Tenn., March 11-17, 1931. Hotel headquarters will be at the Claridge. The schedule of meetings for March 10, 11 and 12 is as follows:

Tuesday evening, March 10—Executive Committee Meeting.

Wednesday, March 11—Executive Session of Council.

Wednesday evening, March 11—Commissions, Bureaus and Standing Committees.

Thursday morning, March 12—Executive Session of Council.

Thursday afternoon, March 12—Sessions Committees.

Thursday evening, March 12—First public session.

At this opening session, Thursday evening, Mr. Raymond Dobbins will deliver an address on Christian Citizenship and Law Observance.

An inspiring program presented through the succeeding days will reach its climax Tuesday evening, March 17, in the service for the consecration of candidates for Home and Foreign service.

Bishop A. Frank Smith will deliver the annual sermon; Bishop Hoyt M. Dobbins will consecrate the candidates; Dr. Henry T. Hodgkin, Director of the Quaker Center of Study and Research, Wallingford, Pa., has charge of the noon worship period, and Mrs. J. L. Cunningham of the morning worship period.

Attention is called to the fact that while in executive session Wednesday afternoon, the Council will decide on the place for its next meeting, and Thursday morning will take the pledge for 1931.

Reduced railway rates, according to the Certificate Plan, have been granted. This means that a full one way fare of not less than sixty-seven (67) cents must be paid for a ticket to Memphis, and a certificate secured which will entitle the holder to half rate for the return ticket over the same route; provided not less than one hundred and fifty (150) regularly issued and properly dated certificates are presented in time to be counted and duly validated.

The required number of certificates (150) properly signed by the Council Secretary, must be in hand before the Railway Agent can validate one. When conditions are met, he will validate a certificate any day from March 11 to 17, except Sunday.

The dates of sale of tickets, except from the more remote points, are March 7-13 inclusive. From the more remote points the dates will be early enough for the purchaser to reach Memphis in time for the meeting. The final date of honoring certificates is March 20.

Publicity agents are requested to

take note of these dates, and to urge all who are to attend to purchase tickets to Memphis on the proper selling dates, also to urge those who attend to travel by rail, that there may be no shortage in attendance.

If the number of tickets purchased may, as nearly as practicable, reflect the actual attendance at the meeting, our appreciation of the courtesy of the railroads will be expressed. A full attendance will also serve as a guide in determining whether reduced rates are justified another year.

Mrs. F. F. Stephens,

President.

Mrs. Fitzgerald S. Parker,

Recording Secretary.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. James 1:5.

## EVANGELISTS' SLATES.

### AYCOCK, JARRETTE AND DELL

Chicago, Ill., Feb. 16-March 1.  
Grand Rapids, Mich., March 8-22.  
Gary, Ind., March 25-April 5.  
Warren, Pa., April 8-19.

### BENNARD, GEORGE.

Binghamton, N. Y., Feb. 8-March 1.

### BUDMAN, ALMA L.

(Song Evangelist, Muncy, Pa.)  
Owensville, Ind., Feb. 16-March 1.

### BUSSEY, M. M.

New Mexico, February.  
Trinidad, Colo., March 15-29.  
Colorado Springs, Colo., April 5-19.  
Lansing, Mich., May 3-17.

### CALLIS, O. H.

Louisville, Ky., March 1-15.  
Mobile, Ala., March 22-April 5.  
Delanco, N. J., April 12-26.

### CANADAY, FRED.

(1518 Killingsworth Ave., Portland, Ore.)  
Central Methodist Church, Portland, Ore., Feb. 22-March 15.  
South Portland Methodist Church, April 5-19.

### CAKEY, A. B.

Fitchburg, Mass., Feb. 18.  
Washington, D. C., March 2, 3.

### CAROTHERS, J. L. AND WIFE.

(10 N. 15th St., Colorado Springs, Colo.)  
Osborne, Kan., March 1-15.  
Rush Center, Kan., March 22-April 5.  
Wells, Kan., April 12-26.

### COCHRAN, H. L.

(Gospel Singer and Young People's Evangelist, Sherman, Texas.)  
Trout, Texas, Feb. 16-March 1.  
Grand Saline, Texas, March 2-15.  
Bourbonville, W. Va., March 22-April 5.  
Murphy, N. C., April 15-May 3.  
Henderson, Texas, May 4-17.

### COLLIER, J. A.

(1415 Forrest Ave., Nashville, Tenn.)  
Manchester, Ga., April 19-May 12.  
Honaker, Va., Feb. 25-March 15.

### DAVIDSON, OTTO AND WIFE.

(Bladensburg, Ohio)  
Dresden, Ohio, Feb. 16-March 1.  
Marion, Ohio, March 2-15.  
Lima, Ohio, March 15-April 5.

### DEAN, LOVIC M.

(1116 N. Highland Ave., N.E., Atlanta, Ga.)  
Open for calls anywhere.

### DICKERSON, H. N.

(2952 Hackworth, Ashland, Ky.)  
Laurel, Del., Feb. 16-March 1.  
McPherson, Kan., March 7-21.

### EDWARDS, J. R.

(Sebring, Ohio, Gen. Del.)  
Fremont, Ind., Feb. 22-March 8.

### FAGAN, HARRY

(Blind Song Evangelist and Pianist, 52½ Walnut St., Shelby, Ohio)  
Cambridge, Ohio, February.

### FLEMING, JOHN

South Manchester, Conn., March 10-15.  
Akron, O., March 20-29.  
Garden City, Kan., March 31-April 12.  
Muskogee, Okla., April 14-26.

### FLEMING, BONA.

(2952 Hackworth, Ashland, Ky.)  
South Portland, Me., March 1-15.  
Malden, Mass., March 22-April 5.  
Providence, R. I., April 6-19.

### FLEXON, R. G.

(Shackelfords, Va.)  
Wilkinsburg, Pa., Feb. 22-March 8.  
Huntington, W. Va., March 15-29.  
Marcus Hook, Pa., April 5-19.  
Richmond, Va., April 20-May 10.  
Mineral, Va., May 17-31.

### FYFE, H. A.

(1326 Hurd Ave., Findlay, Ohio)  
Brown City, Mich., Feb. 22-March 15.  
Columbus, Ohio, March 22-April 5.

### FUGETT, C. B.

(4812 Williams Ave., Ashland, Ky.)  
Canton, Ohio, March 1-15.

Alliance, Ohio, March 22-April 5.  
Chicago, Ill., April 7-19.  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.

### GADDIS-MOSER EVANGELISTIC PARTY.

(4805 Ravenna St., Cincinnati, Ohio)  
Palestine, February.  
India, March.  
China and Japan, April.  
Sault Ste. Marie, Ont., May 31-June 14.

### GOODMAN, M. L.

(Burnip, Mich.)  
Stroudsburg, Pa., March 8-22.  
Sunbury, Pa., March 29-April 12.

### GROGG, W. A.

(418 Twenty-fourth St., West, Huntington, W. Va.)  
Shinnston, W. Va., Feb. 10-March 1.

### HAMES, J. M.

(Greer, S. C.)  
Findlay, Ohio, Feb. 10-March 1.  
Bay City, Mich., March 3-22.

### HARGRAVE, B. F.

(Ladoga, Ind.)  
Roachdale, Ind., Feb. 23-March 8.  
Linden, Ind., March 9-15.  
Monon, Ind., March 23-April 5.

### HENDERSON, REV. AND MRS. T. C.

(221 N. Professor St., Oberlin, Ohio.)  
Spiceland, Ind., Feb. 18-March 8.  
Oberlin, Ohio, March 10-18.  
New Albany, Ind., March 22-April 5.

### HENDRICKS, A. O.

(1436 E. Washington St., Pasadena, Cal.)  
Grandview, Wash., Feb. 15-March 1.  
Moscow, Idaho, March 16-29.

### HEWSON, JOHN E.

(127 N. Chester Ave., Indianapolis, Ind.)  
Indianapolis, Ind., March, April.  
Open dates after May 1.

### HOOVER, L. S.

(Tionesta, Pa.)  
Lockport, N. Y., March 1-22.

### LEWIS, RICHARD W.

(Siloam Springs, Ark.)  
Open dates.

### LINN, MRS. C. H. JACK.

(Oregon, Wis.)  
Pittsburgh, Pa., April 5-19.

### LINN, C. H. JACK.

(Oregon, Wis.)  
Japan, China, Korea, February, March and April. (Address care Oriental Missionary Society, Shanghai, China.)

### LINCICOME, F.

(Gary, Ind.)  
Owosso, Mich., April 5-26.  
Chicago, Ill., April 29-May 11.  
Decatur, Ill., Feb. 15-March 1.  
Green Acres, Fla., March 5-15.  
Lakeland, Fla., March 19-29.

### LOWMAN, J. WARREN.

(1039 Clinton Ave., Carthage, Mo.)  
Louisville, Ky., Feb. 16-March 1.  
Malden, Mo., March 3-15.

### McKIE, MARK S.

(Holt, Michigan.)  
Davison, Mich., Feb. 16-March 1.

### McNEESE, H. J.

(634 13th Ave., New Brighton, Pa.)  
Conoquenessing, Pa., Feb. 8-March 1.  
Open date, March 10.

### MINGLEDORFF, O. G.

(Blackshear, Ga.)  
Open time after Christmas.

### MILBY, E. C.

South Manchester, Conn., Mar. 1-15.  
Dayton, Ohio, March 20-29.  
Garden City, Kan., March 31-April 12.

### MOSS, CHAS. E.

(Burgettstown, Pa.)  
Open dates.

### OWEN, JOHN F.

(262 E. 13th Ave., Columbus, Ohio)  
Detroit, Michigan, March 22-April 3.  
Roscoe, Pa., March 1-15.

### QUINN, IMOGENE

(909 N. Tuxedo, Indianapolis, Ind.)  
Open dates, Jan. 18-March 22.  
Flora, Ill., March 22-April 5.

### REED, LAWRENCE.

(Rt. 1, Salem, Ohio)  
Greenville, Pa., Feb. 12-March 1.  
Massillon, Ohio, March 2-13.  
Greensburg, Ohio, April 5-19.  
March 15-29 open.

### RICE, LEWIS J.

(2923 Troost Ave., Kansas City, Mo.)  
Dewey, Okla., April 27-May 10.  
Ada, Okla., May 24-June 7.  
Heavenly, Okla., June 11-July 2.  
Okmulgee, Okla., July 5-19.

### SURBROOK, W. L.

(225 Ferris Ave., Highland Park, Detroit, Mich.)  
Cincinnati, Ohio, Feb. 22-March 8.  
Huntington, Ind., March 15-29.  
Kannapolis, N. C., April 3-15.  
High Point, N. C., April 17-26.  
Ramseur, N. C., May 1-17.

### THOMAS, SAMUEL.

(Converted Jew)  
(Box 14, North Vernon, Ind.)  
Seyfert, Pa., Feb. 16-March 1.  
Conshohocken, Pa., March 2-22.  
Open dates in April and May.

### THOMAS, JOHN

Cincinnati, Ohio, May 29-June 7.  
Wilmot, S. D., June 12-21.  
Red Rock, Minn., June 15-July 5.  
Mendon, Ohio, July 9-19.

### THOMAS, W. E.

(Nashville, Tenn.)  
Louisville, Ky., March 15-April 5.

### VAYHINGER, M.

(Upland, Ind.)  
Marion, Ind., Feb. 15-March 8.  
Marshfield, Wis., March 15-April 5.  
Stone Bluff, Ind., April 13-May 3.

### WOODRUM, LON R.

(633 Chestnut St., Abilene, Texas.)  
Peniel, Tex., March 1-15.  
Hominy, Okla., March 22-April 5.  
Tulsa, Okla., April 12-26.  
Poteau, Okla., May 3-17.

### WILSON, D. E.

(General Evangelist, 557 State St., Binghamton, N. Y., April 14-19.  
Salisbury, N. C., April 30-May 10.

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# SUNDAY SCHOOL LESSON

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

Lesson X.—March 8, 1931.

Subject.—The Good Samaritan.  
Luke 10:25-37.

Golden Text.—Thou shalt love thy neighbor as thyself. Lev. 19:18.

Time.—Winter of A. D. 29.

Place.—Perea.

Introduction.—In this lesson we are only guessing as to time and place. Luke seems to connect the lesson with the Perea ministry of our Lord; and for that reason Bible students have placed it in that region, and in the year A. D. 29.

In the light of today's lesson no one should ever be in doubt as to who his neighbor is. Jesus settled that matter for all time to come. One's neighbor is his fellowman, no matter where he may live, who he may be, or to what race he may belong. This teaching is so far ahead of men that it will take them a long time to catch up with it. Men move slowly in religion and morals.

## Comments on the Lesson.

25. A certain lawyer.—Jewish lawyers were different from lawyers of modern times. They were supposed to be thorough masters of all Jewish law; and it was their business to render opinions concerning questions of Jewish law, whether those questions concerned the Old Testament or traditional law. Stood up.—That was a respectful attitude for him to take in asking a question while Jesus was teaching the people. Tempted him.—There was more respect in his attitude than there was in his heart. Master.—He used the Greek word for teacher. What shall I do to inherit eternal life?—He could have asked no more momentous question than that. It stands to the front in every one's life.

26. What is written in the law? how readest thou?—Jesus meets him on his own ground. He claimed to be a master of the law; and that law told a Jew how to be saved until the coming of Jesus. If the lawyer had lived in harmony with Old Testament law, there would have been no trouble till the coming of better light; but there is no salvation in Judaism since the coming of Jesus Christ.

27. He answering said.—The lawyer's answer could hardly be surpassed for sound teaching. He gave the very heart of Old Testament law. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." That is a quotation almost verbatim from Deut. 6:5. I have often heard persons in testifying say very glibly: "I love the Lord with all my heart"; but I fear that many of them little realized the meaning of their own words. Read the sentence carefully and prayerfully and see if you can measure up to it. The latter half of the lawyer's answer is quoted from Lev. 19:18. It is our Golden Text for the present lesson. These two great commandments contain the cream of the Decalogue; the first four commandments being compressed into the first part of the lawyer's answer, and the last six into the second half. He who loves God and his neighbor after this fashion will never wrong either of them. "Love is the fulfilling of the law."

28. This do, and thou shalt live.—The Master uttered those words knowing full well that no man can so do

until he has been regenerated. Some modern cults would have men live the law of love without being born from above; but their doctrine is utterly false and ruinous. Men had to be regenerated under the Old Testament regime no less than under that of the New Testament. "Ye must be born again" is true of every child of Adam.

29. Willing to justify himself.—It is hard to make men come perfectly clear concerning their sins. The lawyer's conscience smote him, and he evaded the true answer to the Lord's statement. That sort of thing is just as common now as it was in the long ago. I was questioning a man some time ago concerning his soul; and received this answer: "I ain't done nothin' very mean." But, as I learned a bit later, he was almost an infidel. Who is my neighbor.—His purpose was, by this ruse, to deceive the Master as to his spiritual status. But the trick did not work; for the Master saw what was in his heart, and gave to him and to all men a never-to-be-forgotten lesson on neighborliness.

30. A certain man.—No particular man. Went down from Jerusalem to Jericho.—Jerusalem was up among the hills; so that it was down from that city to nearly all the surrounding country. Fell among thieves.—The roads through mountain passes in Palestine were at that time, as they have been nearly ever since, infested with highway robbers. These thieves stripped off his clothing, beat him severely, and left him half dead. Highway robbers have no conscience. My conviction is, that our courts are far too lenient with such characters in America. They are land pirates who show no mercy, and deserve none from the courts.

31. A certain priest.—Of all men, we should expect that a priest would have helped the poor wounded man; but "he passed by on the other side" of the road.

32. A levite.—He was of the sacred tribe from which came all the Jewish priests. Surely he will render some assistance. But, no; he just looked at him, and "passed by on the other side." Does all this seem unbelievable? The same thing is taking place today all over the world. People are starving to death in many places, while the rich revel in their millions. It is almost a perfect parallel to the case in our lesson.

33. A Samaritan.—The Samaritans were a hybrid race utterly despised by the Jews. The fact that Jesus took this despised Samaritan to teach a proud Jewish lawyer a lesson in neighborliness, was practically equal to an insult. Here was one who "had compassion" on the wounded man, and was ready to do all for him that he could, regardless of race or expense.

34. Oil and wine.—That was a splendid dressing for a wound. We may have better now; but that would be good still. This Samaritan was a real neighbor. He put the wounded man upon his own beast, and walked beside him to an inn, and even "took care of him" for sometime after getting him there. There was brotherly kindness in that man's heart; and it takes that to make neighborliness.

35. On the morrow.—The next day after finding the wounded man. Two pence.—The English penny is worth

about two cents in American money; but the Palestinian penny was worth about fifteen cents; so that the Samaritan gave the innkeeper about thirty cents. That would not pay much on a hotel bill in America; but the daily wage for a working man in Palestine at that time was only about fifteen cents. Inn charges had to be low, or poor men could not have paid them at all. Note the generosity of the Samaritan: "Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." No wonder he is so commonly spoken of as the "good Samaritan."

36. Which now of these, thinkest thou, was neighbor unto him that fell among the thieves?—The lawyer was completely trapped. Had he seen sufficiently far ahead, I am persuaded that he would never have propounded his question to Jesus. Now he is forced to express his own opinion; and there is but one answer that he can give. It never pays to quibble.

37. Here we have the lawyer's reply: "He that shewed mercy on him." That sounds good. Go, and do thou likewise.—We would like to know what the lawyer did; but the record does not say. One thing is certain: He had a good chance to become a Christian, if he had only made use of it. His number is legion. Almost persuaded; but not quite, and lost forever.

## PERSONALS.

Will J. Harney: "March is now open. No better month for a gracious soul-saving revival. I know it is mighty hard to slate March at this late date, but all I ask is a free will offering. Some brother take this fine date. Wire, phone, or write me, Wilmore, Ky. I have two open dates for camps."

W. E. Thomas reports good meeting in progress at Glasgow, Ky. Thirty-five conversions one day. Bro. E. C. Milby is leading the singing.

Prof. Blish R. Shaw, Los Angeles, Calif., General Delivery: "I have open dates now as Song Evangelist and Guitar player. Any one wishing my help may address me here."

Dr. and Mrs. Jere M. Glenn have just closed a gracious revival and evangelistic campaign at Jasper, Fla. The entire church life of the town was lifted to a higher plain of Christian life and service, and a large number converted and added to the church. Old citizens say it was the best meeting the town ever had.

## TIMELY ADVICE.

If you are impatient, sit down quietly and talk with Job.

If you are just a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

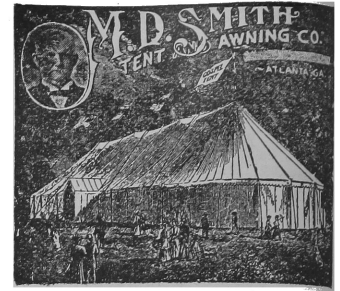
If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.



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R. H. Boll.

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CARES OF THIS LIFE.

Lowell B. Hicks.

Is there time to be a Christian  
In this world of toil and strife  
When it's hurry, hurry, hurry,  
From early morn till late at night?  
Is there time to seek God's blessing  
On the labor of the day?  
And when the night shadows deepen  
Is there time enough to pray?

Is there time to help a comrade  
Who has fallen by thy side?  
Shall we leave him there to suffer  
And we quickly by him glide?  
Or, be the good Samaritan  
Who would stop and care for him  
And pour on oil and bind the wounds  
Then carry him to the Inn?

Is there time to help the orphans  
Far too young to earn their bread?  
Why not be a father to them,  
See their hungry mouths are fed?  
Shall the widows toil and suffer,  
When you could their burdens  
share?

Will you kindly stop and help them  
'Ere they sink in deep despair?

For the sick and shut-in patients,  
Is there naught that can be done  
That will make their faith the strong-

er  
That their battles will be won?  
There's the poor, the aged, and out-  
cast,  
All, do heavy burdens, bear;  
It would make their lives the brighter  
If they knew that some one cared.

You've no time to read your Bible?  
Is that what I hear you say,  
That your life's so filled with labor  
That you have no time to pray?  
Ah, my brother, you are losing  
Losing in the things above;  
For your heart is on the earthly  
And the gold is what you love.

Better stop, awhile, and listen,  
Better take some time to pray,  
That your footsteps may be guided  
In the straight and narrow way.  
For the Master soon is coming;  
Don't you hear the clarion call  
For the rally of his forces,  
For His Children one and all?

BROTHER HARNEY REPORTS  
WONDERFUL MEETINGS.

It is a real pleasure to tell our readers that the day of old-fashioned revivals is not a thing of history. The same God who answered thirty years ago is still upon the throne and will answer by a pungent, soul-stirring conviction when the truth is preached in the power of the Holy Spirit. Such conviction will lead to confession of all sin and wrong-doing. It is injurious to the cause of God to have any other kind of revival. It will lead to doubt and unbelief. Getting folks to come to the front seat during a short prayer, and then say, "all who take Jesus as their Savior to stand" is deceiving seekers who know nothing of the reality of saving grace.

Unless we confess and make wrongs right, so far as is possible, we cannot get God's forgiveness. One must confess his wrongs to God and promise never to be guilty of such sins again. Then you are on believing ground and the love of God will be shed abroad in your heart by the Holy Ghost, and you will love what you once hated, and hate what you once loved.

The revival at Crisfield, Md., was an old-fashioned meeting in which the power of God was manifested to save to the uttermost. Sinners came to

the altar, tears of repentance were shed and souls were born again. Some quit work for a week that they might engage in the prayer services in the church. Many were saved and about eighty united with the church. We have never failed to use the old-fashioned mourner's bench in our revivals. We must go in for real salvation or not go in at all. Don't be deceived: there is only one kind of salvation—the old-time, know-so salvation. Paul knew it, and so did John, and you may have it if you will pay the price.

We have the month of March open, and will be glad to help any brother who desires a revival that will get sinners converted and believers into the experience of perfect love. Wire, or write me, Wilmore, Ky.

Will J. Harney.

DILLSBURG, PENNSYLVANIA.

The evangelistic services now being held in Dillsburg by the four churches under the direction of Dr. Goff, the evangelist, are meeting with untold success. The spirit of Christianity is now being felt in our community with more force than ever heretofore. The interest which is being manifested by the town and the surrounding community has no parallel. It has been a wonderful get-together meeting. The wonderful unity and the laying aside of all indifference on the part of the people has worked wonders for the uplift of mankind and the conversion of those who have not heretofore known the Christ.

Reports from the committees who have been visiting in the homes of the town and surrounding community show that a wonderful interest is being taken in the saving of those who have not heretofore confessed their Creator. It is hoped that the few remaining meetings which are to be held may bring forth greater evidence of the Christ than has ever been known.

Dr. Goff is a wonderful evangelist and under his direction much has been accomplished and we are still looking for even greater things in these last few hours of the campaign.—Dillsburg Weekly Bulletin.

DEL NORTE, COLORADO.

Before the largest crowd that has attended a religious service in Del Norte in forty years, the Methodist and Presbyterian churches received 87 persons into membership the morning of Sunday, Feb. 8, as the result of a union meeting of two weeks' duration conducted by Guy W. Green, layman of Kansas City, Mo. Most of those who came were prominent men and women of the community who confessed or reaffirmed their faith. Fifty other persons, mostly young people who made decision during the meeting, plan to enter the churches on Easter Sunday, 30 going into the Presbyterian Church and 20 into the Methodist Church. An interesting feature of the meetings was a 30-minute Bible recital by Mr. Green each evening preceding the regular service, when he gave from memory important parts of the Old Testament books. On the last Sunday morning of the meeting he taught a union Bible class numbering 200.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2:9.

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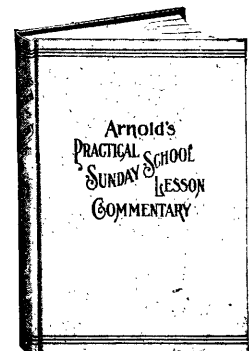
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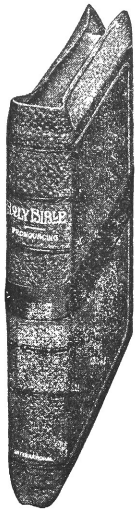
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