

PENTECOSTAL HERALD

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REKINDLE THE FIRES.

By The Editor.

IF we let the holiness fires go out, if we let the revival of sanctification burn low, it is going to get fearfully dark and cold.

If we get so busy with this, that and the other, that we cannot go to the camp meeting, neglect the convention and fail to come together in the gatherings held especially for the promotion of holiness of heart and life, the fires are going to burn low and the darkness and chill will be felt.

If we neglect to read holiness literature, if we fail to circulate the papers, books, pamphlets and tracts, if we grow indifferent, tired, discouraged or indolent in this work, there will be a falling off of attendance, an abatement of zeal in our camp meetings and conventions and the revivals will die down and the great billows of sin and worldliness will roll over us.

With the startling increase of popular unbelief, of modified infidelity in churches, colleges and clergymen; with the widening, deepening stream of worldliness and Sabbath desecration, if we cease to contend for the second work of grace, if we fail to stir up the people to seek the Lord in his sanctifying power, if we fail to cry out against *inbred sin*, we will find the floods of wickedness sweeping us away.

If you have made up your mind not to attend the holiness camp meeting this summer, change your mind and go. You need a spiritual uplift the meeting will give you, and the camp meeting needs you. Go and take a lukewarm friend with you and pray that friend through to victory and come back home and spread the fire. If you have neglected your full salvation books, get them out and read them over again; refresh your memory and rekindle the holy glow of perfect love within your breast. If you have modified your testimony in the least, bestir yourself and speak humbly, though plainly, of Christ's cleansing blood and sanctifying power. If you have been crucified to the world, *remain crucified to the world.*

The doctrine and experience of sanctification have a thousand foes. The opposition to a pure heart and a holy life, will change front and method every day if it may but accomplish its purpose—the destruction of your faith in the power of Christ's blood to sanctify you wholly *now*. Let us be steadfast, unmovable in our faith in Christ and our willingness to suffer for him. We must be courteous and kind to all men, but we must be free from fear of men, or compromise with men. To obtain and retain the blessing of entire sanctification, we shall have to take up our cross *daily*, and follow Christ. God's sanctified people are peculiar people misunderstood and misrepresented by the world. Having embarked in this great, good cause, let us not turn back or lower the

flag for one moment. Go to the place of secret prayer; go to the camp meetings; go to the conventions; go into the work of spreading scriptural holiness over these lands. I wish we might have a score of three days' holiness meetings in Kentucky before fall frost. I am willing to help in town, village or country church, bearing my own expenses. Think, pray, get busy.

The Restoration of Israel to Palestine No. V.

FOLLOWING up our scripture references to the restoration of Israel, there is a beautiful promise in the 14th chapter of Isaiah 1-3, which reads:

For the Lord will have mercy on Jacob, and will yet choose Israel, and will set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

This is a very clear statement with reference to the restoration of Israel. Notice that the prophet says, "The strangers shall be joined with them." I take this to mean that people, generally, who are not Jews, will sympathize with, and assist the Jews in their restoration to Palestine; and that is exactly what Great Britain is doing, and the American government is in sympathy with the British government in this matter.

In studying Isaiah's prophecy be on the alert to notice the many promises of a great spiritual awakening among the Jewish people. All along in connection with the restoration of Israel is the promise of spiritual blessing. Take the following verses, Isaiah 26:1-4:

In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.

The scripture conveys the thought of great spiritual joy. Take the last verse of the 7th chapter of Isaiah; it harmonizes with the work of the Zionists' Movement bringing the poor suffering Jews out of countries where they are oppressed. It reads:

"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which are ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship in the holy mount at Jerusalem."

In the 51st chapter of Isaiah, 3rd and 4th verses, we find a most gracious promise with reference to Palestine:

For the Lord shall comfort Zion: he will comfort all her waste places, he will make her wilderness like

Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Harken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgments to rest for a light of the people.

We have here a promise for the fruitfulness of Palestine, and this promise is now being fulfilled. Wonderful improvements are being made in agriculture. The orange product is remarkable. Much excellent honey is being shipped out of Palestine and places that, a few years ago, were nothing but desert, are becoming fruitful fields and gardens. There are those who would spiritualize much of the prophecy concerning Israel; while no doubt there is a deep spiritual meaning in these prophecies, there is also a literal significance.

We close our quotations from Isaiah, with a splendid selection from the 62nd chapter, beginning with the first verse, reading to the close of the 7th verse:

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.

And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

There is no doubt in my mind but the prophet is speaking of the wonderful restoration of the Israelitish people to their home land, the remarkable protection of God over them, and great spiritual illumination. They will no doubt accept the Lord Jesus Christ as the Messiah of prophecy, and their Redeemer. Stop for a moment and think of the tremendous effect upon Christendom, and the world at large if, as the Jews begin to be restored to Palestine, and prosper, they should accept Jesus Christ, and worship him as their Lord and Saviour. All human civilization would be stirred and startled by such marvelous fulfillment of prophecy, and our modernistic brethren, who have been denying the inspiration of the Old Testament Scriptures, would be compelled to seek some other occupation than that of destroying the faith of the people in the inspiration of the Bible.

We shall next examine some prophecies in Jeremiah.

(Continued)

Whilst the patriarch was pouring out the bitterness of his soul the stars came out. "Look now toward heaven and tell the stars if thou be able to number them," said his almighty Friend. And he believed. For the first time that mighty word occurs in Scripture. Henceforth the patriarch reckoned on God's faithfulness.—F. B. Meyer.

SOME ASPECTS OF HOLINESS.

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



Rev. Dr. Pope, the eminent Theologian of Methodism, was a faithful exponent of Wesleyan doctrine, but on the great truth of Entire Sanctification sometimes expressed some negative views. He says in his "Compendium of Theology": "Never do we read of a Higher Life that is other than the intensification of the lower; never of a Second Blessing that is more than the unrestrained outpouring of the same Spirit who gave the first." In one of Thomas Cook's holiness conventions Dr. Pope took occasion to recant these words and declared that he stood as a penitent for having written them. Another time, speaking before a large number of ministers, Dr. Pope said: "I have wondered whether it is right to speak of a Second Blessing, but I have read the Scriptures in which our Savior takes a blind man and partially restores his sight and then, holding the man up before us for a little while that we may study his state, which is a great advance upon what it was. He lets us watch the struggle. He touched him again and he saw every man clearly. In the face of that narrative, and in the face of the experience of multitudes of our fathers, and of the testimonies of multitudes now living, and in the face of the deep instinct of my own unworthy heart, I will never again write against the phraseology to which I have referred."

The doctrine of Entire Sanctification was one of the great central truths of Methodism. In our day it is a rare occasion, indeed, to hear of a Methodist preacher occupying a prominent pulpit preaching upon this subject.

Dr. Dale, that great preacher of Birmingham, was a great lover of the doctrine and accepted it and said that he saw in it the possibility of an ethical reformation of greater importance than the doctrinal reformation of the Sixteenth Century.

Rev. Dr. Mackennal, (Presbyterian) said in the Wesleyan Conference of 1887, that all the churches were indebted to Methodism for bearing testimony to the truth that "*holiness is imparted to the soul of the believer by the direct gift of God.*"

II.

This is explicitly taught in the Word of God, in such passages as Matt. 3:11: "He shall baptize you with the Holy Ghost, and with fire."

A wonderful book on this subject is "The Baptism of the Holy Ghost" by Dr. Asa Mahan, of Oberlin College, in Finney's days. Speaking of some peculiarities which mark those who have received this great blessing, he says:

1. "They have an omnipresent peace, quietude, assurance and fulness of joy in God which remain with them in all vicissitudes."

2. "A peculiar and special form of self-control and balance of soul. A control over their own spirits, their temper, their appetites and worldly propensities."

3. "A peculiar and special degree of moral and spiritual power. Some are sons of thunder; others are sons of consolation."

"The Baptism of the Holy Ghost brings upon the believer such blessings as:

1. "Quickening of all the natural powers into unwonted activity and energy."

2. "A vast accumulation of moral and spiritual power—power with God and with men."

3. "Soul-transforming apprehension of truth. Power to quicken and enlarge thought, deepen spiritual emotion, energize the moral activities, and transform the whole moral and spiritual being and character."

4. "Absolute assurance of hope. We know that we are of God."

5. "Fellowship with the Deity and deep and permanent blessedness."

"Our interior life will fully correspond with Christian experience as foreseen by the ancient prophets, and as portrayed in the New Testament. Such experiences as 'Joy in God,' 'Joy in tribulation,' 'Joy unspeakable and full of glory' are experiences of New Testament saints, and may be ours of the twentieth century."

Some characteristics of the mental state in which this Baptism of the Spirit is given may be considered: Waiting expectation and mind preparation the seeker is brought into a state of fervent desire, earnest seeking, importunate prayer and waiting expectancy. This is best illustrated by the case of Rev. J. B. Taylor, (Presbyterian). He says: "My desire was that the Lord would visit me and baptize me with the Holy Spirit. My cry was: 'Seal my soul forever thine.' My earnest desire was that all love of the world should be destroyed, all selfishness extirpated, pride banished, unbelief removed, all idols dethroned, everything hostile to holiness and opposed to the Divine will crucified, that holiness to the Lord might be engraven in my heart. My soul has panted more for complete deliverance from remaining corruption than ever before. O, for perfect love! Oh for complete sanctification in soul, body and spirit!"

A plea for the Spirit's fulness is well expressed in those lines of a well known writer:

"Lift the flood gates, let salvation
In tremendous currents flow,
To the uttermost fulfilling
Thy blest mission here below;
Until myriads of sinners,
Borne on love's resistless tide,
Shall be swept into the kingdom,
And believers sanctified."

"It is coming, we believe it,
Thou dost hear and answer prayer;
It is coming, we shall see it,
Thine almighty arm made bare;
Tides of power; tides of glory,
Holy tides of perfect love,
Satisfying, overflowing,
Coming on us from above."

III.

METHODISM AND THE BAPTISM OF POWER.

Dr. Asa Mahan, writing on the baptism of the Holy Spirit and Methodism, has this to say: "We may now clearly apprehend what will hereafter constitute the glory or the shame of Methodism. The central article of her creed is free and full redemption in Jesus Christ. In the holding and advocacy of that truth her ministry and membership glory before the world. Now if this denomination shall remain true to her heaven-descended mission by continuing to hold and advocate this great truth, and by a living faith shall exemplify its all-purifying influence, both before the church and the world, this will be her *wisdom and her understanding* in the judgment of all nations who shall hear of this great salvation. But if she should renounce faith in this great truth, or cease to advocate it and, above all, should hold it as a dead faith instead of an all-vitalizing power, this would be her shame before God and the world."

Sixty years have passed since those words of Dr. Mahan were written. Shameful things have happened to Methodism because she has failed to be true to her high calling. She has lost her place as leader in Revivalism and has gained an exalted place among Modernists, Unitarians and Liberalists, and she has been shorn of her power as a soul-saving church.

IV.

A minister of the Gospel, whose work has stirred two continents, came to the Second Crisis in his life in the days of the Cambridge Seven (1882). He said, "My Christian life was spasmodic and fitful, now flaming up with enthusiasm and then pacing wearily over leagues of grey ashes and cold cinders. . . . There were things in my heart and life which I felt were questionable. I knew that God had a controversy with respect to them. . . . At last, I said, 'Lord, I am willing to be made willing. Come and take me and break me; make the most of me that can be made for thy glory.'"

It is a sublime moment in a believer's life when God leads him to a great crisis in his soul experience. That famous hymn—"Wrestling Jacob"—strikes some notes of soul crisis in the following lines:

"Wilt Thou not yet to me reveal
Thy new, unutterable name?
Tell me, I still beseech Thee, tell;
To know it now resolved I am:
Wrestling, I will not let Thee go,
Till I Thy name, Thy nature know."

"What though my shrinking flesh complain,
And murmur to contend so long?
I rise superior to my pain;
When I am weak, then I am strong:
And when my all of strength shall fail,
I shall with the God-man prevail."

V.

SUNDAR SINGH.

When Sundar Singh, that saint of India, found Christ and witnessed to it to his family, it brought no joy to them, but consternation. It was a dreadful thing to have a sikh of a proud family to turn Christian. His father urged him to put away such foolishness, to remember his high estate and the noble prospects that lay before him. He unrolled before him visions of wealth and honor and high positions. Then more pressure was put upon him by his rich uncle who tried to turn him from Christ by taking him to his great house. Bringing him to a deep cellar below the main building, the uncle locked the door and Sundar wondered if his last hour had come; but the uncle, taking a key, stepped forward and unlocked a large safe. Throwing open the door there was revealed to the boy's eyes such wealth as he had never dreamt of. Rolls of bank notes, priceless jewels, and quantities of money were what he saw. His uncle then besought him not to disgrace the family name by becoming a Christian, and taking his puggaree from his own head, he laid it on Sundar's feet, as the last and humblest supplication he could make, with the words: "All these shall be yours if you will remain with us." Such riches dazzled his eyes; his heart was moved by his uncle's condescension in humiliating himself to the youngest son of the household. But at that moment his heart overflowed with the love of Jesus, and he found it easy to refuse. His choice of Christ was made once and for all. Then that moment he became an outcast and the storm of persecution began. Behold what a consecration! No wonder that Sundar Singh became such a saint. In these soft days of ease and luxury we hardly know what real consecration means.

VI.

When Napoleon was devastating Europe with his wars, the story is told that Massena, one of his great Generals, suddenly appeared with 18,000 men before an Austrian town incapable of defending itself. The Council met and decided to surrender the town into the General's hands, but the old dean of the church reminded them that it was Easter, and urged them to hold services as usual, ring the church bells and trust God with the

outcome. They rang the bells. The French took the ringing of the bells as denoting the arrival of Austrian troops to defend the town and they rapidly withdrew. God works mysteriously sometimes in protecting his own.

In the African Sudan a missionary and family were in great peril from the tribes

which threatened to destroy them. Warning was sent the missionary by the British Consul to hasten out at once, as an attack was imminent. The missionary went to prayer and resolved he would not flee but trust in God. That night a host of savages were on their way to attack, when a British airplane

with great lights appeared. Terror seized the savages, they fled in all directions, the missionary was saved.

"God is the refuge of his saints,
When storms of sharp distress invade;
Ere we can offer our complaints
Behold him present with his aid."

A FEW MILD WORDS IN DEFENSE OF PREACHERS.

Bernhard Baegner.

HERE's to the preacher! Who is like unto him? His critics are many and vociferous; his defenders few and mild in voice; but could we get along without him?

He's not perfect (he'll confess it himself) but he's closer to perfection than his critics are. While they find fault with the English of last Sunday's sermon, he is out visiting the sick; when they spend an evening at the club, he is conducting a prayer meeting; while they "damn him with faint phrase" or furious invective, he is comforting the broken-hearted and consoling the sorrowful.

His critics may produce material wealth; but he produces something infinitely nobler and better—character! We may criticize his sermons, his pastoral work, but in the supreme moments of life—when life is born, when the nuptial bells ring gladly, when the Somber Angel appears at the door, we cannot do without him.

If a physician be a good physician, an attorney a good attorney, the world is satisfied. But if a preacher be a good preacher, is that enough? Not in ten thousand years.

He must be a good preacher, certainly; but that is only a fraction of one percent. of what is expected of him. He must be a model of virtue, tact and uncommon sense. He must be as wise as Socrates, as patient as Job, as harmless as a dove, as diplomatic as Met-ternich, as business-like as Charles M. Schwab, as eloquent as Webster, as subtle as Emerson, as practical as Westinghouse—a superman, in truth! In addition to all this, many expect him to be a hired man for the Ladies' Aid Society, office boy for the official board and perpetual peacemaker between church factions the members of which cannot agree.

If he fails, in any of these things, he is accounted a failure—by somebody. Obviously, this is all unjust and unfair, but for the moment, we are impartially and impersonally recording the facts. At some other time, we plan to expose the fallacious reasoning of the clergy's critics.

He (the preacher) spends more time and money in getting his education than any man I know, and still he gets less pay than anybody else who has prepared in a similar way. He strives for years to acquire the knowledge which will permit him to appreciate certain books, but when he has acquired this art of appreciation he can seldom afford the books he is to appreciate. Following the grade school, he must go through high school, college and the seminary—eleven years in all. After all that preparation, he is given a post in the rural districts paying him a puny salary.

As recipient of unmerited criticism, he is the world's champion.

If he uses slang, he is sensational; if he uses good English, he is a high-brow. If he attacks present-day evils, he is a demagogue; if he doesn't, he is a spineless coward. If his political opinions are liberal, he is a Bolshevik; if he is a political conservative, he is the tool of the capitalistic system. If he believes in a personal devil, he is narrow and medieval; if he doesn't he is a higher critic. If his church progresses financially, he is dubbed an expert beggar; if it doesn't, he is an incompetent administrator.

If he dresses well, he is extravagant and stuck-up; if he doesn't he is untidy and parsimonious. If his audiences are small, he is a poor preacher; if he fills the edifice every Sunday, he is a seeker after notoriety. If he preaches about the sins of the Old Testament, he is not up-to-date; if he preaches about the sins of his own congregation the wealthy contributors and politicians refuse their support. If he has intimate friends, he is playing favorites; if he has no friends, he is cold and distant. No matter what he does or says, somebody is going to join in the Anvil Chorus.

The following verse, discovered years ago in an Episcopal weekly, summarizes the impossible demands which are made of the average minister.

WANTED: A PERFECT RECTOR.

Our wardens have gone traveling; they're on a mission bent,
To pick us out a rector—one with whom we'll be content.

He mustn't be too High, and he mustn't be too low;
We'd like him very plastic, a man made out of dough.

He mustn't be too short, and he mustn't be too tall,
And he must not have opinions that will clash with ours at all.

He mustn't be too young, and he mustn't be too old,
And he must be very humble and never speak out bold.

He must please the rich and haughty, and the poor and humble too,
And he must always praise us all for everything we do.

He must be very tactful, and have pleasant things to say,
And when we disobey him, he must look the other way.

Our wardens seem to think that they can find the very man;
But, do you know, I'm doubtful if they ever really can.

This versifier, being an Episcopalian, uses the ecclesiastical vocabulary of his particular communion, but his summary of what is expected of the average minister is candidly frank in its truthfulness.

So much is expected of him—too much in fact. And if he cannot fill the requirements, he is attacked, unjustly and unfairly, from within and without the church. Every act of his is subjected to the severest scrutiny, and when the defect searchers, aided by microscope and telescope, discover anything which they dislike, they immediately open up a barrage of censure and abuse.

Harsh words are said about him, unkind criticisms are made, and still the preacher makes an important, nay a necessary contribution to civilization and progress.

In a world of commercialism and dollar chasing, he holds aloft the banner of an Ideal that is spiritual and eternal. He deals primarily not with material objects but with the imponderables, the things of the Spirit, everlasting truths, by which the world is to be saved.

And these truths, sane and homely, are healing in their influence, comforting in practice, steadying in their effects, and prevent life from descending to the level of the beast.

He has his faults, our preacher, but can civilization ever repay the colossal debt it owes him?

Taylor University Elects New President.

Taylor University, at Upland, Ind., is starting on a new forward movement under the leadership of Dr. Robert Lee Stuart, recently elected to the presidency as successor of Dr. John Paul, who retired from the office of president April 1. Under the almost nine years of Dr. John Paul's administration, the school plant and equipment have greatly improved and enlarged, and the institution came into a wider and more favorable place of influence with the public in the field of Christian education.

Dr. Stuart comes to the leadership at a hard time in the business world to carry the school forward through another period of growth in attendance and material development, but he comes in the full strength of years, both in body and mind, and with the courage and a consecration ready to tackle a hard job. Coupled with an unwavering faith in God is a faith in the future of Taylor, his alma mater, and in the work of higher education built around Christ and the unquestioned Bible as a center.

To the support of Dr. Stuart as their new leader the faculty and students are rallying with an optimism and enthusiastic loyalty that give promise of a healthy future for Taylor University, "The College that Cares for the Soul."

B. W. AYRES, Vice-Pres.

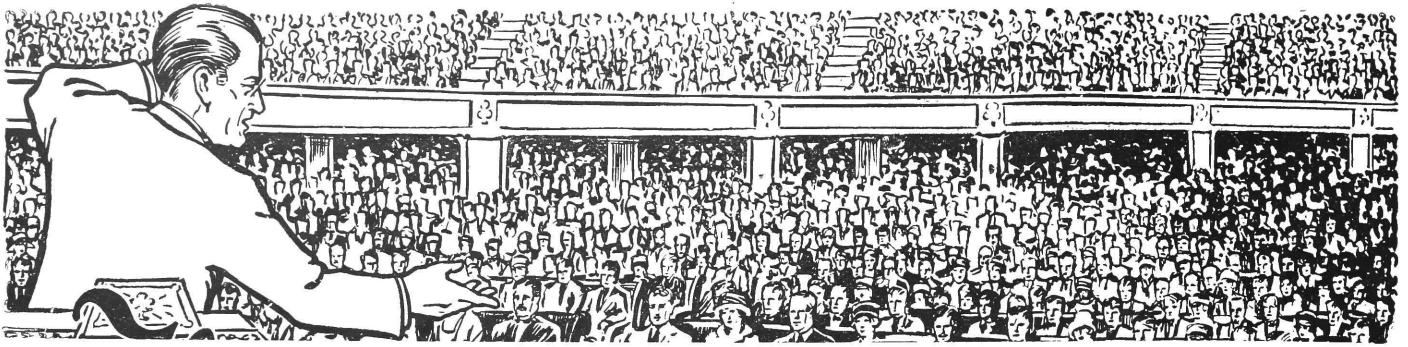
Great Evangelist Commended.

Rev. F. Lincicome, of Gary, Ind., is today one of the foremost evangelists of America. By a steady upward climb during the past years he has come to the very front rank of the leading ministers of the nation. He is a noted Fundamentalist and a powerful preacher of the Gospel. He rings clear and strong on the great cardinal doctrines of Christianity. His well-thought-out and carefully-prepared sermons are constructive and brimful of facts for saints and fasten conviction on the sinners. He is equally at home in a red-hot holiness camp meeting or a large Tabernacle campaign. God is mightily using this gifted and guided man in these perilous times for the upbuilding of his kingdom. Follow his career, watch his slate and be sure to hear him if he comes your way. Pastors and camp meeting committees can reach him by writing him at 412 Jefferson St., Gary, Ind.

ANDREW JOHNSON.

The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where needed.



FAITH, A SOUL POWER.

W. M. Young, Ph.D., D.D.

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear." Hebrews 11:1-3.

FAITH is a soul-power which seems to have received greater consideration in other ages than in ours. We have psychologists who hesitate to make use of the word *soul*, and yet psychology is supposed to be the science of the soul and the powers and functions of the human soul. But though scientists of a certain sort may ignore the soul, we are all the time acknowledging the soul in the things that we do. We do not build schools, and colleges, and churches for animals. Even though some evolutionists believe that man sprang from some branch of the monkey family, they do not build institutions to develop them into men. Why do we build great pipe organs, and write inspiring songs, and compose exquisite music, and form great choirs? Because man has a soul.

THE BIBLE IS THE GREAT SOUL-BOOK.

Why did God inspire the writing of the Bible? Was it not to meet the needs of the human soul? The Bible meets the soul's needs as no other book. It is God's reply to the longings of the human soul for forgiveness, and peace, and hope, and faith, and love, and eternal life. Imagine the condition of a bird that has developed in the shell by the heat of an incubator or the brooding of the mother bird, and feels the urge to break the shell and be free, or the butterfly that is ready to burst the cocoon and fly away into a larger, nobler environment. When man is aroused and his spiritual nature is touched by the Spirit of God, he is like a living man entombed beneath a coffin lid, he struggles for light and air and food. However men strive to ignore the soul, it will not down.

THE SOUL IS A THING OF POWER.

If we accept the statement of Saint James, "The body without the spirit is dead," then we are led to admit that the soul is a thing of power.

In Bishop Foster's book, "Christian Purify," there is an illustration of a man who stretched himself upon a ladder and held himself there in spite of the efforts of two of the strongest horses to draw him off. "Muscular power!" say you. "Soul power!" say I. Bind a dead man there by hands and feet, and a single horse would shred his body like flax in the hands of the hatcheler."

Men need no longer doubt the great strength of Samson when we see Quasimodo of our own generation who could lift more than Samson, and yet we are told that the secret of Samson's power was spiritual; when the Spirit of the Lord departed from him, he was weak as other men.

PROGRESS DEPENDS ON SOUL-POWER.

Mr. Babson tells us of two men who were standing on the bridge at Niagara looking at the great falls. One turned to the other and

said, "Behold the greatest source of undeveloped power in America!" "No; the greatest source of undeveloped power in America is the soul of man," replied the other. And then Mr. Babson says: "We have gone daffy over such things as steam, electricity, water power, buildings, railroads, and ships, and we have forgotten the human soul upon which all these things depend and from which all these things originate."

Look out upon the world today and see all the vast developments of science, and art, and literature, and all the progress of the modern world, and yet the basis of all this is soul-power. Soul-power is fundamental to all human greatness. When we neglect to develop our soul-powers, we allow the roots of our imperial greatness to shrivel.

FAITH A SOUL-POWER.

Faith is a faculty of the soul. Faith is to the spiritual man what conscience is to the moral man, and what intellect is to the thinking man. We talk about reasoning out a problem, but who ever heard of faithing out a matter? Dr. Isaac T. Headland says: "We have made reason into a verb, because just as soon as a faculty goes to work it must work as a verb . . . There are great spiritual problems which will never be solved unless they are faithed. Who by searching, thinking, reasoning can find out God? Spiritual problems must be solved by spiritual faculties. No man could solve a problem in Euclid by faith. Nor could any one solve a spiritual problem by reason. You can no more reason things of faith than you can faith things of reason. Each must do its own work in its own realm."

DEVELOPMENT OF FAITH.

Faith may be developed by certain laws and rules just as conscience or reason can be developed. Paul says: "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But where is the University or Theological Seminary that has endowed a chair for the culture and development of faith. We have colleges and universities which tend to break down faith. But, God forbid that we should destroy one of the greatest soul-powers that he has given to man!

This is not an age of faith; this is an age of unbelief. What right have we to say that there never was an age of faith? Because we have never seen a dinosaur or a megatherium, what right have we to say that they never existed. If some men have never seen miracles wrought by faith, what right have they to affirm that miracles were never wrought by faith? Jesus says: "All power is given unto me in heaven and in earth." Matt. 28:18. He also says: "Whatsoever ye shall ask the Father in my name, he will give it you." John 16:23.

FAITH BEYOND SCIENCE.

A very much worthwhile book is called "Beyond Agnosticism." Shall we not say that faith is beyond science. Science may lead us out into the Jordan till we can no longer touch bottom, and then we must either sink or strike out by faith for the other shore. Science can bring us down to the Jor-

dan of Death, but there we will need the hand of faith to lay hold upon God and eternal life.

Reason may present to us the way of salvation; but we must take hold of Christ by faith. Learned professors may present to us the great facts of history, but we will have to accept them upon the testimony of others. The sacred writers have presented to us a great Saviour who was with the Father before the world was, who was conceived by the Holy Ghost, "made of a woman," (Gal. 4:4) wrought miracles, died a sacrificial death, and rose from the dead, but we will have to accept the facts by faith, for we can never go back to the year of our Lord to prove them for ourselves. Paul tells us that this is the gospel by which we are saved, "that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4. But that information may profit us little unless we receive it by faith. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2:8, 9.

I entered the Treasury Building at Washington, and a guide took me down to a great vault in the basement; we came to great iron doors, and he said that the Government had \$111,000,000 silver dollars stored away there. As we came away a man said to me, "We can hardly say that we have seen \$111,000,000." No, we had not seen it, but we both believed it. The United States Government was authority enough for us. God tells us that we were made in his image and may obtain eternal life through Christ; that is good enough authority for me.

"THE ELDERS OBTAINED A GOOD REPORT."

The elders of whom the writer speaks may not have known as much about science as we do, but they knew more about faith. Faith is that great soul-power by which Enoch, and Noah, and Moses walked with God. By faith Moses changed a rod into a serpent and sand into lice. By faith Joshua dried up a river and knocked down the walls of a city just as effectively as the big German guns knocked down the walls of Antwerp. By faith Elijah increased the barrel of flour just as Jesus increased the loaves and the fishes by which he fed the thousands. By faith Elijah called down fire from heaven and brought water upon a thirsty land. By faith Elisha made an ax of iron to swim, and Daniel stopped the mouths of lions, and three Hebrews passed through the fire uninjured. By faith Jesus turned water into wine, and walked upon water, and cured the leprosy, and raised the dead. Men of our day deny these things, but they deny them because they have not faith. Science cannot explain these things, because faith is a soul-power which science has not yet appropriated.

"THROUGH FAITH WE UNDERSTAND THAT THE WORLDS WERE FRAMED."

If this had been written by some evolutionist, he would have said by evolution the worlds were framed, but creative evolution never created anything. Evolution is as helpless a god as Dagon, the god of the Philis-

times, which fell to the ground before the ark of the Lord. 1 Sam. 5:4. If evolution be anything, it is the description of a process, but back of the process is the Lord God Almighty, and he has faith and knows how to use it to create worlds and to bring many sons to glory.

Let us today make an adventure of faith; faith in the blood of Christ; faith in the love of the Father; faith in the great beyond. Soon we shall come to the end of the trail, and we shall have to faith it across the gulf into the Paradise of God.

Ecclesiasticism or Evangelism.

JOSEPH H. SMITH.



HERE are two of Spirituality's handmaidens who strive, ever and again, to be mistress of the house. These are Educationalism and Ecclesiasticism. Each has a lawful and an important place; but it is hard to keep either of them in their own proper sphere. Tributary they both may be to the soul-saving mission of Christianity; but when not subordinated they suppress Evangelism with their phylacteries and dim the light of Truth with their tapestries. The learning of the educated, meant to be an instrument in the declaring if not in the discovering of saving Truth, may minister to the pride of men's reason by exalting science and philosophy above what is written; and the power of church rulers meant to serve in furthering the liberty wherewith Christ makes men free may lord it over God's heritage to the shutting of the doors of the Kingdom to many. When thus out of divine order, they build up hierarchies of their own instead of the temple of the Holy Ghost among men, they develop themselves in mastery more than in ministry. They foster forms rather than the power of godliness. They evolve an order in worship that is more funereal than like the freedom, frolicsomeness, and fervor of a normal household of faith. Their rule grows more and more big businesslike and oppressive upon monetary lines, and more and more lax upon spiritual, social and moral lines. Loyalty to the church is construed into sectarian fidelity rather than adherence to the faith once (for all) delivered unto the saints. Tribal fealty takes ascendancy over fidelity to Israel at large. State rights, as it were, would secede from Federal unity.

Nor are the attempts of church federations to be mistaken for approaches to the unity of the Spirit. These are as patent failures as is the League of Nations for the maintainance of world peace. All such federations cost concessions, and compromises as to some things essential, and tacit agreements and consent only upon things incidental. Their sectarian sensitiveness is as acute and alert as when acting in their individual or independent capacities. These unifications of churches upon the ecclesiastical plane are more of the nature of business mergers than of Pentecostal fusions. Their leading objectives are material and political rather than spiritual. Their chief arguments are economical rather than evangelistic. Wherever we have known such denominational mergers there has grown a fresh necessity for some independent agency or mission for the saving of men. In proportion as a church grows big and its ecclesiasticism gets strong, it becomes less soul-saving and in proportion as ministers ascend in ecclesiastical office they decrease in evangelistic passion, purpose and practice.

Government has a place in Christian society. It is only apostates, heretics, fanatics, modernists, and the ignorant that despise governments and speak evil of dignities and assume to be a law unto themselves. And the holy man that is wise will obey them that

have the rule and follow their faith as they that must give account.

But as domination leads to revolution in the State, and as children leave home as soon as they can without much love or longing to return where all they knew of parental love was a father's rule and rod, so the excessive ecclesiastical developments of our day, together with the dry feed substitutes for green pasture, are filling the corrals with goats and causing the sheep to wander hither and thither after food for their souls.

Yes, governments have a necessary place; but *what Christ majored upon in his ministry* is entitled to first place. Institutionalism and organization do not appear in the narrative of the gospels save only in the faintest shadows. His fellowship with the apostles began in his lodging rather than in a temple, synagogue or school. He announced family relationships—as of mother, sister and brother, for them that believed in him. He showed that it was the ambition of the politician or the practice of the nations to *have rule over the people*, but *“declared it shall not be so among you.”* No, nor yet from their religious hierarchies where they are called “Rabbi” are you to take your pattern: but as the Son of man come not to be ministered unto but to minister so be ye “brethren.” Neither to fence in, corral of his own, nor to fleece for maintenance of the budget: but to feed the lambs and the sheep is the foremost and the final charge of Christ to a minister who was to lead like Peter.

The Church of Christ to which we belong is much greater than the denomination that holds our name. This true Church of the Lord Jesus is more manifest in some of the very smallest denominations and simplest missions than in most of the great ecclesiasticisms of our day. More of real Truth—revealed Truth is to be heard in a single week in some of these humble societies than in a whole year in many of these “big” churches. (The writer is personal witness to this fact). That is a true household of faith where souls are born again, and where Zion's daughters are arrayed with the wedding garment of holiness awaiting the coming of the Bridegroom: and where the clear notes of the gospel trumpet are being sounded to their neighborhood and to the uttermost parts of the earth. (Missions have their beginning at our “Jerusalem” and in Evangelism of our “Judea”)

Let not our holiness people be dismayed at the smallness of their societies, or the crudeness, immaturity and changing policies of their ecclesiasticism. Much of the bigness of the churches is dropsical (and is due to heart disease,) and much of the refinement and complexity and dignity and power of the church governments above us is worldly, political, and monetary.

Let our faith and our zest be greater for souls than for (even) our church: and with inflexibility of purpose we can risk much flexibility in policy for adjustment to times and conditions as we find them.

“Sanctify them”—Who? What?

REV. A. S. HUNTER.

Jesus' upper room prayer, “Sanctify them,” was not incidental, but climactic. The entire prayer followed what was probably the most intimate discourse Jesus ever made to them. In it, he marked them as “not of the world, therefore the world hateth you.” In the prayer he said, “Thine they were, and thou gavest them to me.” They had been God's in some special sense, or such a mention would have no meaning.

Undoubtedly, those men had been among the many who, under John the Baptist's preaching, had repented of their sins; confessed them, and been baptized in token of the remission of their sins; they had been converted, born of the Spirit, made children of God. It was by that, that they had become the Father's, and he gave them to the Son.

Their recognition of Jesus as “the Christ, the Son of the living God,” was through their relation to the Father. John had identified him to them as “the Lamb of God that taketh away the sin of the world,” and who baptized with the Holy Spirit. Therefore when Jesus called them, individually, from their vacation, they were ready to leave all and go with him.

Jesus' call to follow him was not their call to salvation, or to discipleship, but to special service. He did not thus call all who believed on him to leave their business and go with him. Again, from the whole body of his disciples, he chose 12 apostles, sent ones. So, in this prayer, he said “As thou hast sent me into the world, even so have I sent them into the world.” In the previous discourse, he had said to them, “I have chosen you and ordained you.” Thus we see how wholly distinct they were from “the world” of unbelievers—at least three steps separated.

Long before, Jesus had said, “I will build my Church.” The Greek word “ekklesia,” translated “church,” literally means, “I call out.” Therefore, what Jesus really said was, “I will build My called out ones”; and such these were. And, it was for the called out, separated, unworldly ones, that Jesus prayed, “Sanctify them.” And, to make the distinction more definite, he said, “I pray not for the world,” out from which these had come. In like manner, the Holy Spirit, by Paul said, “Christ loved the Church (called out ones), and gave himself for it, that he might sanctify and cleanse it, . . . that it should be holy.”

Therefore, “Who” is the called out, separated, unworldly church? Only such are eligible to sanctification, and will receive the truth.

Next, “What?” The Greek word, “hagios,” means holy, pure, clean. “Hagiadzo” is the verb, meaning “to make holy”; and which is translated, “sanctify.” Our English word, “sanctify,” is from two Latin words which mean “to make holy.” Therefore, “sanctify” is the correct translation of “hagiadzo.” That is the primary meaning of “sanctify”, to make holy.

Like many other words, in use it has acquired a secondary, a modified meaning; that is, to set apart, to dedicate, to consecrate. Thus, “God blessed the seventh day, and sanctified it”; he set it apart from the other days of the week, to the sacred purpose of his worship. Likewise, we dedicate, set apart, consecrate church buildings to a like sacred use, the worship of God. Neither time nor material things have a moral character, and they cannot literally be made holy; they can be holy only as to their use.

Likewise, Jesus said of himself, “for their sakes, I sanctify myself.” He was always holy, therefore, he could not be made holy, as we must be. But, he did set himself apart from the glory which he had with the Father, “and was made in the likeness of men; . . . and became obedient unto death”; and all this that sinners should be saved from sin, and his Church sanctified, made holy. So, his prayer continues, “For their sakes I sanctify (set apart) myself, that they may be truly sanctified” (made holy).

Therefore, “What” is purified, made holy?

Verses 17 to 19 are the climax of the upper room prayer, which is itself a sample of Jesus' mediatorial prayer for us now. From that climax radiates all that follows in the prayer, including the unity of believers. That unity is unity in holiness. And, the prayer reaches down to the end of time, taking in “all them also which shall believe on me through their word.” Every called out, separated, unworldly disciple of Jesus is in his prayer, “Sanctify them.”

Salt, so needful, so wholesome, yet is it to be wisely used. Salt discreetly sprinkled over all the common dishes of life, giving all things a savor and sweetness,—this our Master seeks to make us!—Mark Guy Pearse.

E. STANLEY JONES' LETTER

My dear Friend:



THIS is Easter Day. I have just come back from the service at the church where, in response to my appeal that the young people make their decision, nearly the whole church stood in front of me. The Living, Resurrected Christ stood in our midst and his hand was on the heads of us all as we bowed for his touch.

I am at home now putting the finishing touches on a book which I have been writing. I have never tried writing in the midst of the evangelistic campaigns. But it has worked beautifully. It made the writing stay close to reality, for every day it was being corrected by the facts of life. This book on the Sermon on the Mount has been written out of the heart of the situation. There will be the scars of India's strife upon it.

But I must not talk about the book for I want to tell you of the most wonderful three months I have ever had. They were exciting three months for the national situation was acute. The Round Table Conference in London had been far more successful than we had hoped and then came the release of Gandhiji and the national leaders. It looked as though for awhile there would be no agreement between the Government and nationalists. But when Lord Irwin and Gandhiji got together and spent days in conference, the human touch of these great souls did it. Lord Irwin is a real Christian, a man of prayer and he is really interested in India. I have never talked with a man who so impressed me with the depth of his sincerity and fineness of character. Men like him hold the British Empire together. When the announcement of the agreement was made I was in Rajkot and announced it to the audience. There were cheers, and may I add, there were tears! It seemed too good to be true. Since then the situation, which has seemed brighter than it has ever been for years, has been marred by two things: one was the hanging of one of the revolutionaries and his companions. Government should have commuted their sentences to life imprisonment, and then they would not have been made martyrs. They were guilty of murder, it is true, but the ends of justice would have been better served by life imprisonment and the situation would have been bettered. Since their hanging the situation has been set back distinctly. The other blunder was the pronouncement of Gandhiji about the work of the Christian Missions in India. I will not quote what he is reported to have said for press reports are not very reliable. I have written an open letter to him in reply to these reported statements. What he said is a decided disappointment. As I write the situation seems easier for the Congress has declared that every one will have the right to religious freedom. That is a distinct gain.

But I must not take up more space with the political situation. You will want to hear about my meetings. One of the finest series I have had was in Rajkot, Kathiawar. This section of Western India is a series of States ruled over by Indian rulers under an Agent of the Viceroy, an Englishman. They are independent, but they have relationships with the central Government through him. This Agent, a very fine type of Englishman, became interested in the meetings and stood back of them in every way. The committee of non-Christians met at his house on the first day of my arrival to welcome me. This Committee of non-Christians managed the meetings. The Agent invited in some of the Maharajas and two of them came and stayed three days though they only intended to stay one! It was great to preach the Gospel to these rulers of millions. I had long talks with these rulers at the Residency where they

were staying with the British Resident. I found them most interested. One night the Prime Minister of a Native State forty miles away came to take the chair. In a talk with this Prime Minister, who was a Moslem, he said, "My religion is gone. It has been killed by the backwardness of the followers of Islam." It was a very interesting comment. It cannot be taken literally of course, but he did feel the strain that Islam was being subjected to in these days of enlightenment and progress. He felt that his religion was not quite up to the strain of modern demands. It isn't! One night the virtual ruler of another state, Sir P——, came to the meetings a long distance. I had been his guest in his state several years before so when he heard that I was there he came to attend the meeting. He had just returned from the Round Table Conference in London. He is a sage and a statesman in one. I found that he had a copy of "In His Steps" marked all through where he had underlined what had appealed to him. He has been deeply Christianized. At Rajkot I spoke to about 1200 students in the High School where Gandhiji had attended while a boy. It was a great meeting.

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 drunks 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.

Prohibition has reduced commitments for drunkenness by 55.3 per cent according to the figures of the U. S. Census Bureau.

One of the finest series I have had was at Baroda. This state is one of the largest and best governed in the whole of India. The Gaekwar is a very enlightened ruler. He sent word one day that he wished to attend my lecture. He sent invitations to 300 of his officials to attend, and the invitation of the ruler is a command! So they all turned up from the Prime Minister down. The state authorities took over charge of the theater and decorated for the occasion and put down in front a raised platform on which His Highness was to sit. Red carpets were put out to the motor. The place was packed and jammed. I had literally the whole state before me. For an hour and a half I spoke on the Sermon on the Mount. "You were very courageous to say those things in front of rulers," someone said to me afterwards. But I refuse on principle to change one single thing from the address I give to the ordinary people. When the Viceroy came I said exactly the same things I would have said were he not there. It is the only way one can save his own soul. The Gaekwar was deeply moved and held my hand a long time at the close and said to me, "I am trying to live some of the things you have been saying tonight." I think he is. He was so moved that he said he wanted to come the next night. They prepared for him but he was detained. The Prime Minister came however and presided. I gave two whole nights to questions alone. I found some of the young men decidedly anti-religious. It is a symptom. But the crowds were wonderfully fine and responsive.

Kolhapur is another native state and there the theater was packed to its utmost limits. One night the principal of the local college was the chairman of the meeting and at the close of the address he tore me to shreds. He

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The helps are 40,000 center column references with dates at the head of each column, one of the most comprehensive and complete concordances of 160 pages, 80 pages of other valuable helps, including maps in colors.

It is red under gold edges, has the silk headband and marker, thickness is 1 inch, size is 5x7, weight is 22 ozs.

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PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

was brilliant and unscrupulous and for half an hour he ripped me to pieces. They expected me to answer him the next night. I arose and said, "You wonder if there are any pieces left of me after last night, I want to report that I am not even bruised. The man who tries to hurt another only hurts himself. I am unhurt." I then went on with my address. The next day this man was in our Round Table Conference and when it came his turn to tell what religion meant to him in experience, he was out of his depths, said a few halting things and closed. It was an awful collapse. The nemesis had come of its own accord. It always does.

I stopped one night at Miraj where 17 years ago I was operated on after a hard battle with tetanus. What a wonderful hospital these Presbyterians are running. They work night and day. Dr. Wanless said recently, "I am getting to be an old man, now I cannot continue on operating till midnight as I used to do. I have to knock off at nine o'clock now." And he said it with a sigh as though he were a shirker!

Several hundred stayed for the after-meeting at Belgaum and there was a deep sense of God in the meeting. My space is gone and I cannot tell of Vengurla and other places. This has been a great round.

I am in Sitapur for a few days and then I go to the Ashram to be there for two and a half months with a very splendid group. It is going to be much larger than last year, and I hope much deeper. As we are there in group meditation and prayer and thought we will think of you and thank God for you and what you do to help us in the work of the Kingdom.

We will try to be God's trustee for your gifts and put them where they will count for the Kingdom.

With my prayers and gratitude,

E. STANLEY JONES.

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.

GLEANINGS FROM THE EVANGELISTIC FIELD

FLORIDA MEETINGS.

At this writing I am beginning a meeting at Bonita Springs, Fla., after closing a most successful engagement in Ft. Myers, twenty miles north of this place.

In Fort Myers we had quite a number saved and reclaimed, the church membership strengthened and increased, some ten or twelve family altars erected and eight pledged for tithing. The pastor, Rev. Hubert Dodd, we had helped before in Venice, Fla. He is one of our coming preachers and his people love him very much. In this connection allow me to say that I have the advantage over some evangelists in that, when I leave I do not take the hearts of the people with me, but do all in my power to form a stronger fellowship, if possible, between the pastor and his people. The attraction for me is not sufficient to take the affections of his people with me. Another advantage I have is, that after my preaching it makes the pastor's work better. "Well bless the Lord any how," as Will Huff used to say. Keep praying for us. Charlie D. Tillman.

ENROUTE FROM MADRAS TO MAHABLESCHWAR.

Dear Herald Friends:

India, "The eternal riddle," with its three hundred and fifty million God-hungry souls; over religious, yet filled with the horror of eternal hopelessness; stained with the blood of countless millions of sacrificial bulls and goats, but forever her people a wretched, quivering sacrifice to the gods of pain, poverty and rampant lusts; renowned for her men of super-intellect and mental alertness, replete with liberty and scientific lore which dates back to prehistoric ages, but still groping in illiteracy. Boasting redundantly rich rajahs, while overwhelmed with the peril of a pitifully poor populace. What a commentary on the power of heathenism!

As we steamed up the treacherous winding channel of the Hoogly River, one of the mouths of the sacred Ganges, we were somewhat apprehensive. India, we had been told, smothered under the thick absorptive blanket of a Hinduism, re-invigorated by anti-English political agitation, had little desire for Christianity. Also our friends had warned us against coming in the hot season. One on whom we had counted much said, "It will be no use to come if you can't get here until March." Then too, we knew nothing of our program. One meeting was definitely scheduled in Calcutta, but we were in the dark as to whom we were working with and what they expected of us. One thing we did know, that a hard battle was ahead. Several days before, as we knelt in our ship cabin praying about India, God sent us a wireless, in that we were all led to realize our utter dependence upon the Holy Spirit for grace, strength and power to meet some unforeseen conflict.

Sweltering under a mid-day tropical sun we slowly docked and landed in the midst of clamorous confusion, caused by hundreds of almost naked coolies, each determined to have his share of the passengers' baggage. Wm. Mawson, whom we knew at Asbury, warmly welcomed us to India, and took us to the Lee Memorial, a commodious steel and concrete structure of four stories, providing school and dormitory facilities for four hundred Indian girls, many of them orphans and outcasts. This meritorious institution was wrought through the indomitable faith and courage of Mrs. Ada Lee and her late husband, who turned heart-rending tragedy into glorious triumph as they dedicated the Lee Memorial, a monument to their six beloved children, who, as Mrs. Lee beautifully puts it, "On September 24, 1899, in a landslide at Darjeeling, India, a sanitarium in the Himalaya Mountains, God called upon us to return to him—and took away that which was dearer than all the world besides."

Mrs. Lee adopted us into her great family as soon as we arrived, and immediately called us into conference, where we learned that we were to conduct a highly advertised, city-wide revival campaign for English-speaking people. We knew then why God had called us to lean upon him for a special outpouring of the Holy Spirit a few days before. As we realized the importance, magnitude and possibilities of the opportunity before us it almost took our breath. That night we met the committee in charge of details, which included pastors of Methodist, Congregational, Anglican and Nazarene Churches, several missionaries and Christian business men. Many of them had banded together and for two years cried to God for a revival in Calcutta. Their expressed faith and confidence put new life into us so that, from the first service, we were conscious of the presence of God.

The program called for two evening services daily; one at 6:30, and the other at 9:15. Both were well attended from the start by a mixed congregation of Americans and Europeans, Anglo-Indians, and Indians. At first, we were a curiosity with our informal, breezy American ways, but after we got acquainted, conviction began to settle upon the crowd. The first altar call was given the third night and one young man came to pray. The second appeal brought at least a dozen to the mourners' bench. On the fourth day, such hunger to get right with God fell upon the people that little effort was needed to bring them to the place of prayer, and by the end of the ten days hundreds had sought God. Scores returned night after night to pray until their faith had found firm anchorage in the Rock of Ages. Many of those who came were Westerners and Indians, but the great bulk of those reached were An-

glo-Indians. Their mixed blood constitutes a cruel barrier, segregating them from both Indians and English, which they feel keenly. Thank God, there is no barrier between them and the great family of our Heavenly Father, into which so many of them were freely adopted during these days of gracious spiritual blessings.

God has marvelously opened doors, and we have more calls than we can fill, notwithstanding the vacation season. As we write this letter, jolting along through a parched rough country in a third-class coach, the thermometer hanging upon the wall of our compartment stands at 105 degrees. God has graciously provided health and strength to meet our strenuous demands through this intense heat. Praise his name! Asbury Foreign Missionary Team, Crouse, Erny, Kirkpatrick.

MANCHESTER, GEORGIA.

We have just closed the greatest meeting that the town of Manchester, Ga., has ever seen. All the churches in town participated. There were something over 200 conversions and reclamations. Around 200 lined up with the various churches, and the churches are greatly strengthened. This meeting was conducted in a large tent, with a seating capacity of 1800 people, and was filled most every night. The music was directed by Rev. James B. Cambron, of Bessemer, Ala., assisted by a choir of 100 voices with a twelve-piece orchestra.

Evangelist J. A. Collier, of 1415 Forrest Ave., Nashville, Tenn., did the preaching. Bro. Collier is a great preacher of the old-time gospel, and one of the outstanding evangelists in the field. He condemns sin and holds up the Christ who is able to save to the uttermost. He has an open date from June 7th to 28th. Any one desiring his help will do well to secure his services. We pastors of the town are glad to recommend him for a city-wide or church meeting.

T. E. Steely, Acting Sec., of the Pastors' Alliance.

TWO GOOD REVIVALS.

I closed a fairly good revival with Rev. S. J. B. True, at Fordsville, Ky., the last of March with some bright conversions, among them the reclamation of a young man who had passed four years of the course of study in the Louisville Conference, but located and backslid. This young man was wonderfully blessed and has gone to preaching again. There were 17 additions to the church.

What is said to be the best revival in the history of the church at Horse Branch, Ky., was closed May 10 with some twenty additions to the church. It was a revival of the Christians and a work of real salvation. The last day of the meeting the old-time shout was heard in the afternoon service, and at night the Holy Spirit was so consciously present one woman laughed the holy laugh, others wept, all rejoiced together at the great work of grace wrought in the hearts and lives of the converts, who were all mature, among them several heads of families. The membership was increased fifty per cent. I have seen 74 received into the church since conference, under my ministry. God has all the praise and the glory.

C. K. Dickey.

INTERESTING MEETINGS.

The fact that we have not reported in your valued paper for a long time does not indicate that we have not been busy. We are glad to report victory all along the line. We are praising God for his many blessings upon us physically and spiritually. He has kept us more than busy for the past seventeen years in the evangelistic field and years before in the pastorate. We are rejoicing over several very good meetings the past three months. We were sent by our General Home Mission Board for a month's campaign in the metropolis of the South, that historic city of New Orleans. A band of holiness folk are attempting to get a foothold in that very needy city and to plant a Holiness Church of the Nazarene as a Lighthouse for the multitudes out of the Kingdom. It surely is needed there and we did our best under quite unfavorable conditions to help them all we could. Their annual Mardi Gras Carnival was on which seemed to attract the multitudes and made it harder to get a hearing. Yet some sought and found the Lord and were added to the Church.

At Georgetown, Ill., our next engagement, we had a hard battle, but God gave some good victory and the people and their fine pastor were encouraged. At Argo, Ill., a suburb of Chicago, God came mightily on the scene and gave a very gracious meeting with many seeking and finding God in pardon and cleansing, and a good class came into the Church of the Nazarene, of which Rev. and Mrs. Elmer Nelson are the good shepherds.

Our next battle was at West Church of the Nazarene, Wichita, Kan. This was a very good meeting against many difficulties and hindrances. There were four deaths during the revival, affecting four families of the church, which hindered the attendance greatly. But the Lord mightily moved in convicting power; we have seldom seen more soul travail, especially by a few young people, than we saw here. But it paid, for some very hard cases were brought into the kingdom on the last day. A great service with the Sunday school and an altar full of seeking hearts, and souls at the altar for the morning service, and seventeen prayed through in two altar services at night, closing at midnight with shouts of victory. We closed a very good meeting at Newton, Kan., and souls found the Lord. We be-

gan our summer campaign here in Freeman, S. D. May God bless all these good people in their work of salvation. We covet your earnest prayers.

Theo. and Minnie E. Ludwig.

JERUSALEM AND ENVIRONS.

Tilden H. Gaddis.

The sacred spots in this Holy City we find are covered by great church buildings. One's indignation is stirred by this ecclesiastical desecration of holy places. A tourist swindling machine in the name of a church has placed its own location, built a shrine and the beggars have gathered there until most everything under a roof has lost its sacredness, and most everything out in the open inspires one. Jesus lived in an out-of-doors country and one can see much by wandering and watching. Such sights as one beholds in the winding streets, up and down steps so narrow that in places you can touch either wall with extended elbows.

It is Friday. We go to the wailing wall and there about the old stones used in Solomon's temple they kiss the granite, chant and repeat and read from Jeremiah, weep and wail and write prayers to stuff in the cracks and, driving nails in between the rocks, believe it will be a "nail in a sure place," burn candles in the niches between the stones as incense to the Lord, and write prayers on the wall. They get together and as one reads the promises all say "Amen." They weave back and forth while soldiers and police in strong guard watch carefully to prevent a repetition of the outbreak of 1929 between Arab and Jew over the rights of this spot.

Jerusalem is very accommodating regarding the Sabbath. Friday is the Moslem, Saturday the Jewish, and Sunday the Christian Sabbath. As the Moslems are more greedy than reverent few shops close on their day except for an hour for the owner to go to say his prayers. At the pool of Bethesda the healing of the impotent man is written in 103 languages. The Crusaders who engaged in a gigantic building program preserved this place as they did many others by building a church on the site.

Of 18,000 tombs about Jerusalem two are exhibited as the one in which Jesus lay. That of the Catholics under the Church of the Holy Sepulcher and Gordon's Tomb which is held by Protestants. In the first mentioned church they have Calvary, the tomb, stone of anointing, rocks cleft by the earthquake at the Resurrection, pillar to which Jesus was bound in Pilate's judgment hall, cistern in which the three crosses were found, tomb which Joseph of Arimathea hewed for self after Jesus used the first one, and the place where Adam, the first man, was buried. All under one roof and near where the cross stood, is the image of the virgin with two million dollars worth of jewelry hung on her, and gold and candles and lamps and altars and crucifix and objects of Pagan worship which so spoil its sacredness that it does not appeal to the true Christian. They claim that Adam was buried on Calvary and at the crucifixion the rocks rent and a drop of Jesus' blood fell on his guilty head; it is for this reason that they always place a skull underneath the cross.

The Upper Room is very striking. It was likely in such a place that our Lord partook of the last supper and later, the 120 tarried for the Holy Ghost and went out to turn the world upside down. The Mount of Olives and Garden of Gethsemane are spoiled by buildings and walls, but we found a place in the Greek section of the Garden to read and pray where a long-robed ecclesiastical beggar did not molest us.

We crossed the Allenby bridge into Transjordan where the mountains of Moab and Mt. Nebo are located, and where the Bedoin tribes are living as they did in the days of Abraham, in the black goatshair tents, a roving nation of strange customs and costumes. A missionary told us that everyone that had turned to the Lord soon disappeared, and all who consider accepting the Lord are threatened with death. A chief told his son that if he became a Christian he would kill him and drink his blood. The Moslems have Moses buried in the wilderness on a mountainside near the Dead Sea. The mount of Temptation where Jesus was led of the Devil, is capped by a Greek monastery.

Our evangelistic labors in the Holy City included ministry to Jews, Arabs, Armenians and Syrians in churches and schools at Jaffa, Bethlehem and Jerusalem. This was a time of rich blessing. With the Church of the Nazarene in Jerusalem, in addition to the regular services to the Armenians, we had an all-English service with twelve missionaries present from various stations, and a good audience of English people who either lived in the city or were visiting. Seventeen remained to pray for themselves and most, if not all, were definitely touched of the Lord. In the closing service the building was packed and included 44 missionaries and Christian workers. The buildings at Jaffa and Jerusalem were taxed to their capacity and some turned away. We plan to return to Jerusalem in the spring of 1933 for a great union campaign among the English-speaking people with the co-operation of various missions.

Fishing for souls is a personal work. Every man or woman who possesses faith and an ardent love of Jesus should engage in it. Each fisher must drop his own hook, baited with love.—Theodore L. Cuyler.

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Answer to An Earnest Inquiry.

A reader of THE HERALD writes us a very sincere letter of inquiry with reference to public confession of sins. This party is greatly grieved because of some sins committed in years past. The party claims that these sins were not of a gross, immoral character, and is now living a devout Christian life, but is troubled about these past sins. The writer seems to feel that they should be confessed in a public way.

We have known some earnest evangelists who seem to feel that they were doing great work if they could drive people to drag out their past sins and hold them up to public gaze. We have not sympathized with that sort of thing. It is quite proper for a sinner to confess his sins publicly, but to specify and name what those sins are to the embarrassment and humiliation of the confessor and innocent members of the family, is an entirely different proposition. We judge from the character of the letter to which we refer, that the party concerned is tempted and tortured by the Devil and is being robbed of the peace and joy that said party might enjoy.

Of course, if some individual has been wronged, confession and, if necessary, restitution, should be made to that individual; but to parade one's sins before the public, either before or after, forgiveness, is entirely another proposition. We believe from the letter written us that this friend should say, "Get thee behind me, Satan," trust in Jesus, pray through to victory and rejoice in the Christ who has promised to forgive and remember our sins no more forever.

These lines are not written for the comfort of any one who ought to make a confession to those who have been wronged. The Word of God declares that "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." We do not understand that this means that it is necessary to give a detailed account of one's sins to the public. Untold millions of broken-hearted penitents have confessed to God, and confessed themselves sinners before their fellow-beings and have been graciously saved and gone on to heaven, who never did go before the public with a detailed statement of the various sins they had committed. The party writing us has evidently had a bitter experience of grief for sin.

One of the needs of our time is preaching

that will bring on deep conviction for sin, a profound sense of being lost. It is good for a soul to grieve over sin, but Satan would delay and hold one in this painful state of mind. The Lord Jesus is gracious to forgive and mighty to save. We commend this friend, and all others in like state, to trust wholly in the Lord, with a distinct understanding that he shall have his will and way in both heart and life.

H. C. M.

Highwater Mark.

The Nashville Christian Advocate, as a great religious weekly, has reached high-water mark. The Editor, Dr. Alfred Franklin Smith, with the publishers, are to be congratulated on the excellence of this religious journal. It ought to have a wide circulation in the church. We can hardly see how any preacher of the denomination it represents can well afford to be without it; and every congregation has persons who would undoubtedly subscribe if the matter was properly presented.

We especially congratulate the editor on the excellent information The Advocate carries on the very important and vital question of Prohibition. If there ever was a time when all the spiritual forces of this nation should unite themselves against the liquor traffic, that great foe of God and humanity, that time is now. The church papers, generally, are having their say against the forces of evil, which are doing their utmost to break down prohibition laws, and bring back upon our people the curse of the liquor traffic.

H. C. M.

THAT GNAWING WORM.

MRS. H. C. MORRISON.



It is a nice thing to live with a conscience void of offence toward God and man. One can live so as to pass as respectable in the eyes of the world, but there may be within something that is eating the vitals of Christian experience, which prevents the life from blossoming forth in fruitfulness and beauty.

There is always a cause which produces certain effects. If you are not a fruitful Christian; if the well of water is not springing up unto everlasting life, there must be something wrong at the root of your living, for when the soil is clean the plants will grow and bear fruit.

I was reading a splendid story which illustrates the fact that I have in mind. It is entitled.

THE STORY OF A FERN.

BY W. HAIG MILLER.

A lady of my acquaintance has a fern now in her garden which has a profitable story connected with it. She used to keep this plant in her drawing-room, but was mortified to find that, notwithstanding all the care and attention she bestowed upon it, it would not grow. It had life, it was true, but that was all that could be said of it. One day, taking up the pot that contained it, she said to herself, as she looked upon the puny, sickly thing, "What can be the cause of this? Let me try the effect of deluging it with water." Accordingly, suiting the action to the word, she got the water-jug and poured its contents liberally out upon the poor, diseased plant. Then she repeated the operation, and thought as she did so that the earth in the pot seemed to move a little. Wondering at the cause of this, she still kept pouring on the water, when, lo! out ran from the plant one of those ugly-looking insects which seem to crawl upon a hundred legs—a miniature centipede. It had been comfortably nestling near the roots of the fern, I suppose, and had been able to stand the moderate supply of water that had been usually given to it; it had even managed to endure the two copious waterings that the

lady had first bestowed upon it; but the third stream was too much for it. It had evidently made it feel very uncomfortable, and forced it to leave its quarters without any further delay.

The lady (who I may observe has now for thirty-eight years enjoyed the blessing of a clean heart) called her family together and told them what had occurred. "Now," she said, "you will find the fern grow, for the worm that was gnawing at its root has been dislodged. (In this we may in passing observe she was right, for the plant immediately began to sprout up, and is still, after some years, in a healthy and flourishing condition).

"This," the lady continued, "is an emblem of the evil effects produced in the heart when any known evil is allowed there: it will surely stunt it and hinder its growth in happiness and holiness. It is a lesson, too, of the way in which the heart is to be washed from wickedness." (Jeremiah 4:14).

"The insect here could retain its place near the plant, so long as only a little water was applied to it; but it could not stand the deluge of water, so to speak, that I gave it: so with the soul, when it is half-hearted—when the will is only partially surrendered to God. A little grace may enable it to go through a round of half-hearted formal duties, but will not dislodge the evil tempers, the pride and worldliness, that choke it up, and cause the spiritual life to be so often a series of struggles, failure, and defeat. When, however, the Holy Spirit is poured out upon it, like floods upon the dry ground, and the soul is baptized into the death of Christ, and reckons, by faith, its old man crucified with him; then the centipede of evil finds the heart an uncomfortable place for it, and is cast out. The soul relieved from its enemy, grows then in health and beauty, and conformity to the image of Christ."

The same lady is fond of telling another illustrative anecdote, with which I will conclude this paper. On one occasion when she accompanied a friend to pay some legacy duty at Somerset House, one of the sovereigns that were tendered for that purpose being found light of weight, was ruthlessly cut in pieces by the official who was seated there to protect the interests of the Crown.

This circumstance set the lady thinking as she returned home. That sovereign, she reflected, was considered by my friend to be all right. So apparently it was regarded also by the other persons through whose hands it had passed, yet, when it came to the place of test, it was rejected and cut in pieces, because of its defective weight. Let me then take care that my religion shall not in like manner be found wanting. I may have a name to live, and think myself all right. Amongst my neighbors I may pass current as an eminently religious person; but what will all this avail, if, when I come into the presence of the Crown and the Great White Throne, I am rejected and become a cast-away, as being of light weight. Let me take Christ into the balance with me, and be filled with the fruits of his Spirit.

Highlights of Taylor University Commencement Season.

May 31 to June 10.

May 31 to June 3 are banner days. We are privileged to have with us for that period Bishop Francis W. Warne, an outstanding Bishop of the Methodist Church. Bishop Warne's first service will be in the College Chapel at 3:00 P. M., Sunday, May 31. He will speak in the evening at the Methodist Church, in Upland. On Monday, Tuesday and Wednesday he will speak at 9:40 A. M., and 8:00 P. M. For forty years Bishop Warne was the spiritual dynamo of the great Empire of India. Wherever he went his hearers learned the secrets of spiritual victory in India and every land, and doubtless the same will be true during his stay at Taylor.

Francis Warne was the gift of Canada to the United States and the world. After a few years as a missionary to British North America, the finishing of his education in the United States and a few years in the pastorate in Chicago, he went to Calcutta, India, as successor to Bishop Thoburn in the pastorate of Thoburn Church and Presiding Elder of the Calcutta District. There he served for thirteen years, when he was elected Missionary Bishop of Southern Asia at Chicago in 1900.

June 7th is Baccalaureate Sunday. The baccalaureate sermon will be delivered by Dr. O. W. Fifer of Indianapolis. At 3:00 P. M. the University Chorus, under the direction of Professor Kenneth Wells, will give an Oratorio, The Holy City. Dr. John F. Edwards, of Huntington, Ind., will deliver the anniversary sermon at 7:30 P. M.

Tuesday, June 9 is Alumni Day and Legal Hundred Day. Plans are being made for a big Alumni Rally to greet the new president, who is an alumnus, class of 1906. The Legal Hundred meets at 9:00 A. M. The Alumni business meeting is at 2:00 P. M., followed by a banquet at 5:00 P. M. At 8:00 Dr. Ward W. Long of Stockton, California, will lecture.

The graduating exercises are at 9:30 on Wednesday morning, June 10. Dr. Ira M. Hargett, of Tulsa, Okla., will deliver the Commencement address. President Stuart will present diplomas and awards.

THIS YEAR AND TOMORROW

By Dr. L. R. Akers, President of Asbury College.



T is generally agreed by the administration and faculty of Asbury College that the year just closing has been one of the best, if not the very best, year in the history of our institution.

In spite of the widespread financial difficulties throughout the country, the enrollment of the institution has held up splendidly, being practically the same in the college of liberal arts as last year, while the Seminary has made an appreciable increase.

The year has been marked by unusually gracious revivals in which a large number of the student body, as well as many citizens of the town, have been definitely blessed. The atmosphere of good feeling and spiritual fervor has maintained in a remarkable degree throughout the entire year. There has been unusual harmony in all departments of the school.

The scholastic work has been exceptionally good. The debating teams have run true to form and have come home with almost an unbroken record of victories. Both Glee Clubs have had unusually successful itineraries and have splendidly represented the school in a number of states. The recitals, representing the various departments of the school, have also been of high order. Quite commendatory have been the comments of those who have visited the school as to the fine personnel of the student body, and its cosmopolitan representation from most of the states of the nation. Our Art Department has again distinguished itself by receiving a silver cup of honor and various gold prizes at the exhibit of the Credited Art Students Division of the International Art Students League which was held this year in Montreal.

One of the notable features of Asbury College in its scholastic progress is the number of teachers who are engaging in graduate study in many of our leading universities, thus keeping abreast of the day in approved methods of teaching and educational culture. Professor Heston, who is now in Columbia University, will soon receive his doctor's degree in Education. Mrs. Sebring, efficient head of the Modern Language Department, will spend this summer in the University of

Toulouse in France, and is also on the home stretch for her Ph.D. degree. Dean Hughes, Dean Kenyon, and Professor Nankivel are busily working toward the doctorate in the University of Kentucky. Miss Nabia Abbott, who holds a Master's degree from Boston University and who finished there with high honors, is taking work on her doctorate at the University of Chicago this summer. Her assistant, the popular young teacher, B. I. Wiley, is granted leave of absence for next year and will work toward his Ph.D. in Yale University. Miss Ridgell, the very efficient director of our Conservatory, is spending the summer in advanced work under noted teachers in Kansas City. Miss Daisy Dean Gray, the highly accomplished director of the Speech Department, will pursue advanced study in the field of Speech in the University of Southern California, and Miss Mary Corley, Associate Director, who recently received her Master's degree in the University of Wisconsin, will spend eight weeks this summer in advanced work in her chosen field in the University of Michigan.

The Voice Department this year has greatly prospered under the fine direction of Professor I. D. Moon. His work of training the Glee Clubs has received widespread commendation. The great chorus at Commencement time will be one of the outstanding features of the season. The Pipe Organ Department, under the leadership of Mrs. Era Wilder Peniston, is continually growing in importance and promises to be one of the leading departments of our school.

The Home Economics Department will be enlarged next year and advanced work taught by the new director, Miss Lucy Adams, who holds her Master of Science degree in this field from Iowa State University.

Miss Alice Virginia Lentz, expert dietitian and caterer from Ohio State University, will succeed Chef Gammage, who, to the regret of a host of friends, has gone to Morehead State Teachers' College for next year. Miss Lentz has been first assistant in Dietetics in the culinary work of Ohio State University. She will bring to the school the most approved methods and the latest thought in properly balanced menus.

The close of the year sees a number of improvements upon the campus. The white-columned facade on the semicircle is chaste and beautiful in its new coat of paint, while the grounds have been beautified by a rock garden and many shrubs and flowers, which represent painstaking care on the part of our supervisor of grounds, Mr. T. V. Stout, and Chef Gammage. It is to be questioned whether a more attractive campus can be found within the borders of our state than that of our own school at present writing.

The College Quartette, consisting of Messrs. L. Stokes, Matt Bradley, Orrell York, and L. R. Akers, Jr., is planning its annual itinerary which will cover some seventeen states and probably as many thousand miles. A number of our ministerial students will be engaged in tent campaigns during the summer; and revival fires, kindled by the fervent ministry of our students, will burn brightly in many parts of our nation.

Sometime ago more than one hundred reservations for next year had been made in the girls' dormitory, while a large number of boys have registered for Fletcher, Morrison, and Wesley Halls.

Asbury College is growing in favor throughout the nation, particularly among

the God-fearing people who realize the need of definite New Testament standards of life and experience. As indicative of the ever-enlarging influence of Asbury College, we would mention the appearance on May 7 of an Asbury College edition of the North Carolina Christian Advocate with a picture of the campus as its frontispiece, a fine write-up of the institution, a number of views, and a roster of the 106 missionaries now in the field. This kind of publicity could not be purchased at any price, but was freely given because Dr. A. W. Plyler, its editor, has seen the work of the institution and heartily approves its spiritual emphasis and scholastic standards. More and more may our school be called a world institution. This is shown in the personnel of its Board of Trustees numbering outstanding men throughout the nation, including a number of bishops and such world-known figures as E. Stanley Jones, of India, Dr. Clarence True Wilson, of Washington, D. C., Dr. Henry Clay Morrison, and others.

In conclusion, we may truthfully say that the school is going forward without any compromise or lowering of its spiritual standards. The real reason for its existence may be seen in the golden words emblazoned above the great organ of the Hughes Auditorium, "Holiness unto the Lord."

IN THIS BUSY AGE

young women who are struggling, trying to live Christian lives, need a message of encouragement—a message that really creates in one a desire and determination to find time for the deep devotional life.

The little book, "Mary of Bethany," is one of the fullest, richest messages on the devotional life we have read. She had nothing too precious for Jesus and to read this wonderful little book will encourage, inspire and enrich any heart.

The price is only 25c, or 5 copies for \$1.00. Order some to hand out just for the good they will do. It will be doing good preaching. Pentecostal Publishing Company, Louisville, Ky.

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If in heaven Jesus Christ is to be the center of adoration, should we not begin on earth our imperfect but sincere worship? In our daily devotions do we see and hear him?—Floyd W. Tomkins.

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IT IS UNFAIR

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for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

All this may be had in Arnold's Commentary. In this book will be found the very best helps for the Adult Class, the Young People, the Primary and the Beginner.

We have a few copies left and are closing them out at 75c per copy, postpaid. Don't fail to avail yourself of this opportunity to secure a book that will give you spiritual help every week in the year, and then when the year is finished, it is an attractive volume to place in your library for future reference. Send coin, money order, check, or if more convenient, stamps, to the Pentecostal Publishing Company, Louisville, Ky., and a copy will be mailed you at once. We have only a limited number to offer at this price.

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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

### MAN'S SIN AND PUNISHMENT.

Mrs. Geneva Mendenhall.

Now there dwelt in the Garden of Delight a strange beast, the serpent, who did not love Adam nor Eve, but hoped to bring them into mischief and, if possible, teach them to disobey.

One day after Eve had been admiring the forbidden fruit on the Tree of Knowledge, she met the old serpent sneaking about the garden. He asked her if she believed what the Lord had said about the tree which stood in the midst of the garden. Eve listened a minute and then turned to look again at the forbidden fruit on the tree.

"The Lord knows that on the day when you taste the fruit your eyes will be opened and the fruit will not hurt you at all." So when the serpent took some of the fruit from the tree and gave it to Eve she decided to take one little taste. It looked very beautiful and very tempting in her hand and when she had tasted it, she not only ate it all up but picked the largest fruit she could find and ran with it to Adam telling him that it tasted very good and would not harm him at all. And Adam ate the fruit.

When the Lord came in the cool of the evening to walk with Eve and Adam and talk with them, they ran and hid in a thick underbrush.

When the Lord found them they were afraid, and the Lord seeing their fear knew that they had disobeyed him. Adam began at once to make excuses saying that if the woman had not offered it to him, he would not have eaten of the fruit. And Eve, in turn, tried to blame the serpent telling what that cunning beast had told her.

Then asked the Lord, "Did I not say that if you ate of the fruit it would bring you pain and sorrow and death? And have you preferred to believe this beast rather than me?"

He condemned the serpent to crawl in the dust of the earth, despised by man and beast alike. He told the woman that her sorrow and suffering were to be greatly multiplied. Adam was told that because he had listened to Eve he should have to earn his bread by the sweat of his brow, and thorns and thistles should choke his crops, and make his life hard. After they had been dressed in skins of animals they were driven out of the beautiful Garden of Delight and life has been a great struggle for man ever since because of the sin of Adam and Eve.

1. Can you give the order of creation by days?

2. Why is the seventh day set apart as a day of rest?

3. Did the Lord accept excuses?

Dear Aunt Bettie: Will you slip over and let a Virginia girl join your happy band? This is my first letter to page ten. Can you guess my first name? It begins with V and ends with A. It has eight letters in it. Would like for some of the cousins to write and tell me what they think my first name is. V. Elizabeth Bain.

Wakefield, Va.

Dear Aunt Bettie: I wonder if you would let a Marion, S. C. girl join your happy band of boys and girls? I am in the second grade. I am eight years old. My father takes *The Herald* and I enjoy reading page ten. I hope Mr. W. B. has gone fishing. Guess my middle name. It begins with H and ends with E. If you guess it I will write to you. This is my first letter and I hope to see it in print.

Ina Rabon.

Rt. 1, Box 18, Marion, S. C.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am in the fourth grade at school. I go to Sunday school every Sunday I can. I was saved March 17 at home, while my father and mother were having family prayer. I want all you cousins to pray for me that I may hold out faithful to the end. My birthday is

July 28th. I am eight years old. Have I a twin? If so, please write to me and I will answer all letters received. Who can guess my middle name? It begins with K and ends with N, and has eight letters in it. I hope to see this letter in print as it is my first. With love to Aunt Bettie and all the cousins.

Mildred K. Wells.  
Riley, Ky.

Dear Aunt Bettie: Will you let a North Carolina girl join the happy band of Christian cousins? I am eighteen years old, with dark brown hair and brown eyes, and small for my age. I belong to the Methodist Church and go to Sunday school and church every Sunday. My Sunday school teacher is Mrs. Moore. I don't go to school. I am a Christian girl and love God with all my heart. I gave my heart to God in 1924, and 1927 I was sanctified. I live with my aunt. I have a brother sixteen and a sister ten. My father has gone to heaven. I am taking a Bible course for personal workers. I am anxious to see souls saved.

Mary E. Vaner.  
Box 95, Roxboro, N. C.

Dear Aunt Bettie: I love Jesus and want to be true to him. I have a poem that is a help to me, and I am copying it for page ten so it may be a help to all the boys and girls who read the letters.

#### Under His Eye.

When you think, when you speak,  
when you read, when you write,  
When you sing, when you walk, when  
you seek for delight,  
To be kept from all evil at home and  
abroad

Live always as under the eye of the  
Lord.

Whatever you think both in joy and  
in woe,  
Think nothing you would not like Jesus  
to know.

Whatever you say in a whisper or  
clear,  
Say nothing you would not like Jesus  
to hear.

Whatever you read, though the page  
may allure,  
Read nothing of which you are perfectly  
sure,

Consternation at once would be seen  
in your look,  
If God should say suddenly, "Show  
me that book."

Whatever you write with haste or  
with heed,  
Write nothing you would not like Jesus  
to read,

Whatever you sing in the midst of  
your glees,  
Sing nothing that God's listening ear  
could displease.

Wherever you go, never go where you  
fear  
To answer if God asks, "Why art thou  
here?"

Whatever the pastime in which you  
engage,  
For the cheering of youth or the  
solace of age,

Turn away from each pleasure you'd  
shrink from pursuing,  
Were God to look down and say,  
"What are you doing?"

—Selected by S. E. Edgerly.

Hoping Mr. W. B. is out so others  
may be helped by this poem, I close.

Mrs. F. C. Holland.  
1244 N. 24th St., Camden, N. J.

Dear Aunt Bettie: Please let me join your happy band of boys and girls. I am fourteen years old and in the ninth grade. I am five feet and one-half inches tall. I have dark complexion. I hope Mr. W. B. has gone to a basket ball game for I hope to see this letter in print. Tell all my cousins to write to me. I will answer all the letters I receive.

Maggie Ruth Woodham.  
125 Main St., Coffeeville, Ala.

Dear Aunt Bettie: Just sitting by the fire wondering what you and the cousins are doing. This will make my second letter to *The Herald*. I wrote one in September. I appreciate your printing it for me. I did not receive any letters. Please write to me; it

keeps me from being disappointed. I am corresponding with a little girl in St. Charles, Ark.; her name is Juanita Howell. I have lots to be thankful for; father and mother are both living and they are Christians. My grandmother lives with us. I hope all the cousins and Aunt Bettie are well.

Vivian McNair.  
Stapleton, Ga.

Dear Aunt Bettie: I love *The Herald*. It has been a wonderful blessing to me. I am glad Jesus is all the world to me. My dear Herald cousins, some people think it is wonderful to own wealth in this world, but Jesus is more to me than all. What shall it profit a man to gain the whole world and lose his soul? I can't go like other girls as I have to stay with my grandpa. I thank God for all the help received from the friends that wrote to me. I am just a poor girl, but God helps me. Please write for the letters are a great help to me. I am letting Jesus have his way. So many people are fond of the world and its pleasure. I love these verses:

Elijah made a sacrifice  
To offer to Jehovah,  
It had been wet with water thrice,  
Baal's sacrifice was over.  
Elijah prayed, the fire came down  
And licked the water all around  
And doubting ones believed,  
And found Elijah's God was living.

Elijah's God still lives today  
And answers still by fire,  
My friends just let him have his way,  
He'll grant your heart's desire.  
Consume the sacrifice you make  
And bid your slumbering soul awake,  
And chains of inbred sin will break  
Elijah's God is living!

Elijah's God still lives today,  
And answers still in power,  
As when Elijah prayed for rain  
God answered with a shower.  
If you would have your soul refreshed  
With rain that falls from heaven,  
You must pray through like the rest  
And showers shall be given.

Elijah's God still lives today  
To take the guilt of sin away  
And when I pray my heart's desire  
Upon my soul he sends the fire.  
I am nineteen years old, and I want  
to live for Jesus. Pray for me.

Pauline Harner.  
Rt. 3, Celina, Ohio.

Dear Aunt Bettie: Here comes a Texas girl to join your merry band of boys and girls. I don't go to school but I can read and write a little. Every evening mother reads me some out of Aunt Charlotte's Bible Stories and in the morning she reads some Bible Stories. I am going to ask a few questions about some of the Bible stories mother reads to me. Who sold Joseph to the Ishmaelites? Who was David's great-grandfather? Who was it that saw the burning bush that didn't burn up? The stories I like best are about little Samuel and Jesus. My brother is writing this for me. I would like all the little boys and girls to write to me. I will stop now and leave room for other boys and girls. Your little friend from Texas.

Anice Schneider.  
Rt. 6, Box 121A, Austin, Tex.

Dear Aunt Bettie: May I join your band of boys and girls? I am ten years of age. I am in the fourth grade. Can you guess my middle name? It begins with I and ends with E. It has three letters in it. I belong to the Methodist Church. I go every Sunday to Sunday school when I don't have to stay with my mother. I weigh sixty-one pounds. I have white hair and blue eyes. My aunt takes *The Pentecostal Herald* and sends it to us. My birthday is June 30. I like to read the letters on page ten.

Mary Woodham.  
125 Main St., Coffeeville, Ala.

Dear Aunt Bettie: Will you let a little Scottsville girl join your happy band of boys and girls? I am eight years old and in the fourth grade. I am four feet, four inches tall and weigh about ninety pounds. I have light hair, a fair complexion and blue eyes. My birthday is June 3. Have I a twin? If so, please write and I will send you a card. Mary E. Gare, I guess your middle name to be Eulah. I would like to have your picture.

## Gospel Tents

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Virginia B. Hickerson, I guess your middle name to be Bell. Be sure to write me a long letter if I am correct. Who can guess my first name? It begins with O and ends with A, and has three letters in it. The one who guesses it first I will send them a card. My grandmother takes *The Herald* and I enjoy reading page ten. I would like to hear from some of the cousins about my age. Mother is a Christian but my father is not. Please pray for him. I haven't any sisters or brothers.

Mildred Pruett.  
Rt. 2, Scottsville, Ky.

Dear Aunt Bettie: This is my second letter to *The Herald*. I am glad Mr. W. B. didn't eat it. I was saved two years ago and like to serve Jesus. Can any one guess my middle name? It begins with J and ends with E, and has nine letters in it. I will write to any one who guesses it. Boys and girls of Michigan, don't let the other states get ahead of us. Come on and write. Well, I will close and let some other cousins have the space.

Ora J. Perry.  
Rt. 4, Crosswell, Mich.

Dear Aunt Bettie: This is my first letter to *The Herald* therefore, I hope to see it in print. I was thirteen June 2. I have dark brown hair, brown eyes, and a dark complexion. Have I a twin? I go to Williamson Center School. I surely do enjoy reading our Boys and Girls' Page. Who can guess my middle name? It is a rather unusual name which begins with A and ends with A, and containing six letters. If you can guess my name please write to me. Evangeline M. Schneider, I guess your middle name to be Marion. Am I right? Edith Bolt, I guess your middle name to be Eleanor. I am not much of a good guesser but I tried anyway. I hope Mr. W. B. is out buying groceries when my letter arrives for I would be disappointed if this was not in print. Please write to me, will you cousins?

Florence A. Wahl.  
Williamson, N. Y.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls? This is my first letter to *The Herald*. I enjoy reading page ten. I pray to the Lord every day. I am eight years old. My birthday is Nov. 27. I go to school and am in the third grade. My teacher is Miss Mary Wilcher. I am three feet, eleven inches tall and weigh forty-eight pounds. I have dark hair, blue eyes and fair complexion. Have I a twin? If so please write to me. Who can guess my first name? It begins with G and ends with A, and has six letters in it. Whoever guesses my name I will send them my picture and write to them. I am fond of music. I just started this term of school to taking. If anybody else takes write to me too. I live out in the country on a big farm. I go to Sunday school and prayer meetings most every Sunday. I will close now hoping Mr. and Mrs. W. B. are planting peas when this letter arrives. Thanking you very much. Clyde McNair.

Rt. 1, Stapleton, Ga.

### A WORD OF THANKS.

Mrs. G. W. Wilkes, of Scotland, Ga., wishes to express her thanks to all who sent her clothing in response to her recent appeal in *The Herald*. She asks to be remembered in prayer.



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## FALLEN ASLEEP

#### HUBBARD.

J. B. Hubbard, of Carthage, Tenn., was born Sept. 20, 1856 and departed this life Oct. 2, 1930, age 74 years and 12 days. He was united in marriage to Miss Capitola Legon, to which union were born five children, four boys and one girl. He was converted early in life. He heard Dr. Morrison preach holiness and sought the experience of entire sanctification and lived a devoted Christian until death. He was a charter member of the Nazarene Church at South Carthage. He will be greatly missed by his church and neighbors and many friends. He loved The Pentecostal Herald and feasted on its wonderful soul food. He fought a good fight, he kept the faith and is now enjoying his reward.

A Friend.

#### JOHNS.

Little Frankie Johns, infant son of Mr. and Mrs. Arthur Johns, of near Claymour, was called home Monday, May 4, 1931, following an illness from infantile paralysis, at the age of one year and ten months. Rev. Thornberry conducted services at the grave in the Pleasant Hill cemetery. Frankie is not dead; he only sleeps. He has gone on to await our coming. Weep not, father, mother, brother and sisters for little Frankie. He stands on the other shore and beckons you come. But weep not for the dear one.

He is not lost, but gone before;  
Let us prepare to meet dear Frankie,  
When our days on earth are o'er.  
May Mallory.

#### PIGG.

Just one year ago today, June 4, 1931, the death angel entered the home of Mrs. Margaret Jane Pigg, of Erick, Okla., where she and her husband, George W. Pigg, had settled on a homestead four miles north of Erick about thirty-two years ago, and claimed her as its victim. Our darling mother was so sweet and precious, and more especially needed to hold the home and family together since father went away less than two years before, June 12, 1928. He was eighty-five years and eleven months old and mother was eighty-three years and six months old. They grew dearer to us as we could see age creeping on them, but there were but few gray hairs in their heads at above eighty years. They were married more than fifty years, reared nine children to be grown.

There were many beautiful flowers, precious friends to sympathize, good ministers to preach, but still there is a vacancy that no human can fill. The absence of her life here reminds us she is over there helping for the reception of her children to follow, which one, her oldest son, John W., crossed over in Jan. 21, 1931, to help in the hallelujah strain. He kept quoting the 23rd Psalm, which was a joy in life and a comfort as he was passing over the river. It seems we miss mother more and more as the months go by, but we are on our way doing what we can to get others ready for the journey. Her children, twenty grandchildren, and six great-grandchildren appreciate her home life and devotion.

Mother was converted and she and father joined the M. E. Church together about 1878. She professed to be entirely sanctified at Sunset Camp Meeting about thirty-two years ago. Most of her children are members of the Nazarene and M. E. Churches.

Dearest mother, thou hast left us,  
And our loss we deeply feel;  
But 'tis God that hath bereft us,  
And our sorrow he will heal.

Lovingly her daughter,  
Rev. Mrs. Susie Eagan.  
Jester, Okla.

#### REQUESTS FOR PRAYER.

Mrs. V. E.: "Please to pray for me and my children that they may be saved, and that I may have more faith."

Mrs. R. L. Grifford: "Our little girl was stricken with acute appendicitis

and had to be operated on. She also has typhoid fever, and I am requesting prayer for her recovery, if it be the Lord's will."

A. J.: "Will the readers of The Herald pray for my relatives and loved ones who are unsaved."

#### RESOLUTIONS.

Whereas: It has been our privilege during the four years just ending, to have as our pastor Rev. W. E. Smith; to listen to his inspiring sermons delivered with unction and permeated with the evangelistic spirit; to observe his self-sacrificing life, which has been equalled by few pastors and excelled by none, and to have been so often blessed by his kindly Christian spirit, also his victorious faith and,

Whereas, By his own initiative, and against our wishes, he has deemed it wise to terminate his pastorate, giving as his reason, that having been in Cambridge nine years, the best interests of the church would be better served by the coming of a new pastor, therefore, be it

Resolved, that we members of the First Evangelical Church, Cambridge, Mass., with members of the board, express our appreciation of his labor and love amongst us, and heartily recommend him as a safe and sane pastor or evangelist to any desiring to listen to the gospel of full salvation preached with the Holy Ghost and power.

Our prayers will follow him.

G. A. Moore, Clerk.

#### WHAT HE SAID.

The most wonderful surgical operation ever performed was when Doctor Lorentz of Austria came to Chicago and made little Lolita Armour walk.

Lolita Armour was the granddaughter of Philip Armour, the meat king. She was born with the pelvic bone entirely solid on one side, with no place for a hip joint.

Now the hip joint is the most difficult joint in the body to do anything with, if something goes wrong. Surgeons said that if an artificial joint was made and it lacked the hundredth part of an inch of fitting, (a hundredth part of an inch is the thickness of a sheet of thinnest tissue paper,) it would not work. But Doctor Lorentz made an artificial joint and articulated the thigh bone in it, and he did not make the thousandth part of an inch mistake, and the child walked and is now a grown woman.

Those were the old license days. The other surgeons were so delighted that they gave him a great banquet. At each plate were six wine glasses. Doctor Lorentz turned each wine glass down, so that no liquor could be poured in them.

"Doctor Lorentz, do you not drink wine?"

He replied most emphatically, "I do not. You are giving me this banquet in honor of that operation I performed on Lolita Armour. If I drank one glass of this wine it would be six weeks before my brain would be quick enough and clear enough that I could perform another operation like that. I would as soon take strychnine. No surgeon has a right to touch alcohol."

That is pretty good evidence from one who knew what he was talking about. Any man who has to have a quick brain, or a steady nerve, should never touch alcohol.

Lora S. LaMance.

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# SUNDAY SCHOOL LESSON

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

Lesson XI.—June 14, 1931.

Subject.—The Resurrection and the Ascension. Luke 24:25-40; 24:50, 51.

Golden Text.—It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. 8:34.

Time.—Sunday, April 9, A. D. 30.

Places.—Emmaus and Jerusalem.

Introduction.—There was much significance in what a missionary said to a Mohammedan concerning the empty tomb of Joseph of Arimathea. The Moslem boasted that he could find a coffin containing the bones of Mohammed at Mecca, but that the Christian could find no remains of Jesus Christ at Jerusalem. The missionary replied that that was just the difference: Mohammed was still dead in his coffin; but Jesus Christ had risen from the dead, and had left an empty tomb. That empty tomb has been the wonder of the ages. The Jews hired the guard that saw Jesus rise from the dead to report that his disciples stole his dead body while they were all asleep; but that story will not bear investigation. If they were all asleep, how could they know that the body was stolen, or who stole it? That one question kills that falsehood forever. Besides, who is going to believe that a Roman guard would all go to sleep on duty when such an act meant death to every one of them? If the Jews had believed that lie, they would have ransacked Jerusalem and the surrounding country in search of the body. Nothing could have given them so great joy as the discovery of it. But it could not be found, because he was alive forever more; and they knew it.

Nothing less than the resurrection of the body of Jesus could have lifted his sorrowing disciples out of the gloom of despair into unspeakable joy. No sham resurrection could have done that. They saw the living Christ in the very same body that they had handled what time he had walked with them and taught them the things that pertain unto life eternal. They had sat at his feet; they had eaten with him, they had listened to his speeches; they had seen him heal the sick and raise the dead; they had heard him pray; they had seen him die; and when he revealed himself to them after his resurrection, they knew him beyond all possibility of doubt. The rapturous shout of Peter was but the echo of all their hearts: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead." That glorious rapture did not arise from a cunningly devised fable. Certainty had come: doubts had gone forever.

But here comes a so-called preacher who says that belief in the resurrection of Jesus Christ is not necessary to Christianity. I shall let the apostle Paul answer him: "If Christ be not raised, your faith is vain; ye are yet in your sins." That is sufficient on the negative side; but Paul says positively: "Now is Christ risen from the dead, and become the first-fruits of them that slept." You will find this and much more in his first Corinthian epistle. Let it be forever

settled, that without the resurrection of Jesus Christ from the dead there is no salvation for men. That blessed fact lies at the foundation of Christianity forever; and he who undertakes to destroy faith in it is an infidel, although he may be called a D. D.

It is thrilling to read of the early morning visit of the devout women to the sepulchre with their bundles of spices and their boxes of ointment. They were determined to show their devotion to their Lord; but he was not there. An angel declared to them his resurrection; but soon their eyes were opened, and they saw their Lord alive. The ecstasy of such moments must be felt; we can only imagine it. Soon Peter and John were at the sepulchre and the good news was flying from heart to heart among all the disciples.

That was a fine walk that Cleopas and his friend had from Jerusalem to Emmaus on the day of the resurrection. If you do not believe that Moses lived and wrote the Pentateuch, read the conversation those two men had with Jesus that day. He had demonstrated the fact of his Deity by the resurrection from the dead; and in that conversation he endorses Moses. It is hard to have patience with, or respect for, an arrant infidel in ministerial garb, who has the impudence to stand in the sacred desk and call Jesus Christ a liar. Maybe that is strong language; but I shall not retract one word of it. It is time to speak out straight from the shoulder.

I thank God that the historic evidence of the resurrection of Jesus Christ from the dead is absolutely unanswerable. Would you destroy faith in that doctrine? Then you must begin by destroying the entire body of Christianity. You must make the world forget that there ever was any Christianity. Its doctrines must be obliterated from the minds of men. You will have to blot out nearly all the worth-while literature of the last two thousand years. Civilization will have to die and be forgotten. Europe and America, all civilized peoples, must return to absolute paganism. Jesus Christ has walked this earth in broad daylight, and his footprints are so deep and so clear, that one had just as well undertake to dry up all the seas as to rub them out. They are here to stay forever, thank God!

## Comments on the Lesson.

25. O fools.—Not in the bitter sense that men call each fools when they are mean at heart; but rather, ignorant of truth. However, there is a rebuke in the Master's words, for he tells them that they are "slow of heart to believe all that the prophets have spoken." Maybe some of us need the same rebuke.

26. Ought not Christ to have suffered these things.—There are mysteries here that we may never understand; but of this we may be assured: It was an absolute necessity for Jesus Christ to suffer and to die for our redemption, in order that God might pardon our sins and still be a just God. Put your own interpretation upon the Master's words; but this word ought (which is a fair translation from the Greek) seems to me to indicate that the Christ felt himself under some awful obligation to make an atonement for fallen men. And to

enter into his glory.—What sort of glory is this that calls for Gethsemane, the Roman lash, and the cross? In the 17th of John he says that the Father gave him this glory of suffering for lost men, and that he in turn was giving it to us who love him. Dig deep, or you will not find the hidden jewels here. There is a glory in unselfish sacrifice for others that makes one to be Christlike; and I am not sure that there is anything higher or better than that in any world.

27. Beginning at Moses and all the prophets.—Amid the little flimsy criticisms that are being made today by men who boast of their scholarship(?) it is a consolation to know that our Lord Jesus Christ endorses the Old Testament from Genesis to the Revelation. Moses is no fictitious character in his estimation, but a real man and the author of the Pentateuch. One almost envies those two fortunate men as they listen to the Master while he "expounds unto them in all the Scriptures the things concerning himself."

28. The village.—Emmaus. He made as though he would have gone further.—I suppose he was merely testing them, as he had sometimes done on other occasions.

29. They constrained him.—It was more than an invitation—they entreated him to abide with them for the night. O, if we would only pray that way, I am persuaded that he would enter in and abide with us all the time.

30. He took bread, and blessed it, and brake it, and gave to them.—Those were simple deeds; but they were bursting with meaning to those two men who reclined with him. They had seen him do that before. Their eyes were opened; and they recognized the risen, living Christ. Our own hearts long for such privileges; and yet he says we are better off since the Comforter has come. Will the Church ever learn that the Holy Ghost has been given? He is the forgotten Person in the Holy Trinity, although we are living in the time of his dispensation, and can do nothing without him.

31. He vanished out of their sight.—Why? I know not. But this one thing is certain: It was best for them and us.

32. Did not our hearts burn?—Certainly, they did. They were stirred with a holy excitement as he turned the light of Divine exposition upon the prophets. The Old Testament became as luminous as the noonday sun.

33. They rose up the same hour.—Traveling was dangerous by night; but they had the best news the world ever heard of, and could not wait for daylight to come. They returned to Jerusalem at once, and found the "eleven" apostles and some other brethren gathered together. There seems to be a slight discrepancy here. Judas Iscariot was dead; and John says (20:24) that Thomas was not present. Since the fact of the meeting is clear enough, we need not suffer ourselves to be annoyed by such minor matters.

34. The Lord is risen indeed, and hath appeared to Simon.—This seems to have been the statement of the group, and not of the two who came from Emmaus. It does not mean that Simon Peter was with Cleopas on the way to that village.

35. Now we have the two speaking.—They told what things were done in the way, and how he was known of them in breaking of bread." There



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must have been something marvelous about the way he broke bread.

36. Jesus himself stood in the midst of them.—A wonderful moment! How did he get into that room? The doors were all shut for fear of the Jews. Walls mean nothing to a resurrection body. Peace be unto you. They were frightened at his sudden appearance; and he was quelling their fears.

37. But they were terrified.—What strange beings we are. Most men are brim-full of superstition. Very few of us could go to sleep in a cemetery. Those disciples thought they had seen a spirit, and almost had delirium tremens. But spirits cannot harm one.

38. Why are ye troubled?—It is fine to note how the Lord calms their fears. Ever and anon he tells us not to fear. Perfect faith in God will quiet all our doubts and fears.

39. Study this verse, and learn how anxious God is for us to know the whole truth concerning himself. Nothing hides him, but our sins. They have separated between us and God. Spirits have no bones. See how the Master shows them the nail-prints in his hands and feet. They must know the whole truth, that they may have no more doubts; for doubts are born of sin and ignorance—bad parentage. Truth makes men free.

24:50, 51. These would be fearful words, were it not for the promise of his return. He made that promise himself. Their hearts were breaking with sorrow at his departure; but just as he was going away, "two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Well, bless God for that. No wonder they returned to Jerusalem with great joy. Glory!

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# ANNOUNCEMENTS.

There will be special services each Sunday afternoon and evening during the summer at 2:00 and 7:30 P. M., beginning June 7. This series of services is sponsored by the Doughty Valley Holiness Association, and will be conducted in Headington Grove, eight miles southeast of Millersburg, Ohio. There will be special speakers for the occasion.

The Douglas Camp Ground recently suffered a great loss by fire, 25 buildings being destroyed, including the tabernacle. The Directors voted to start the erection of a new tabernacle, and to make other changes so the camp may be held this year. They would appreciate assistance from any of the camp meeting friends. Address F. A. Hillery, 212 Oxford St., Providence, R. I.

Mrs. B. E. Bingham, who has charge of the mission in West Bay, Grand Cayman, B. W. I., requests that persons having books they would like to donate to the mission may send them to Mrs. B. E. Bingham, care Capt. Charlie Farrington, Florida Custom House, Tampa, Fla. They will gladly pay freight on them.

Mr. Melville H. O. Fisher, 142 S. Robert St., St. Paul, Minn., has an attractive framed glassed motto, hand lettered and designed in varied colors and gold, size 8x10, a message of his Mother recently deceased, and is for free distribution. Any one interested in this motto may address the party as above, who will be glad to give full information regarding same.

A good meeting was recently conducted by Rev. W. R. Parker and wife in Willingham M. E. Church, Alabama. Brother Parker did some good preaching and the people heard and sought the Lord. Sister Parker was taken ill and will have to undergo an operation. Prayer is asked for her recovery.

The committee has arranged a special program for the annual all-day meeting, Memorial Day, at Fletcher Grove Camp Meeting Grounds, Delanco, N. J. There will be preaching at 10:30 A. M. by Rev. H. L. Burkett, West Collingswood, N. J., Dr. J. B. Kulp, pastor of the First M. E. Church, Collingswood, will preach at 3:00 o'clock, and Rev. S. H. Laird, pastor of the Presbyterian Church, Collingswood, will be the evening speaker, at 7:30. The Young People's Auxiliary, of Aura Camp, will have charge of the one o'clock service. Two hundred young people have been invited to participate, some of whom will speak, others will render special music, including orchestra and chorus.

Geo. Q. Hammell, Ch'm.

Delanco, N. J.

The largest crowds that have attended worship or Sunday school services in many months were present in Bethany Presbyterian Church, Joplin, Mo., May 6 to 17 during special meetings which Guy W. Green, Kansas City layman, held there for Rev. Douglas V. Magers, pastor. Numerous adults united with the church during the meeting. The young people who made decision will come later after adequate instruction. Delegations from Miami, Okla., and Sarcocixie, Webb City and Carthage, Mo., attended in liberal numbers accompanied by their pastors. In addition to his sermons, Mr. Green delivered outside ad-

resses to the Rotary, Kiwanis and Lions Clubs, Junior and Senior High Schools, Chamber of Commerce of Webb City, Y. M. C. A., American Legion, Byers St. Methodist Church and Ministerial Alliance.

## HEAVEN.

Mrs. W. J. Davidson.

And I saw a new Heaven and a new earth;

The beauties of it, Oh! what can it be worth,

The first heaven and the first earth were passed away;

But those who enter in are there to stay.

The Holy City, I saw, John said, It is filled with spirits that are not dead,

For with garments they were adorned, Like the folks here on earth are worn.

And the Great Voice out of Heaven saying, Behold,

The wonders here cannot be told.

The Tabernacle of God is with men,

For God, himself, shall be with them then.

To wipe away all tears from their eyes;

To strive to enter in, it would be wise

Neither shall there be any more death,

He said,

And with the Holy Spirit multitudes

are fed.

Neither shall there be any more pain,

So what more have we to gain,

For I make all things new, He said,

Write, for these words are faithful

and true.

And He said unto me, It is done,

This has been made possible through

my Son;

He that overcometh shall inherit all

things

For God from his word has never

waned.

But the fearful, and unbelieving and

all liars

And murderers, and sorcerers, and

idolaters,

Shall have their part in the fiery

lake,

Which by choice is their own fate.

Then I, John, in the Spirit saw,

The beauties and wonders of it all,

The Holy City Jerusalem of God,

The saints who with the Gospel of

Peace have been shod.

The light of the City was the glory

of God,

The walls of it, he measured with a

rod,

To those who enter in they shall not

wait,

For on either side there are three

gates.

On these walls have your names en-

rolled,

Like the brave old martyrs of old;

The walls are wide and high,

And we can see our loved one stand-

ing by.

This beautiful City we are told

The streets and walls are of pure

gold,

And are garnished with all manner

of precious stones

Which will complete our heavenly

home.

The City had no need of the sun,

Neither the moon to shine in it,

For the glory of God did lighten it,

And the nations that are saved shall

walk in it.

## PAUL'S SUPERLATIVE.

Baptist Observer, says of Dr. M. P. Hunt's book, "Paul's Superlative": "This new book sure burns with fervor and glows with useful, helpful sermons, and each sermon is a soul-stirring message." The book sells for \$1.00 and may be purchased from The Pentecostal Publishing Co., Louisville, Ky.

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# PENTECOSTAL HERALD

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Mrs. H. C. Morrison, Associate Editor

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## STAND FAST IN THE LORD.

By The Editor.

**T**HERE is one thing of which we may be perfectly sure: Evils do not remedy themselves. The Reformation, the great Methodist revival, the freeing of the slaves, the crushing of the whiskey traffic, in fact, all of the forward steps in the enlightenment and salvation of the race, have called for energetic self-sacrifice and martyrs.

God is not indifferent to the overflow of all evil and the advancement of all that is good for humanity, but in the very nature of things he must have true servants, who will receive into their heart an undying love for a great truth, a principle of righteousness, a movement for the uplifting and betterment of the race; and such persons must give themselves wholly to the Lord and for the cause for which they stand. God works through human instrumentalities and these human instrumentalities must be wholly given up to him. They must be willing to suffer for the cause they love.

Then the brethren and sisters who love the cause of full salvation must not suppose for a moment that this great work can go forward without the spirit of self-sacrifice in those who know and love this great doctrine. Those who have experienced the cleansing power must be so mastered with a holy passion for the spreading of the full gospel that nothing can deter them. They will not be discouraged, they will not keep silent, they will not give up their faith; they know by sweet experience the great power of God to save from all sin. Having received the cleansing power, their hearts long that others may be purged and know the fullness of the grace of God and the power of Jesus Christ to save and cleanse and keep.

When holiness preachers become quiet, easy-going, money-loving and praise-seeking the revival fires will go out, their own hearts will grow cold, and directly they will awake to the fact that their spiritual house has been left unto them desolate. May the Spirit of God stir us up to redoubling our diligence; that with energy and zeal we may press the great, good work of a full salvation revival. Let us carry the news far and wide; let us preach with love, but with great faithfulness, on the deceitfulness, the ruin and blast of sin and the gracious power of Jesus Christ to cleanse it all away and keep the heart wholly consecrated to him in perfect peace and power.

A tremendous responsibility is that resting upon the watchmen on the walls of Zion. If they fail to sound the warning note, the blood of immortal souls will be required at their hands. The true shepherd of Israel will be found following in the footsteps of his Master, seeking those who have missed the way. The cry of the faithful pastor should be,

"Help me to watch and pray,  
And on thyself rely,  
Assured if I my trust betray,  
I shall forever die."

There has never been a time in the history of this nation when there was greater need for the testimony of blood-cleansed, Spirit-filled men and women than at this time. God looks to us to bear witness to the power of Christ to save from all sin.

### The Restoration of Israel to Palestine No. VI.

**R**EADING the Prophecy of Jeremiah you will find that he is in perfect accord with Isaiah. He brings tremendous protest against the sins of Israel; he warns them of coming judgments, he faithfully declares that their punishment will be their subjugation to foreign, pagan people, and that they will be carried into captivity.

Many times in his prophecy Jeremiah sees hope for Israel and prophecies of their restoration to Palestine. Again and again, as he looks into the future, he beholds the coming Christ, and speaks of him with a clearness not to be misunderstood. We shall give a few quotations from the prophecy of Jeremiah with reference to the restoration of Israel. Take the third chapter, 17th and 18th verses:

At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

We find a very hopeful prophecy for Israel in the 12th chapter, 14th and 15th verses:

Thus saith the Lord again: all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out the house of Judah from among them.

And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

One of the most beautiful and encouraging prophecies found in Jeremiah with reference to the restoration of Israel is in the 16th chapter. It is very clear and positive. It includes the 14th, 15th and 16th verses; they read:

Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt.

But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

We are quoting at length, because many will read this chapter who have not a Bible convenient; others will not want to take time to look up these passages. I trust the readers of THE HERALD will make a special study of Jeremiah's prophecy, and will particularly note those prophecies which declare that the Israelites, embracing, of course, the tribe of Judah, shall be carried into captivity and scattered throughout the earth. These prophecies have been fulfilled, as our readers know. The prophecies concerning the restoration are being fulfilled and cannot fail. God has spoken.

In Jeremiah 24:6, 7, we find the restoration spoken of is not the restoration from Babylon, but refers to the restoration that is now going on; and it is not only the promise of the return to Palestine, but of a great spiritual awakening and blessing.

For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

We wish to refer the reader to the 31st chapter of Jeremiah. It is clear with reference to Israel's restoration. It is so lengthy that we shall not quote it in full, but will give you the 10th verse:

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

Twenty-one years ago it was my great privilege to hold revival meetings with The Christian Missionary Alliance people in Jerusalem, in which a number were saved at the altar. We were refreshed and graciously blessed. While there, I read a prophecy from the 31st chapter of Jeremiah, and asked the missionary to guide me to the hill Gareb. He did so, and I saw with my own eyes the wonderful beginning of the fulfillment of the Scriptures. I now quote the 38th, 39th and 40th verses of this 31st chapter:

Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.

And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

Many splendid houses had been erected on the hill Gareb by the Zionist Movement, and were inhabited by Jews who had been brought from countries where they were persecuted and living most unhappily. We walked over what is here called "the valley of the dead bodies." It was once a vast burying ground, but has not been used for that purpose for centuries. There is not a vestige of any of the bodily remains of those who were buried there, but it will be cleared up and become a beautiful place of residence for returning Jews.

(Continued on page 8)



# SOME ASPECTS OF CHRISTIAN EXPERIENCE.

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



Keble, the British poet, writing upon the Holy Spirit, said:

"But when he came the second time,  
He came with power and love;  
Softer than gale at morning prime,  
Hovered the Holy Dove."

This is an aspect of the Holy Spirit which we sometimes forget, I fear, in these days when so much is said of the Baptism of Fire. I sometimes think it would be well if we emphasized more the Christlike aspects of the life in the Spirit. Dr. Joseph Parker said a fine thing in the following words:

"My first question about any doctrine is, How does it come down stairs out of its dreamer's intellect and behave itself in the kitchen. How does it put on its apron and tuck up its sleeves and go to life's daily work? How does it go into the chamber and hush itself into gentleness and quietness, and what does it say to the pained heart, and what to the ebbing life? By its fruits let it be known. What it can do in the plain, everyday circles of life shall be its proof to me of its heavenly origin."

## II.

In this age of complexities and big business, show, sham, etc., it is absolutely essential that God's people should preserve simplicity and sincerity. In these days of luxury and big money it is a hard thing to maintain these virtues. I believe the reason we fail to get our prayers through is due to the lack of these things. I think of the men and women who moved the world for God; they lived in simplicity and sincerity. They turned their back and said an eternal adieu to the world, its laws and applause, customs, luxuries, and superficialities. Think of John Wesley who could have been one of the wealthy men of his age; he gave away to the poor and to the kingdom all that he received, except the twenty pounds odd which he lived on year by year. Kagawa, that great Japanese Christian leader, is called the John Wesley of Japan because of his unselfish, self-sacrificing life. He has a large income from his books, but he lives the simple life and gives all to the work of the Kingdom. He is impressing all Japan by his Christlike life and his ardour for souls. Nothing will promote simplicity and sincerity like the prayer life.

Adoniram Judson, perhaps the greatest missionary ever sent out from American shores, was emphatic in his insistence upon prayer. I quote his words: "Be resolute in prayer. Make any sacrifice to maintain it. Consider that time is short and that business and company must not be allowed to rob thee of thy God." That was the man who impressed a mighty empire for God.

## III.

In my student days I loved to read about Methodism's great preacher-orator, Bishop Simpson. In the days of Inskip he preached frequently in the Holiness camp meetings. He was a great Bible preacher and preached the glorious salvation with the Holy Ghost sent down from heaven. Bishop Simpson preached some years ago in the Memorial Hall, London. For half an hour he spoke quietly, without gesticulation or uplifting of his voice. Then, picturing the Son of God bearing our sins in his own body on the tree, he stooped, as if laden with an immeasurable burden, and rising to his full height he seemed to throw it from him, crying: "How far? As far as the east is from the west, so far hath he removed our transgressions from us." A professor of elocution was there. A

## IN SOUTHERN SEAS.

At this writing I am sailing along the coast of Chili, after leaving Peru where we witnessed a gracious outpouring of the Holy Spirit. Chili has a coast line of 3,000 miles, as far as from New York to Liverpool. Look at the map and you will see it is a narrow strip of land in width about 130 miles. Chili is like Egypt in some respects, long and narrow. Egypt is only 700 miles long and about 12 miles wide, except in the Delta. Chili is bounded down to the Magellan Straits by the Cordillera of the Andes. Chili has less than four million people and is one of the most united and patriotic nations of South America. While revolutions roar and tear all around, Chili holds still and maintains a good steady government. They say the men of Chili make good sailors and fine soldiers. In the war with Peru and Bolivia they conquered as they went along.

There are a great many English and Germans in Chili; also, of course, a great many North Americans from U. S. A. Nearly all the great industries, mines, nitrates, etc., owe their development greatly to foreign capital. The nitrates of Chili go all over the world; it is the main industry and source of revenue to the government. The shores of Chili are rainless hence, barren and dry; not a shrub, not a blade of grass, not a tree. Absence of rains is what has preserved the nitrates. If rains had come they would have washed the precious mineral out of the soil into the Pacific Ocean. These shores sterile themselves and are sources of fertility to other lands.

As the steamer sails on to Valparaiso I am praying much for revival power in the four cities which I will labor in, Valparaiso, Santiago, Concepcion and Temuco. I praise God for the old-time power in Peru. Join me in prayer for Chili.

George W. Ridout.

friend who observed him and knew that he had come to criticize, asked him, when the service was over, "Well, what do you think of the Bishop's elocution?" "Elocution," said he. "He's got the Holy Ghost!"

Another Bishop who enjoyed and preached holiness was Bishop Hamline. He had a great ambition to be a lawyer, but the Lord gripped him, and changed him, and sanctified him. He tells how he became sanctified in the following words:

"All at once I felt as though a hand—not feeble, but omnipotent; not of wrath, but of love—was laid on my brow. I felt it not outwardly but inwardly. It seemed to press upon my whole being, and to diffuse all through me a holy, sin-consuming energy. As it passed downward, my heart as well as my head was conscious of the presence of this soul-cleansing energy, under the influence of which I fell to the floor, and in joyful surprise of the moment, cried out in a loud voice. Still the hand of power wrought without and within; and wherever it moved, it seemed to leave the glorious influence of the Savior's image. For a few minutes the deep ocean of God's love swallowed me up; all its waves and billows rolled over me."

## IV.

Among the saintly men of early Methodism no doubt John Fletcher ranks chief. Well born, well educated and, best of all, sanctified and filled with all the fullness of God. Mrs. Rogers describes Fletcher in one of the meetings thus:

"When I entered the room, where they were assembled, the heavenly man (Fletcher) was giving out the following verses with such animation as I have seldom witnessed—

'Near us, assisting Jesus, stand;  
Give us the opening heavens to see;  
Thee to behold at God's right hand,  
And yield our parting souls to Thee.

'My Father, O my Father, hear,  
And send the fiery chariot down;  
Let Israel's famous steeds appear,  
And whirl us to the starry crown.

'We, we would die for Jesus too;  
Through tortures, fires, and seas of blood,

All triumphantly break through,  
And plunge into the depths of God.'

"After this Mr. Fletcher poured out his full soul in prayer, or praise, or spiritual instruction; and every word that fell from his lips appeared to be accompanied with an unction from above.

"After dinner, I took an opportunity to beg him to explain an expression he had used in a letter to Miss Loxdale namely, that, on all who are renewed in love, God bestows the gift of prophecy. He called for the Bible; then read and explained Acts 2, observing, that, to prophesy in the sense he meant, was, to magnify God with the *new heart* of love, and the *new* tongue of praise, as they did, who, on the day of Pentecost, were filled with the Holy Ghost. He insisted now that believers are called upon to prove the same baptismal fire; that the day of Pentecost was the opening of the dispensation of the Spirit—the great promise of the Father; and that the *latter day glory*, which he believed was near at hand, should far exceed the first effusion of the Spirit. Seeing then that they, on the day of Pentecost, bare witness to the grace of our Lord, so shall *we*; and, like them, spread the flame of love. After singing a hymn, he cried, 'O to be filled with the Holy Ghost! I want to be filled! O, my friends, let us wrestle for a more abundant outpouring of the Holy Spirit!'"

## V.

I have had to travel a great deal East and West. My thoughts are often stirred as I look at some of Nature's great sights. Sam Jones once said:

"The mountains are God's thoughts piled up.  
Flowers are God's thoughts in bloom.  
Prairies are God's thoughts spread out.  
The Rivers are God's thoughts in motion.  
The Harvests are God's thoughts expressed in bread."

Very striking are those lines of Mrs. Browning in one of her great poems:

"Earth's crammed with heaven,  
And every common bush afire with God;  
But only he who sees takes off his shoes—  
The rest sit round it and pluck blackberries."

When Whitefield was preaching in Boston in 1746, Colonel Pepperill, of the State troops, was appointed to command an expedition. He asked Whitefield to give him a motto for their flag; the motto given was, "*Nil desperandum Christo duce.*" If Christ be Captain, no fear of defeat."

The Holy Ghost honored Christ at the Day of Pentecost and poured upon the disciples such a baptism of power that it worked, according to Richard Watson, the following effects:

"It raised the disciples from earthliness to spirituality.

Their gross conceptions of the kingdom were swept away.

Their dim eyes were lightened to perceive the Scriptures.

It kindled the ardor of unquenchable love of Christ.

Transformed them into bright reflections of his purity.

Converted dark and sterile souls into life, verdure and fruitfulness.

Animated every affection.

Invigorated for service.

Purged from the heart all its stains of sin, and all its debasing alloy of earthliness, and rendered it meet for high fellowship and intercourse with God for ever."

Unless the Holy Spirit is at the steering wheel, the preacher had better not start on the trip.



# LIVING OUT OF THE OVERFLOW.

Rev. Earl S. Scott.

"I am come that they may have life, and that they might have it more abundantly."—John 10:10.



R. William L. Stidger, Professor of Homiletics at the Boston University School of Theology, has written a book called, "Preaching out of the Overflow." That book has suggested the idea for this article. In the book, Dr. Stidger's idea is that preachers should prepare for preaching and should preach in such a way as to have something left over after the sermons have been preached.

Have you ever heard anyone preach when you felt sorry for him? Has it appeared to you that he has exhausted every ounce of physical energy that he possessed, in the delivery of the sermon? Has it seemed to you after the first few minutes that the speaker has almost run out of things to say? Has it seemed to you when he sat down at the close of the sermon that he had said everything that he could say, and that before he preached again he would have to go back to his study and search frantically through his books to get some more ideas? I hope that you have never had such experience, but if you have, you know exactly what Dr. Stidger warns against.

Dr. Stidger wants a man who preaches to have so much physical energy stored up, and so many thoughts crowding forward for expression that it seems impossible ever to exhaust either supply. Would you not prefer to listen to some one speak, whom you think could say many more things and say them with great force even after the speech is through?

It is a wonderful thing to live out of the overflow. In the first place it is more satisfactory to the person who is doing the living if he has something left over. We all know how comfortable it is to have some money left over. Isn't it thrilling to have something in your pocket-book? In my home community there was a woman who declared that she was never out of money. And yet she was not wealthy, but was rather on the lower side of what we generally call moderate circumstances. The reason that she was never out of money was that she would never spend her last dollar. No matter what demand arose, or how urgent it was she would never give up the last dollar she had. I only wish that everyone could always have that much in reserve. It is a wonderful feeling to know that you have something left over.

I heard of a preacher who went one Saturday night to his grocer who also was an active member of the Church, and asked to borrow five dollars until the next Monday morning. The grocer gladly made the loan. Early on Monday morning the preacher paid that grocer five dollars. The grocer thought that that was a strange thing, because he knew that the minister had not received his salary check Saturday night and Monday morning.

When the next Saturday came the pastor came again to the grocer and made the same request. Monday morning the five dollars were repaid again. This happened another week, and then the grocer became very curious. He decided upon an experiment. The next time the clergyman came he loaned him a five dollar bill on which he had noted the number. Thus he was able to prove when his pastor came back Monday morning that he brought the same bill that he had taken away. The merchant could not restrain his curiosity longer. This was too strange. Perhaps his pastor was becoming weak mentally. So he said, "Pastor, I must confess that I noted the number on the bill I loaned you Saturday night, and here you have brought back the same bill. I do not understand this. I am willing to help you, but if you will tell me

what is wrong perhaps I can help you more."

The minister said, "Well, I see that I shall have to tell you. I have to use all my salary to pay my necessary bills, and it used to be when I was preaching that during the sermon I would put my hand down into my pocket, and it used to embarrass me even while I was preaching. I could not bear to realize that there was nothing left over, so I borrowed the five dollars from you and then when I put my hand in my pocket I felt there that folded paper which I knew was worth five dollars." (Oh, what an exquisite touch! That's the paper you love to touch.) "I did not stop to think it was not mine. It just made me feel better to know that I had five dollars in my pocket. It's a wonderful thing to have something left over." It is a great thing to have some money left over, but it is a greater thing to have some spiritual energy left over.

When you forgive someone who has offended you are you exhausted spiritually? Does it take every ounce of spiritual energy you have to forgive once? Or could you forgive seven times and have some forgiveness left? Or could you forgive seven times seven times and have some forgiveness left? If you could you are living out of the overflow. When you give something to somebody have you exhausted the goodness in your soul, or could you give something more the same day and still feel that there is an overflow of goodness in your soul?

When you sacrifice some of your popularity for the sake of sincerely standing by some cause which you know is worthy, how do you feel? Do you feel that you have made the last sacrifice which you can possibly make for the Kingdom of God, or have you enough willingness to sacrifice left to do it again? If you have, then you are living out of the overflow.

If I go through a provoking situation and keep my temper it is a good thing, but I am not doing as I should do, if I feel that I could not have held out a second longer. In that case I would be living up everything I had in the line of self-control. But if I could go through that situation and then go through another which also is trying, and then go through another trial, and still control myself, then I would be living out of the overflow. It is a great thing to live out of the overflow. It gives you satisfaction yourself.

Moreover, it helps those around you to live out of the overflow. A person who is sick appreciates the coming of anyone to visit him. If a visitor who himself is afflicted come hobbling in, hardly able to get in and out of the room without collapsing, the effect on the patient is questionable. But if a visitor come who is overflowing with enthusiasm and who is the very picture of health as we say, the sick one consciously or unconsciously is going to be improved if improvement is at all possible. One who lives out of the overflow has a contagious spirit.

Abraham Lincoln lived out of the overflow. When he was visiting an army camp he overheard a boy being sentenced to death. He went in the tent and said that reminded him of a story. He told the story and then pardoned the boy. I know by Mr. Lincoln's actions that he had not exhausted his kindness and his forgiveness in that one act. Mrs. Lincoln was so trying and yet he only grinned when most men would have lost their temper. The climax in the relation of Mr. and Mrs. Lincoln came when Mr. Lincoln said, "Mary, from now on I am running this war." That settled it. There was no uproar in Mr. Lincoln's soul. There was depth enough there so that a thing like that did not stir him to his depths. He lived out of the overflow.

When the question of prosecution of the noble character, Robert E. Lee, arose, he showed again that he was living out of the

overflow and his high sense of justice prevented any prosecution. The question of the treatment of Jefferson Davis arose, and Mr. Lincoln said that that reminded him of a story. He told the story, and there was still enough of his generous nature left to extend the same attitude toward Mr. Davis.

In his early life the passion for helping the negroes some day took hold of his soul, and yet his soul was so big that it was not all used up by that passion. He had enough left so that that story which every school boy knows was possible. I refer to the story of his going to court and stopping on the way to pull a pig out of the mud.

It takes preparation to live out of the overflow. There was a highly dramatic moment in Mr. Lincoln's life. He was in his law office, and he said to his partner, "Here I am at fifty, a failure in everything I have tried." In a sense I suppose Mr. Lincoln was a failure at fifty. Generally speaking we expect a man to be successful at fifty if he ever is going to be. The cases of people who have attained prominence after fifty are singular. But in a larger sense Mr. Lincoln was highly successful at fifty. He had prepared. He had learned law. He had learned human nature. He had learned when to smile. He had learned how to tell a story in such a way as to soothe the upset nerves of his listeners. He had learned how to cope with the selfishness and bitterness of people. He had learned to be calm when there seemed to be little to be calm about. He had stored up so much love that he was able actually to live in the spirit of malice toward none and charity for all. Those were important fifty years when he accumulated that character.

In those fifty years he prepared himself so that later he could live out of the overflow. At that dramatic moment in Mr. Lincoln's life as soon as he had declared himself to be a failure, a man came to ask him if he would accept the nomination for the presidency of the country. Because he had prepared himself for fifty years he was able to accept that responsibility.

In this connection I think of Another, who spent thirty years in preparation. As soon as he was old enough to work he became a Carpenter. But when he was thirty years old he was merely an obscure carpenter in a rough little mountain town where culture and character were exceptional. But those thirty years were thirty years of preparation. He went down to the Jordan and was baptized. And then this obscure Carpenter thought that he needed even more preparation. So he went into the wilderness. And when he came out of those thirty years and more of preparation he came out as the world Redeemer. He lived the greatest life and he lived it out of the greatest overflow we have ever known.

Plotting Pharisees cleverly tried to trap him. He repaid their subtle attempts with fairness and justness. People thought that he was beside himself, but without anger he opened up that greatest mind, and showed its breadth and depth of love. They associated thieves with him in his death. But he died as he lived, out of the overflow, and on the cross included one of those thieves in his brotherhood. His persecutors spit on him, but he prayed for them. Jesus lived and died out of an overflow of love.

## The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where needed.



# THE FEDERAL COUNCIL IN A STEW.

Bishop Warren A. Candler.



OR years the Federal Council has been injecting itself into many issues without the authority of the constituent bodies from which it draws membership.

Recently a majority of its Administrative Committee broke out in a needless and indelicate discussion of Birth Control. This action of the majority of the Administrative Committee has brought down upon the Federal Council widespread and just criticism.

In a recent issue of the *Presbyterian*, an excellent paper published in Philadelphia, appears a most sensible article on the subject written by Rev. Donald M. Grant, D.D.

It is not necessary to discuss the particular points in the report of the Committee, except to say that its frequent use of such terms as "contraceptives" is to be regretted and condemned. Such matters are not suitable for public discussion, least of all by a body claiming to represent the Churches of the United States.

The majority of the Committee, by which the report was made, seemed to think that the churches were about to do what no church has ever thought of doing or cared to do. Hence, it said:

"The church should not seek to impose its points of view as to the use of contraceptives upon the public by legislation or any other form of coercion and especially should not seek to prohibit physicians from imparting such information to those who in the judgment of the medical profession are entitled to receive it."

It should be said that the Federal Council of Churches should not seek to coerce the churches by any expression of opinion upon this or any other subject that the churches have not authorized it to speak upon.

In the article of Dr. Ronald M. Grant several questions are raised which ought to have careful consideration. He raised the question of when the Federal Council has ever sent to the churches any action for their approval or disapproval. Upon this subject he speaks as follows:

"When has the Federal Council ever submitted any question of national or international importance to its constituency of 20,000,000 members for whom it so authoritatively speaks, and yet the secretary of the Federal Council has the temerity to say: 'The Administrative Committee of the Federal Council takes all its actions, without any reference whatever to the policy or program of any other body or person, whether in the United States or any other country, excepting the church bodies.' That declaration was under date of April 22, 1927. And yet, did not the Federal Council, in that same year, issue a letter of congratulation to the Nationalist Movement in China? When was that submitted to the 'Church Bodies'?"

Dr. Grant tells us that the Presbyterian Church in the United States as far back as 1926 requested the Federal Council in the future to make no pronouncements upon moral questions which affect the church until they were submitted to the General Assembly for its acceptance or rejection. But he tells us this has never been done.

It is doubtful if the actions of the Federal Council have ever been submitted to any of the authoritative bodies of any of the churches. It claims to represent 20,000,000 church members, but it represents itself only.

The control of the Federal Council is vested in the Administrative Committee, a majority of which is selected by the president of the Council and his group of associates. It is a self-perpetuating corporation incorporated under the laws of the State of New York. Concerning this point Dr. Grant says:

"As I understand it, there are 77 members

composing the Administrative Committee, only 28 of whom represent the church. The other 49 are made up as follows: 15 members at large, 15 representing each commission or standing committee, 5 officers of the Administrative Committee, and 2 former presidents. Those 28 men representing the churches are for the most part, busy with their own church affairs, and can scarcely be expected to run to New York once a month to attend the meetings of the Administrative Committee, and even if they were to be present at every meeting, they would be outnumbered more than two to one, and even worse than that, the officers of the committee, five in number, are responsible for most of the decisions of the Council."

Dr. Grant further affirms that many of these liberalistic members of the Administrative Committee are affiliated with organizations, some of which no Church approves. His exact words are as follows:

"Please ask these men and some of their associates composing the Administrative Committee as to their affiliations with such organizations as the following: 'The Industrial Workers of the World,' 'The American Civil Liberties Union,' 'The Intercollegiate Socialistic Society,' 'The Community Forum,' 'The Civil Liberties Bureau,' 'The Communist Propaganda,' 'The Socialistic Propaganda,' to mention only few of the interlockings of these men who compose the Administrative Committee of the Federal Council. A pretty lot of bedfellows, are they not? What chance, I ask you, have these twenty-eight men who represent the churches, if they all had their eyes open, against such an alignment as this?"

Holding these views, Dr. Grant is ready to have his church separated from the Federal Council of Churches. Upon this he speaks as follows:

"To be specific, when has the Federal Council's latest pronouncement, that on 'Birth Control,' been submitted to the General Assembly? And yet the Administrative Committee is presumptuous enough to declare that it represents 20,000,000 church members. Are the more than 2,000,000 composing the Presbyterian Church included in this? I do not see how, if the General Assembly wishes to save its face, we can longer support such an organization, and I hope someone attending the coming meeting of the Assembly in the city of Pittsburgh as a commissioner will go properly armed with an overture attested as being the action of his presbytery. You cannot handle pitch without being defiled. Neither can you hold fellowship with the Federal Council without becoming, in a very real sense, responsible for its actions. Has not the time come for us as a church to cut loose from this organization, not only because of the embarrassing situation into which the Administrative Committee of the Council is forever plunging us, but, and much more important, that we may do the work of our church that we cannot do so long as this incubus hangs about us."

He concludes his views on this point with these words:

"Why will we as a church continue to pour into the treasury of such an organization \$18,000 every year when the Boards of our church are so greatly hampered in their work for the want of proper financing? Several extra missionaries could be kept in China or Africa or Brazil with this money."

The Federal Council of Churches seems to have become something worse than a superfluous organization. It costs the churches a good deal of money without returning any compensating benefits. The Methodist Episcopal Church, South, assesses for it \$10,000 a year or \$40,000 for four years. This sum would be more than sufficient to support some

of our foreign missions. What do we get for the expenditure? The general public is impressed that the deliverances of the Federal Council represents our Church, though they do not now and never have represented it in any true sense.

In this last deliverance on Birth Control, it really misrepresents the Methodist Episcopal Church, South. Why should \$40,000 be appropriated to a body that thus acts?

If these men who conduct the Federal Council wish to continue that enterprise, let them run it as an independent movement and pay its bills. But for it to act independently and at the same time claim to represent 20,000,000 church members is uncandid to say the least.

In truth there is not one church member in ten in the United States who knows anything about the body except what is printed in the daily papers.

Most of the members of the churches that pay into its treasury do not know that they are contributing to such an organization.

But this latest deliverance will enlighten and inform many of them, and the Federal Council will have to change its ways or suffer for their continuance.

It is not easy to see what service it can render the churches without intermeddling with their affairs. The churches are abundantly able to conduct their own matters without this organization, and as a matter of fact they have been conducting their work without it for many years.

The truth is the churches are supervised too much by organizations that assume supervisory authority over them. One of these supervisory organizations was what was called the Inter-Church World Movement. That Movement wasted five million dollars, and some of the Churches that underwrote its obligations have lost so much thereby that they have been forced to call very many of their missionaries home and abandon not a few missionary stations abroad.

A very energetic and earnest effort was made to induce the Methodist Episcopal Church, South, to underwrite the obligations of this Movement to the amount of \$750,000. A few men opposed it and by a bare majority the proposition was defeated in the Board of Missions. What would be our case now if we were still in debt to the amount of \$750,000 for that superfluous and useless Movement?

The churches need rest from all these quieting and disturbing agitations. They need to give themselves wholly to the work of God in calling sinners to repentance, and they have no time for mere outside movements.—*Alabama Christian Advocate*.

## IT IS UNFAIR

for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

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## OUR GREAT ADVERSARY.

MRS. H. C. MORRISON.



HE Devil has many names, chief among them being "adversary," or one who opposes the Christian in his fight for eternal life.

There are those who say there is no Devil, but we are creatures of circumstances, and that victory belongs to the one who is able to lift himself above the sordid, trying experiences of life and show himself as the "survival of the fittest."

I think I am safe in saying that all orthodox Christians, and orthodox sinners as well, believe in the personality of the Devil. On every hand there are evidences of his "going about as a roaring lion, seeking whom he may devour." It is also a common belief that, while Satan is not omnipresent, yet that, being a spirit, he is fleet of foot and on the alert to trap the feet of those who come in his way. He is hostile to all that is noble, good and true, and besieges every soul that is within reach of his activities.

Satan not only is a powerful enemy of the human soul, but he has allies of wicked spirits who are ever ready to move at his command. Just as Adam is the federal head of the human family, so the Devil is the head of the family of wicked spirits. He is called the "prince of the power of the air," and under his banner are marshalled the enemies of the soul. Satan appreciates the value of organization, for it is said that "we wrestle not against flesh and blood, but against principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places."

Did you know that the world and the flesh and the Devil have a sort of treaty, and that the human ally never fails to supply its contingent in the war against the soul? There is in the human heart that something which goes to the door when the enemy knocks, and, sad to say, lets him in, instead of closing the door against his adventures. Thus, we see not all of the blame is to be laid on Satan, mean as he is, for if the human heart had nothing to respond to the suggestions of Satan, he could not break the door down and enter. Only the human will is master of that citadel. Realizing that we have this trinity of evil—the world, the flesh and the Devil—to combat, how shall we prepare for their attacks?

I have written this in order to give you some salient facts from A. Lowrey, who seems to understand the situation better than I, and offers some most wholesome advice, under the title of

### HOW TO DEFEAT THE ADVERSARY.

"First. Do not extend to the devil any hospitality. The devil goes where he is invited. He does not stand on ceremony, and accordingly obtrudes himself often; but he is sure to go where he is invited. Any sin left in the heart is an invitation for him to visit you. He has an appetite for such food; it is a luxury to him. It acts upon his taste like decayed flesh upon that of carnivorous birds. 'Where the carcass is, there will the eagles be gathered together.' Sin, however small and excusable in its appearance to us, is so coveted by him that he cannot resist the invitation to come where it is. He has a keen scent for those minor indulgences which Christians are only too apt to extenuate, ignore, and forget. If our life is even flavored with sin or unfaithfulness, it is sure to operate on Satan as a bait. Take for example an unsubdued temper. We are accustomed to call its spirit and bursts impulses of holy indignation; but as they generally have the odour of anger, envy, or revenge, Satan scents them out as such, and, putting on the fuel of his stimulus, fans the feelings up into a flame of wrath and retaliation.

"Take our ambitions as another illustration. We aspire to places of honor and higher compensation, and to situations more comfortable and permanent. We persuade ourselves that the motive is a desire for a wider sphere of usefulness, a vantage-ground to do more good. We prove it, too, by Scripture: 'Covet earnestly the best gifts'; 'He that desireth the office of a bishop, desireth a good work.' What harm can there be in desiring a 'good work'? What if we do scramble a little for it, are we not told to 'covet earnestly'? But Satan is sure to detect pride and self-seeking in all these apologies. Accordingly he is at hand to help to lift the aspirant to the pinnacle of his ambition; and this he does, not that he may exalt and glorify, but that he may pervert and destroy. To this end he will even quote Scripture, that he may beguile his victim into presumption and recklessness. For his object is not to place him on a pinnacle of sublime eminence for good, but to cast him down with deluded consent among the rocks of sin, disaster, and ruin.

"Take another illustration: You introduce the dance and games of chance into your home, or frolic and fun into the Church. You argue children and youth must have some amusement and recreation, and if they cannot get it at home they will go elsewhere to obtain it. The plea seems plausible, and conscience is reconciled to it. But Satan accepts this as a card of invitation. He sees in these worldly compromises the beginnings of apostasy. His first device is to push fun into fury, vanity into vice, and recreation into debauch. If this cannot be done, he will attack your confidence by showing the inconsistency of such practices with a profession of religion. How can romp and rollick comport with godliness? By bringing such incompatibilities to the thought Satan often prompts Christians to suspend family and private prayer, public worship, and even a confession of Christ.

"The only way, therefore, to defeat the devil is to extend to him no hospitality at all; and this can only be done by getting all sin expunged from the heart. Be so empty of sin, that when Satan comes unbidden he will 'find nothing in you.' Carnivorous birds soon fly away when they find nothing but life, sweetness, and purity to prey upon.

"Second. If you would foil the devil hold no parley with him. Satan is a great debater and sophist. He belongs to a class of irrepressibles. He is quite a casuist. He is constantly raising questions of conscience and propriety, and deals largely in doubt and puzzle. He is an expert in delusion and knavery; and being such he knows he has half captured a man the moment he can secure attention to sin, or a little discussion about it as an open question. He is well aware that in debate he has the sinner, and the saint also, who is not fully saved, at a decided disadvantage. He is in the majority to start with, as all unsanctified inclinations side and vote with his vile solicitations. Sin has an affinity for sin. The only safe way, therefore, is to break off all correspondence with him, and to banish him and his works from the mind. Say on every occasion when he obtrudes himself, 'Get thee behind me, Satan.'

"Third. If you would utterly confound the devil, get beyond his reach. St. John speaks of a state of grace in which if a man continue 'that wicked one toucheth him not.'

"We cannot in this life reach a place of unconditional exemption from temptation, but we can attain unto a state of contingent inaccessibility to the touch of the devil; that is, our life may be so 'hid with Christ in God' that 'that wicked one toucheth us not.' Nor can he reach us with his sorrows. They are neutralized by the medium through which they have to pass. Can fire reach us through water, or poison through its antidote? No more can Satan reach you through the resisting surroundings of holy living. It is only

when you come out of the citadel and expose yourself on the parapets that Satan can put his bullets through you. Stay in the garri-son of full redemption, and that wicked one will touch you not. If at any time you are commanded to sally forth in aggressive action, put on the whole armour of God, and still he cannot touch you. There is a shield which has the strange power of quenching all the fiery darts of the wicked one. As fire shot into water goes out, so the darts of Satan are extinguished in a moment, when obliged to be shot through a stream of atoning blood. 'Now thanks be unto God, which always causeth us to triumph in Christ.' (2 Cor. 2:14).

"Fourth. If you would make sure of victory over the great enemy, keep your heart aflame with love. Satan cowers and slinks away from blazing love, like the tigers in the jungles of India are said to run from a flame of fire into their dark hiding places. Observe, it is only the fire of love that Satan dreads. There is a kind of fire in which he delights. For example, a fiery temper, a fiery altercation between Christians, a fiery discussion in the newspapers, a fiery division in a church, are kinds of fire that attract rather than repel him. But in the presence of burning love he suffers a complete collapse. Love acts upon him like the handwriting upon the wall did upon Belshazzar. It must be remembered that sin and Satan are not to be argued or educated or legislated out of this world, but burnt out. The consuming fire of love is the invincible force. By it "resist the devil, and he will flee from you."

### Mother.

CLYDE EDWIN TUCK.

Now that Old Age has bound you with his fetters,  
And formed long furrows in your brow of care,  
Although he bent you with the weight of winters,  
And left his snowy traces in your hair,  
You are to me the fairest and the dearest  
That this or any other world can hold,  
And while you still remain on earth to love me  
My life will keep its sunshine's rarest gold.  
When, weary with fate's burdens and life's crosses,  
And heart-sick at the cruel ways of men,  
I turned to you for words of hope and comfort,  
You never failed to cheer my bosom then;  
So, I will not forsake you while you linger,  
And totter on the brink of your last home.  
No matter where my restless footsteps wander,  
Back to your side I ever long to roam.  
You have seen time and death your loved ones scatter;  
They leave you now to spend your days alone,  
To wait in cheerless solitude, forsaken,  
With no companions of the hours long flown,  
With no strong hand your frail form daily guarding,  
With none your griefs to solace, soothe your fears.  
O world! I turn from all your paths of pleasure  
To brighten the December of her years.

If there is one word above another that will swing open the eternal gates it is the name of Jesus. There are a great many passwords down here, but that will be the countersign up above. Jesus Christ is the "Open Sesame" to heaven. Any one who tries to climb up some other way is a thief and a robber. And when we get in what a joy above every other joy we can think of will it be to see Jesus himself, and to be with him continually!—D. L. Moody.



## THE FATALITY OF SIN.

REV. C. W. RUTH.

**I**N the very beginning of time God himself declared the fatality of sin, by saying, "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. And again and again, by the mouth of his servants he has said, "The soul that sinneth, it shall die"; "The wages of sin is death." Ezek. 18:4-20; Rom. 6:23. And not only did he thus warn men by precept and statutes, but by a literal enforcement of a physical death penalty for the violation of his laws and commandments as contained in the decalogue. Of the sin of Sabbath desecration, we read, "The seventh day there shall be to you an holy day, a sabbath of rest to the Lord: *whosoever doeth work therein shall be put to death.*" Ex. 35:2. Concerning the sin of blasphemy we read, "He that blasphemeth the name of the Lord, *he shall surely be put to death.*" Lev. 24:16. Concerning the sin of adultery we read, "The adulterer and the adulteress shall surely be put to death." Lev. 20:10. And so for the sin of cursing a parent, kidnapping and murder, (Lev. 20:9; Deut. 24:7; Ex. 21:12) and numerous other sins, the extreme penalty of death was meted out. Nor has God's attitude toward any of these familiar sins changed, nor sin become less fatal.

This physical death penalty was God's kindergarten method of teaching the solemn truth that "the soul that sinneth, it shall die;" that "the wages of sin is death," and the death of the soul is a thousand times more dreadful and solemn than the death of the body. Physical death has to do with our temporal interests but the death of the soul has to do with our eternal destiny and everlasting welfare. This is why Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28. Physical death may mean release from suffering but the death of the soul will mean eternal suffering: a death that never dies.

This solemn truth should be regarded as a loving warning from our heavenly Father, rather than as a threat or as an arbitrary enactment of law. God does not decree nor will the death of any man; but the nature of sin itself is so horrible that death is the inevitable result,—with all its eternal consequences. "The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. But men need to be reminded that sin is just as fatal today as it has ever been. It is still positively and absolutely true that "He that pursueth evil pursueth it to his own death." Prov. 11:19. Because men do not realize, nor believe that sin is fatal; and because they think they can commit sin and yet escape the dire consequences, and the fatal results of sin they continue to roll it as a sweet morsel under their tongues; and as the wise man has said, "Fools make a mock of sin." Prov. 14:9.

We wish to note at least three reasons why death is the inevitable and inescapable result of sin:

1. Because it separates the sinner from God, who alone is the source of all life. He alone is the fountain head of life; he alone is the life giver; and he alone can "make alive." No man can have union, communion, nor fellowship with God and live in the practice of sin. As was said to ancient Israel, "Your iniquities have separated between you and your God, and your sins have hid his face from you." Isa. 59:2. And being thus separated from him who is the life, and the only source of life, death is inevitable.

2. A second reason why death is inevitable is because of the inherent nature of sin itself. Just as the violation of physical laws

interprets and destroys the harmony and the proper functioning of our physical organism, thus producing disease, and death, just so the transgression of moral law produces an abnormal and disintegrating condition in our moral and spiritual nature, which inevitably corrodes and destroys our spiritual life. In the language of the street, sin "thrusts a monkey-wrench into the machinery," thus demolishing all spiritual sensibilities in our moral fiber. Thus we read of Nabal, "His heart died within him, and he became as a stone." 1 Sam. 25:37.

3. Because in all jurisprudence there must of necessity be a penalty for the violation of law; and in justice, that penalty must be determined by the nature of the crime, and be commensurate with the guilt. "Sin is the transgression of the law: 'Whosoever committeth sin transgresseth also the law.'" 1 John 3:4. And sin is such an atrocious crime against God and such a diabolical, and utterly inexcusable offence, that the only penalty commensurate with such an act, is the extreme penalty of death.

## 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.

"Industrial insurance in the period 1914-1919 (wet) was about \$5,250,000,000. From 1920 to 1925 (dry) it increased to almost \$12,000,000,000, or an increase of almost 250 per cent."

It is well to remember that God's laws are not despotic and arbitrary, but absolutely necessary and essential for the well-being and preservation of the race. Even as it would be impossible to preserve order, and life itself, in our physical world without governing laws, so in like manner it would be impossible to maintain spiritual life in the spiritual world without spiritual laws, to regulate and govern the same. Thus we see that all divine law is instituted for our highest good in the protection and preservation of our spiritual self-hood and spiritual life. God is constantly saying, "As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live; turn ye, turn ye from your evil ways: for why will ye die." Ezek. 33:11.

The Bible speaks of at least four kinds, or four conditions, of death. First, the person who is "dead in trespasses and sins." Eph. 2:1. Speaking of a certain class in this condition, the Apostle Paul declares she "is dead while she liveth." 1 Tim. 5:6. This refers to the person who is separated from God by reason of sin, and therefore separated from the source of all spiritual life. Second, in Rom. 6:2 we read of those who are "dead to sin," by reason of the fact that "our old man is crucified with him, that the body of sin might be destroyed;" thus a person is separated from original sin, as the root or source of evil. "He that is dead is freed from sin," and is dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:7-11. Third, We read in Heb. 9:27, "It is appointed unto men once to die, but after this the Judgment." This, of course, relates to physical death: when soul and body are separated. It is in this latter sense that the term death, is used most generally. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for

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that all have sinned." And "the sting of death is sin." (Rom. 5:12; 1 Cor. 15:56). Thus we see that physical death is the direct and indirect result of sin. Our scientists have long endeavored to find the source and origin of life; suppose they explain to us the source and origin of death, and tell us why we are all destined to die! If our physical organism can renew itself, and resist and overcome the encroachments of disease and decay for fifty, seventy, or a hundred years, why may we not continue, and keep up this process forever? Fourth, in Revelation 21:8, we read, "The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." This is the final and eternal separation, and banishment of the finally impenitent from God, after the physical death and the judgment have passed. "They were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." Rev. 20:13, 14. May none of my readers ever know the significance and meaning of this second death.

Because God foresaw the fatality of sin, and its eternal consequences, and because we were utterly helpless, his great heart of love was moved with pity and compassion, and he sent us a Savior,—one who is "mighty to save, and strong to deliver,"—whose name is called "Jesus, for he shall save his people from their sins," and bestow upon them "the gift of God," which is, "eternal life." For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Matt. 1:21; Rom. 6:23; John 3:16. And "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

## 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.



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## STANLEY JONES' ASHRAM, INDIA.

Dear Friends of The Herald Family:

Until last year Calcutta was the capital of India, but the government headquarters have now been moved to the ancient capital of Delhi. Calcutta reveals the touch of western influence, with its splendid paved streets, rapid electric and motor transportation, as well as modern buildings and up-to-date shops. For almost two weeks this city was the center of our labors and while there we had the privilege of visiting some of the points of interest in this large metropolis.

One site of great interest to us was the church erected by William Carey, the brilliant missionary who left his work as a shoe cobbler in England and came to India as the first Protestant herald of the cross. He began his labors in 1791, and built the church we visited in 1806. This building is still being used today. We saw the famous baptistry in the center of the main auditorium where Adoniram Judson was baptized when he joined the Baptist Church upon his arrival in India, ere he went to take up his work as the first missionary in Burma.

The Victorian Memorial building constructed in honor of Queen Victoria is a magnificent structure and a fitting memorial for England's noble queen. The Botanical garden is also a place of attraction with its great variety of tropical plants and trees outstanding among which is the large Banyan Tree. This tree is said to spread itself over more ground than any tree in the world. We saw many other places such as the Black Hole, the large market, and the parks, which space will not permit us to describe.

The site which left the deepest impression upon us was the renowned Kalighat Temple. This place of worship is one of the outstanding in Hinduism, and here we beheld some of the gruesome as well as awful things of this heathen religion. As we drove up the road approaching the temple we found it lined with pitiful looking beggars, the most of whom were lepers, for lepers are permitted to roam at large in India. The dreadful disease of leprosy had done its terrible work and there they were, in rags, marred bodies, some with fingers and various members gone, others blind, while with grating, husky voices they begged for alms; a most pathetic sight.

As we alighted from our car we were quickly surrounded by another band of beggars said to be holy men. Pushing them aside we started for the temple just ahead. To our left we noticed a large pool of water said to be fed by the water from the Ganges River, thus making it holy to the Hindu people. We were told that the women who are barren come to this pool with the hope that by bathing here they will find favor with the gods and then give birth to a child. To be childless is a great disgrace in all Oriental lands and such women are looked down upon with no little contempt.

We entered the rear gate of the temple grounds and the first sight that caught our eyes was the sacrificing of a goat by the priest. We watched him a moment as he severed the head of the goat and the blood came gushing forth. We looked in another direction and here a Brahman priest was leading a family in the worship of the fire god. They were sitting on the ground around a little fire, and the priest chanted some prayers and then took ashes and rubbed them over the foreheads of the forlorn worshippers as they went through the ceremony. We noticed the father of the family hand the priest a sum of money, who greedily tucked it in his pocket while the family wended their way through the temple gate going as they came with souls shrouded in darkness.

We then started up the stairs entering the temple but were soon stopped by the yells of onlooking Hindus and priests who quickly advised us that we were defiling their temple by entering without taking off our shoes, so we retreated. As we turned we noticed a row of small buildings standing by the temple and we were told that behind these locked doors the priests carry on a traffic of prostitution under the guise of religion. Our friend then pointed out several children which we noticed were begging on the temple grounds. "These," said he, "are the results of this diabolical practice." A revolting and horrible condition.

We started down the path which connects the Ganges River with the temple ground. We walked about a quarter of a mile and were besieged on every side by beggars who presented some horrible pictures of poverty. As we approached the bank of the river we noticed a goodly number of people bathing in the water, and thus worshipping the river god. Some were praying, others were drinking the water hoping thus to gain virtue, while still others were going through a long ceremony of worship as they stood there in mid stream, under the blazing sun, in their ignorance and superstition worshipping the Ganges River.

We then moved along the side of the river until we came to the burning ghat where the Hindus take their dead and the priests burn their bodies. The priest takes the dead body and washes it in the Ganges, then a wood fire is built and the body thrown on top. There it is left to burn until nothing but a few charred bones remain. A very gruesome picture.

Upon leaving the burning ghat we passed by a holy man sitting on a bed of spikes. His hair was long, and his body covered with dust. He wore only a loin cloth for clothing. There he sat in the heat of

the day under the delusion that by torturing his body he would win merit with the gods.

We left the temple grounds depressed. We had known that Hinduism presented a dark picture, but now we saw how dark the darkness really is. We had believed there was no hope in heathen religions but now we had a picture of the utter hopelessness of this system of religion. We had realized India needed Christ but now we realized as never before that India cannot get along without Christ. Mingled with the depressed feeling there was a swelling of praise and thanksgiving for we knew of a Name who was able to lift even from the depths of this utter darkness. Thank God for the precious name of Jesus who is able. Pray for us.

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

## HOLINESS CONVENTIONS IN THE ORIENT: Mr. and Mrs. E. O. Rice.

Accompanied by Rev. and Mrs. E. L. Kilbourne, on March 9th we left Shanghai for Peking, China. This indeed was a new experience for Mrs. Rice and myself, traveling by rail in China. We had a blessed time and felt God's protecting hand upon us continually, and arrived safely in Peking after two days and nights.

The Oriental Missionary Society has a very encouraging work in this city. The pastor of our mission is Rev. Lyu, a trained worker from our Bible Institutes who has been with the Society for a number of years and who is well liked not only by the Chinese but also by the foreigners in Peking. He is continually in demand as a preacher of the gospel on various occasions other than those in connection with his own work. It is in this city of Peking that The Oriental Missionary Society will soon open its third Bible Training Institute in China. Praise the Lord, the work is growing and the objective of our Society of ten Bible Institutes located strategically in the great empire of China is beginning to be realized. God is answering prayer by giving us these Institutes one by one.

After a few days of special meetings in Peking we journeyed on to Seoul, Korea, where our convention was to be held beginning March 18th. We were met at the station by the missionaries, Brother and Sister Woods, Brother and Sister Haines, and Misses Black and Tate and a delegation of students and workers. They gave us an enthusiastic reception indeed.

We had already heard of the marvelous work which The Oriental Missionary Society had built up in this place during the past twenty years but no statement that we had heard had exaggerated what we actually found. Approximately six hundred, or more, were out to the early five o'clock prayer meetings which the writer led and the Spirit-filled Koreans took hold of our hearts and won our affections immediately, as they would anyone privileged to come in touch with them in their services. Brother F. J. Briggs was the special speaker of the Convention and God spoke to all of our hearts through his splendid messages. We were greatly impressed with the deep devotion and spirituality of the Koreans, and especially their prayerfulness. Before entering into conversation with one another they would bow their heads in prayer. They must first talk to Jesus before talking with each other. I am sure we would all be spared a lot if we always patterned after them in this respect.

During the Convention it was our joy to receive into the Society Rev. Robert Chung, whom I formerly knew at Asbury and who is one of the most noted evangelists in Korea. God is wonderfully blessing Brother Chung's ministry and we are glad to have him unite his vision and burden with ours.

The attendance was splendid throughout the Convention, and in some of the day services there were more than a thousand present. May God bless the Koreans in our prayer.

Our second convention was at Tokyo, Japan, under the leadership of Rev. Juji Nakada, one of the co-founders of The Oriental Missionary Society in Japan. What a leader and general of the people and assemblies is this wonderful native Japanese preacher! Brother Nakada has certainly been raised up of God to lead his people out of a spiritual wilderness into a land of Canaan. God has wonderfully honored this man by placing him in charge not only of this great tabernacle and Bible School work but also by giving him the responsibility of heading the Japanese Holiness Church of The Oriental Missionary Society. The crowds are so large during the conventions that they have outgrown the frame tabernacle building so that a large tent is erected on the grounds of the O. M. S. Bible Institute seating 4200 people. If the members of the churches at home could have visited this wonderful convention and seen the enthusiasm shown in the genuine interest in getting souls saved there would not be any lack of funds in carrying on the work in these ripened mission fields. Easter morning Brother Nakada in his sermon stated that recently there had been a bone of Buddha (about as big as a pea) found in Siam and the same had just recently been received in Japan by some of the Buddhist priests and that they were looking for a place to put it so that they might worship it. Brother Nakada added that he was so glad there were none of the bones of Jesus lying around for people to make a fuss over, but that his Saviour was RISEN. Glory! Hallelujah!

The Oriental Missionary Society Japanese Holiness Church has five or six hundred preaching stations in Japan alone. We thank God that he ever called Brother Cowman and Brother Kilbourne and Brother Nakada to start this wonderful salvation work thirty years ago. And the end is not yet!

Our third convention was at Canton, China. Our party was given a very warm welcome by our missionaries there, Brother E. R. Munroe, Brother and Sister G. G. Phillips, Brother and Sister O. W. French, Brother and Sister Larsen and Sister Clarke, and also the Chinese workers and students. They all met us at the boat with drums and horns, and being Chinese also had their fire crackers. This work of our Society was started some twenty-eight years ago and was run by Brother and Sister Munroe until a year or so ago when Brother Munroe amalgamated his work with that of The Oriental Missionary Society. We have splendid missionaries at this place; and also we were greatly impressed with the native workers and student body. We fell in love with Brother Munroe and were delighted to visit this work of which we had heard favorably for many years. There are four mission stations in the city, and they are real feeders to the school. In three of the missions there are services held every night, with the exception of Saturday night. The day services of the convention were held in the chapel on the compound and the evening services were in these various missions, all of which were crowded to the door every night. Brother Woods was the special speaker at this convention, and never have we heard him preach better. The work in South China is growing very rapidly and the trustees took steps to enlarge the work immediately in the way of larger buildings and properties.

Our fourth convention is now in progress at Shanghai. We will report more fully on this later. God is wonderfully blessing the services and is graciously pouring out his Spirit upon the missionaries and native workers as they have gathered in from the various sections, some coming from Peking, others from Nanking and others from the mission stations in Shanghai and various places.

Mrs. Rice and I feel greatly indebted to Brother and Sister Kilbourne who have accompanied us to these various conventions, for all of their kindnesses. They certainly do know the Orient and are wonderful missionaries. We are returning to the United States, sailing from Shanghai, May 2nd, on the Chichibu Maru, a large ocean liner of the N. Y. K. Line, and we are expecting to arrive in Los Angeles, May 23rd, D. V.

## COLDWATER, MICHIGAN.

Evangeline Reams, of Columbus, Ohio, founder of the Friends' Rescue Home of that city, has just assisted in a special gospel campaign in the Wesleyan Methodist Church of Coldwater, Mich. God did wonderfully bless his "handmaiden" during the two weeks of the meetings, and in blessing her he greatly blessed his people. Conviction for sins and sin was deep, so much so that some feeling their need rushed to the "mourners bench" and were "Delivered on the sunny banks of sweet deliverance." Precious souls were blessed from many places round about, for people were in attendance forty miles distant. C. G. Finney used to say: "Big preaching causes the people to praise the preacher; good preaching causes the people to praise the Lord." Thank God for the good preaching of the great gospel that Sister Reams does. The Lord helps her to carry the day for him. George Fox, the mighty Quaker, so often records in his journal this statement: "The Lord's glorious truth rode triumphant over all opposition." I say, AMEN!

Daniel Garfield Hodgkin, Pastor.

## NEW ALBANY, PENNSYLVANIA.

New Albany M. E. Church has just been blessed with a very gracious revival under the leadership of the Rev. Warren C. McIntire, of Wilmore, Ky. This church was in sore need of a spiritual awakening, and many conditions that existed within the church made it a very difficult situation. But the battle was pressed and during the last week, of the two weeks' meeting, great victories were won. Thirty-one seekers came to the altar and went away with a new song in their hearts, giving glad testimony of what God had done for them in saving or sanctifying them. This was a real Holy Ghost revival where the people prayed through to God in the old-fashioned way. Many made covenant with God to maintain family altars in their homes morning and evening, many others making covenant with God to observe private devotion both morning and evening. Brother McIntire is God's man under this particular hour. He is a man of prayer, and he preaches under the anointing of the Spirit, and he should be kept busy doing God's work in God's way. Pastors or churches wanting a real revival will do well to see this man of God. We praise God for those who have been saved and sanctified, and for the good that has come to the church and town.

Wm. D. Hall, Pastor.

Let us live the life of daily faithfulness, and we shall rejoice as those who find great spoil! The years shall only clear our vision and show us more glorious things.—W. L. Watkinson.



## THE PENTECOSTAL HERALD

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(Continued from page 1)

As I tramped about with my friend, Rev. J. L. Piercy, and our guide, looking over these grounds, with Jeremiah's prophecy in mind, I rejoiced that God was keeping his word to his chosen people right before our eyes. We cannot understand how it is that any one who claims to believe in the inspiration of the Scriptures, can doubt that God will restore Israel to Palestine.

(Continued)

### The Women Can if They Will.

The women of this country have about the same number of ballots that the men have. If they will rally their splendid forces against the powers of evil that would break down our prohibition laws, they can hit old John Barleycorn a blow from which he will never recover.

The time for the forces of Prohibition to unite themselves and deliver their protest so that it will be effective, is before the two great political parties hold their conventions and nominate their candidates for President of the nation. There ought to be such an arousal among the people, such active and energetic organization, such a union of all the forces for the prohibition of the liquor traffic, that they will be able to speak with authority to the politicians.

There is no class of people who know better which side of their bread is buttered than the politicians, and they like the buttered side. What they need is to be made to understand that this nation does not intend to elect a wet president; does not intend to have the Eighteenth Amendment removed from the constitution, and does not intend to be dictated by the liquor oligarchy.

The W. C. T. U. is rendering splendid service; there are other organizations of men and women who are rallying under the Prohibition Banner. May their numbers increase by tens and hundreds of thousands. It appears now that Raskob, who is undertaking to dictate the policy of the Democratic Party, and split it over Prohibition, has been riding two horses. There is a bit of uncertainty whether he is at heart a republican or a democrat. He and his allies certainly did lead the democrats to inglorious defeat the last presidential election. It now seems that the men and women who stand for the highest interests of the people, have determined

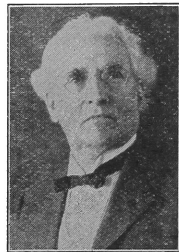
to turn Raskob's prancing steeds tail to tail, with their heads in opposite directions and lay the whip to them. That would leave Mr. Raskob, as he deserves to be left, not only on foot, but wallowing in the mire of his own low selfishness.

If there ever was a time when the noble women of this country, from the palaces of the wealthy to the cabins of the poor, should rally under the white banner of righteousness for the overthrow and trampling under foot of the liquor traffic, the arch enemy of God and humanity, that time is now.

## Monthly Sermon.

### THE REVELATION OF THE TRINITY.

Text: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18.



It will be well for us to remember that in the unfolding of the great plan of redemption, it was divine wisdom that the fullness of the Trinity should be revealed in the following order:

- I. The Father.
- II. The Son.
- III. The Holy Spirit.

The revelation of the Father was, in a remarkable sense, a preparation for the revelation of the Son. The Father revealed himself to the prophets and revealed to them his plan and purpose for the revelation of his Son. The prophets, in their teachings, prepared the Hebrew Church for the coming of the Son. When Jesus came he bore witness to the inspiration and trustworthiness of the prophecies concerning himself. He also set his approval upon the whole of the Old Testament Scriptures, as they then existed, the Scriptures we have and believe today, and he, in a most remarkable way, revealed the Father. We never could have had any correct understanding of God, the Father, had not Jesus come and given us a revelation of him. It was Jesus who taught us to say, "Our Father, who art in heaven." It was Jesus who taught us that, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." It was Jesus who forgave the woman who was being dragged to be stoned to death for fearful sin and said to her, "Go, and sin no more." It was Jesus who spoke peace and gave assurance to a dying thief that he should be with him in Paradise the very day of their death upon the Cross, and added to all this, "He that hath seen me hath seen the Father." What a marvelous revelation Jesus gave of the God of the Universe! We never could have had any accurate conception of God had not Jesus come. In fact, Jesus taught that "No man knoweth the Father save the Son and he to whom the Son will reveal him." He said, "No man cometh to the Father but by me."

It was our Lord Jesus Christ who prepared the church for the coming of the Holy Spirit. Jesus in the flesh was comparatively local throughout his life ministry upon the earth. His life in the flesh was circumscribed to a very small part of the world's geography. It was in part because of this fact that he said, "It is expedient," that is, "better for you" that I go away.

The ministry of Jesus was full of teaching with reference to the Holy Spirit, his Person, his equal in honor and power with the Father and the Son, and in his concern and work in the salvation of men. The Holy Spirit was to be world-wide in his presence and influence. He was to touch men everywhere at the same time. The coming of the Holy Spirit was the climax of revelation. It

was one of the greatest epochs in the history of God's dealings with men. Man was created for God. Sin brought separation. The coming of the Holy Spirit to indwell men was a marvelous restoration of communion and fellowship between men and the blessed Trinity.

It is an interesting fact that each person of the Trinity reveals the other person of the Trinity, that is, while we had the revelation of the Father before we had the revelation of the Son, and never could have had any correct understanding of the Father if the Son had not come and revealed him, even so we shall not be able to have anything like a correct comprehension of the Lord Jesus Christ without the coming of the Holy Spirit. The Holy Spirit reveals, explains, exalts and glorifies the Lord Jesus Christ. The Apostle evidently has this in mind when he says, "No man calleth Jesus Lord but by the Holy Spirit." The Holy Spirit exalts Jesus high over all. Those persons who have been baptized by the Holy Ghost are entirely safe from any of the shallow conceptions or false teachings of Unitarianism. They are fixed forever in their abiding faith in the Lord Jesus Christ. Those who have received the Holy Spirit have gotten such a revelation of Jesus that they have no trouble in believing in the Virgin Birth, the Godhead, the sinless life, the absolute truth of the teachings of Jesus and the atoning merit of his suffering, of his triumphant, bodily resurrection, and his existence and intercessions at the right hand of the Father, his power to forgive sins, to cleanse and sanctify souls. The baptism with the Holy Spirit is a tremendous epoch in the history of a child of God and wonderfully confirms and establishes the faith of those who receive him in his in-coming, cleansing, and abiding.

How wonderful it is that the third Person of the Trinity, One and equal with the Father, should come to abide, to comfort, illuminate, and empower the child of God for service. We can think of nothing more marvelous in the scheme of redemption than that God, from whom we were separated by sin, should separate us from sin through the merit of our blessed Lord and Savior and come to indwell us. With what diligence, humility, self-examination, and earnestness we should pray, wait, long for and receive the Holy Spirit, and having received him how humbly we should walk in obedience to his blessed guidance.

There is this that should be remembered carefully. The Holy Spirit will never guide us into any teaching or action out of harmony with the plain teachings of the Word of God. This should be a final test in all impressions and leadings and if we should be impressed or feel led to say or do anything that contradicts the Word of God, as taught in Old Testament and New Testament Scriptures, we must conclude at once that it is not the leading or impression of the Holy Spirit. He is always and absolutely true to the Scriptures and the teaching of Jesus.

In the Epistle to the Ephesians, from which we have selected our text, we find constant reference to the Holy Spirit, his presence and his holy offices in the Church of God and the individual child of God. It is in this Epistle that we learn that we are "sealed with the Holy Spirit of promise." It is here we are taught that through Christ we have "access by one Spirit unto the Father" and "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:20, 21, 22. It is in this wonderful Epistle that the Apostle gives us a description of the result of the indwelling of the Holy Spirit, saying, "For the fruit of the Spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord."



Immediately following the Text, in which we are commanded, "Be not drunk with wine, wherein is excess; but be filled with the Spirit," the Apostle goes on showing the result of such filling. He says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." How blessed is such an experience. What more could we ask than that the great scheme of redemption provides for the forgiveness of all our transgressions, the cleansing away of all our unrighteousness, and the indwelling of the Holy Spirit to bear witness to the truth of God's Word, to the Deity and saving and sanctifying power of the Lord Jesus Christ? Then, let us see to it that we be filled with the Spirit, that we be intoxicated with the indwelling and empowering of the Holy Spirit, who shall bring into us the spirit of the Lord Jesus, who shall make us more and more like the blessed Christ, ever remembering that the spirit of Christ is the spirit of holy courage, that would bear witness to the truth and who knew it meant the cruelty of the Cross, and a spirit of forgiveness and pity that could pardon and pray for those who nailed him there. The indwelling of the Holy Spirit means that we shall become wonderfully Christlike in our absolute faith in the Eternal Father, his Word and blessedly submissive to his will, and, at the same time, greatly concerned for the salvation of the people, always bearing about with us an attitude of pity, humility and mercy and love, even for our enemies. O that we may know what it means to be filled with, comforted and empowered by, the indwelling of the Holy Spirit.

### The Federal Council of Churches.

We publish in this issue of THE HERALD an article by Bishop Warren A. Candler, of Atlanta, Ga., on the above subject. It is rather lengthy, but well worth reading. We have never believed that there was any need for this organization in the religious life of our nation. We believe it is time that all of the religious denominations of the country should repudiate this Federal Council of Churches and refuse it any sort of support or recognition.

There is a fine fraternal spirit existing among the Protestant churches of our country, and it should be preserved and cultivated. Each denomination, however, will know how to attend to its own affairs and should co-operate with all good work for the salvation of souls and the general good of society. We think it would be a fine thing for the churches, in an official way, to notify the Federal Council to keep off of the denominational grass of all the Protestant churches of our nation. Do not fail to read Bishop Candler's article. We take it from that very excellent church paper, *The Alabama Christian Advocate*. H. C. M.

### Paul's Superlative.

Dr. M. P. Hunt has just published a book of sermons. Rev. M. P. Hunt, a Baptist minister, pastor of one of the Baptist churches in Louisville, is well known throughout Kentucky as one of the most devout, honest, earnest, fearful and fruitful men in the state. He has been preaching for almost a half century. In every question involving right and wrong you will always know where to find M. P. Hunt. He is not only on the right side, but a courageous and aggressive soldier for righteousness. I have known him intimately for more than thirty years and count him among my best friends. His new book contains eleven sermons and are quite interesting. The book is bound in very attractive style, good paper, clear print and strong meat, served with plain earnestness. The price of the book is \$1.00, and can be had of The Pentecostal Publishing Co., Louisville, Ky.

## TRY THE SPIRITS.

REV. HENRY T. SCHOLL, D. D.



HE caption is reproduced from the A. V. of 1 John 4:1. For "try," we have "prove," in the R. V. The Greek verb thus translated has five other renderings in the A. V., and one of these is "examine." If the examination is satisfactory, the teacher is approved on test. If the teaching does not accord with the sure word of prophecy, the teachers are normally disapproved on test. Unfortunately "many false prophets are gone out into the world."

In THE PENTECOSTAL HERALD of March 11, 1931, reference is made to a half-hour sermon, wherein auditors were urged to "Rise up in your might, meet the problems of life, and be victor!" Nothing about sin, or repentance for sin, or pardon for sin, or the new birth by the Holy Spirit! Nothing of salvation from sin through Christ, here and now.

Editor Morrison has referred repeatedly to the widespread decadence of the Methodist ministry, who accept a godless evolution, and are not minded to preach and profess "Jesus as Lord."

One of the most popular ministerial broadcasters of today asserted that his individual divinity differed from that of Jesus Christ in degree only; and that he himself is of like nature with Jesus Christ, he himself being an ocean-fed pool, and Jesus the ocean itself. He also affirmed that we get rid of Christ by our worship of him, and that Christ neither claims nor desires worship. This does not accord with what Jesus says of himself in John 5:22-23, and what is said of him in Heb. 1:6. Nor does it harmonize with the reported fact that Jesus Christ, very God and very Man, repeatedly accepted worship from various individuals. The broadcaster aforesaid has, apparently, no use for the blood atonement, and seems to think and to teach that man can be self-evolved from the pollution and power of sin into an existence of Christlike divinity. It is presumable that he would be ready to endorse the creed bulletined in front of our local universal church, Middletown, N. Y., "Salvation by Character."

As I read and interpret Scripture, Jesus Christ came "to seek and to save that which was lost." Luke 19:10. It was for a perishing world that he made his blood atonement, bearing our sins in his own body on the tree. John 3:16; 1 Peter 2:24. "Without the shedding of blood, there is no remission." Heb. 9:20.

"Dead in trespasses and in sins" are we by nature; spiritually without strength, helpless and hopeless. Eph. 2:1-12; Rom. 5:6. Our understanding was darkened, and our heart desperately wicked; and we were children of wrath, like all the unregenerate. Eph. 4:18; Jer. 17:9. Jesus is willing to save, and able to save unto the uttermost all who come unto God through him. Heb. 7:25. In no other name under heaven is salvation possible. Acts 4:12. Till he saves, we are condemned, and are under his wrath. John 3:18, 36. He saves by grace through faith. Eph. 2:8, 9. Saving faith worketh by love. Gal. 5:6. Love links to Christ, and fulfils the law. 1 John 2:3-5; Rom. 13:10. Loveless righteousness profits naught. 1 Cor. 13:1-3. Veritable love

gives evidence of the indwelling of Deity, and the indwelling of Deity is our worthwhile hope of glory. 1 John 16; 5:11-12; Col. 2:27. If Christ is in us we are new creatures. We have been graced with the new birth, birth of water and of the Spirit; and have begun a steadfast life pursuit of that holiness without which no man shall see the Lord. 2 Cor. 5:17; John 3:1-7; Heb. 12:14.

### Prohibition's Great Allies.

The unified movement for the support of prohibition, eagerly anticipated by those who stand for the enforcement of the law, has now been effected. The plans and personnel of the organization will give great encouragement to the friends of the dry law. Its two-fold purpose is to unify the allies of prohibition in a nation-wide plan to educate and inspire the American people on this vital issue. Beginning with the youth of the country, a comprehensive program is outlined for their organization into state bodies under their own presidents and staffs. These will undertake "Field Day" operations beginning next September. Simultaneously, the campaigners, a group of nationally known prohibition speakers, will cover the country through "Flying Squads" who will speak in fifteen hundred mass meetings in key cities. They hope to reach two million people with their message and to stimulate the work of local temperance organizations. Back of these aggressive campaigners is the Allied Business Men, a group of the business leaders who support the Eighteenth Amendment. This body will initiate a comprehensive nationwide advertising and publicity campaign and in other ways seek to take the prohibition question to the American people.

The new organization of supporters of prohibition is nonpolitical, interdenominational, and national in its personnel and includes many well-known business men and women. While inviting the co-operation of prohibition groups, it has no official relationship with these societies. Its one purpose is to secure the enforcement of the prohibition laws. It believes in the Eighteenth Amendment and wants to see it given a fair chance to succeed. Defining the spirit of the present campaign Dr. Daniel Poling, one of the vigorous defenders of the dry laws, said:

"The leaders of the Allied Forces do not believe that 'All of God's children' are on one side of this issue. They know too that there are other issues. They recognize an honest, deep-seated difference of opinion. But they do believe that prohibition is a national issue and must be treated accordingly. They are unequivocally for the Eighteenth Amendment. They believe that the great majority of the American people are with them. It is their purpose to assist in giving this majority reasons for its faith and a fully organized medium of expression—locally and nationally."

This new united campaign is a war measure. Leaders in all sections of the country realize that unless law enforcement is presented to the American people both educationally and with persuasive logic, this great social reform is in danger of going down to defeat. It must be defended against the propaganda of the wets and protected against the inertia of its friends. The military strategy of unified command will win the day for the Allies of Prohibition, as it did for the Allies in the World War.—*Nashville Christian Advocate*.

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

### ON GUARD.

Uncle Alex came out on the back piazza with his newspaper and was just going to seat himself in one of his arm chairs when a very large spider, weaving its web among the vines, attracted his attention.

He went closer to look at it, and presently called Neddie, who was playing in the yard, "Neddie, come and see this huge spider."

"I can't come now, Uncle Alex," replied Neddie. "I'm on duty."

Uncle Alex stopped looking at the spider and looked at Neddie. He had a paper soldier cap on, carrying a toy gun, was gravely passing up and down before his tent, which was pitched on the grass under the big cherry tree. Will Ramsey and two or three other boys were in the adjoining meadow galloping along on sticks, and flourishing wooden swords. There was probably a battle going on, though the cows chewing their cuds under the trees didn't seem to be frightened.

"What are you doing?" asked Uncle Alex.

"I'm a sentinel on guard," said Neddie.

"Can't you come over here just a minute if I watch the tent?"

"No indeed!" answered Neddie, decidedly. "Soldiers mustn't go away a second when they are on duty."

"Well, well," said Uncle Alex, seeming quite amused as he sat down to his paper.

Toward the close of the afternoon when the tent was deserted and the boys were playing something else at the other side of the house, Neddie's mother came out on the porch, carrying a small basket.

She looked hastily around and then called, "Neddie, Neddie, where are you?"

"Here, Mother!" he shouted, bounding around the corner of the house and up the steps.

"I want you to go over to the store and get me two pounds of sugar and a half pound of raisins," said the mother, adding: "Now don't be long. I am making something good for supper, and I want those things as soon as possible."

About ten minutes after Neddie had gone, Uncle Alex started to the post office. When he reached the little brook which had to be crossed to get to the village, he saw Neddie standing on the bridge throwing pebbles into the water.

"Hello, Neddie!" he said. "I thought you were on duty."

"No, sir; Mother sent me to the store."

"I thought I heard her giving you a commission which was to be executed with promptness and dispatch; when you could not be tempted away from duty a moment, I wonder, rather, to see you standing here."

Neddie, with a puzzled expression, looked steadily in his uncle's face for a moment or two, and then, turning his steps toward the village, was off in a flash.

Uncle Alex was standing on the post office steps, reading a letter, when he happened to see Neddie come out of the grocery store with his basket and walk rapidly homeward. Some little boys on the other side of the street also spied him, and, running over, surrounded him; evidently wanting him to stop with them a little while. In a very good natured way, Neddie declined their invitation, and kept on his way. He realized that he was on duty.

Dear Aunt Bettie: I read this story and decided to pass it on to the children who enjoy page ten in *The Herald*.

**A Little Girl Who Got Mad With Her Mama.**  
Dorothy came in later one evening and said: "Mama, may I go to see Mary Virginia?" Mama said, "No, darling, it is too late. When daddy comes he will want to see his little girl." She went to cook supper and Dorothy went to the big gate out in the wheat field. The dog followed her. The wheat was so high she soon got lost and could not find her way

back. She cried, but no one heard her. She had no supper to eat, no bed to sleep on and went to sleep in the wheat and the dog lay down by her. When daddy came in, he asked for his little girl. Mama said, "She asked to go to see Mary Virginia and I told her it was too late." They hunted everywhere, but couldn't find her. It was dark and some men decided to hunt for her. They took guns and said if they found her dead they would shoot once, and if they found her alive they would shoot twice. They went different ways. At last one man heard a dog growl; he went and found the little girl asleep and the dog by her side. The dog growled so he was afraid to go near. So he shot his gun twice. Here came the other men; another man came but the dog would not let him touch her. When daddy came, he took his little girl and the dog followed, wagging his tail. When they reached home, mama had cried herself sick. The little girl said, "I'll never be bad any more." Daddy gave the dog a good supper.

Moral: Children, obey your parents."

I enjoy *The Herald*. Several of the Herald family have written me such nice letters and a number of tracts which I enjoy in my lonely hours. Dorothy Smith, in New York, is such a Christian girl. Her mother is dead. Blessings on Bro. Morrison and *The Herald*.

B. F. Copeland.  
922 N. 14th St., Nashville, Tenn.

Dear Aunt Bettie: Will you move over and let a Missouri girl join your happy band of boys and girls? I am seventeen years old, five feet, three inches tall and weigh one hundred and six pounds. My birthday is August 30. Have I a twin? I am a happy member of the Missionary Baptist Church at Silverdale. I have only read a few *Pentecostal Herald*s, but I have found it the most interesting paper I ever read and I am glad to know there are so many Christian girls and boys in this circle. I enjoy the good stories and pray for all and ask the same favor from you. I want to hear from every Christian boy and girl, man or woman and like old people's advice. I'll close hoping Mr. W. B. is gone to church, and wishing Dr. and Mrs. Morrison and all the readers all peace, love and joy. Send snapshots so I can start a Christian album.

Mildred Bailey.  
Rt. 1, Hornersville, Mo.

Dear Aunt Bettie: I am thirteen years of age. I go to Sunday school nearly every Sunday. I go to Christian Mill school. I am in the sixth grade. I get all A's on my report card. I am not a Christian but I want all of the cousins to pray for me. I will answer all the letters I receive. Tell all of my cousins to write to me.

Rachel Warner.  
Rt. 3, Nicholasville, Ky.

Dear Aunt Bettie: Will you let an Alabama girl in with your happy band of cousins? This is my first letter to your cousins' corner. I enjoy reading all the cousins' letters. I live on a farm and I like it. I try to go to Sunday school every Sunday. I am sixteen years old and weigh one hundred and thirty-one pounds. Who has my name and birthday, Dec. 21? I would like to have some girls and boys my age to write to me.

Mary Sue Howard.  
Mt. Sterling, Ala.

Dear Aunt Bettie: Can a Wisconsin girl join your happy band of boys and girls? Though I may be rather old, but have seen letters from older women and men than myself. I am twenty-eight years old. I am five and one-half feet tall, heavy, dark, bobbed hair, light complexion and dress plain but becomingly. I am fond of reading, sewing, embroidering and would love to travel, if possible, and fond of good games and movies and swimming. But many young folks are overdoing it. Will the cousins please pray for me as I have backslid. I was saved and had an outpouring of the Holy Spirit while at Hallefujah

camp at Oregon, Wis., but have no holiness church here. Everything is so worldly in this part of the country. There are several false teachings in full swing but holiness is hard to get. I am a Baptist. I have read *The Pentecostal Herald* for two years and find it a good paper. Would be glad to hear from some of the cousins.

Amelia E. Quinn.  
131 Chestnut St., Fon du Lac, Wis.

Dear Aunt Bettie: Here I come again. Wonder if you can find space in your circle for me. Since I last wrote, most two years ago, I have made two grades in school. I cannot read anything in *The Herald* as well as page ten and I do like to read. I am now a real heartfelt Christian and do enjoy going to church and Sunday school. My school is out now and was a bit glad for had been going so long it seemed. It is chicken time and we are fixing to set our incubator, then mother and I will be kept busy. We set it twice last spring and how I did enjoy seeing after it. I do love to work with poultry. I will be eleven August 7. Have I a twin? If so, write to me. Will be in the fifth grade at school next year. My first name begins with P and ends with A, and has seven letters. Who can guess it? Will say it is an odd name, also an old name. I can't hardly wait to get to read the letters on page ten. Do hope everybody enjoys the good pieces of *The Herald* like we all do. Mother and daddy both read everything in it. The sermons are so good, and as mother's health has been so bad the past two years she doesn't get to go to church any and the good pieces are such food for her soul. Want to ask the prayers of the readers that mother might be restored to her health again if it can be God's will for we need her so bad. She is just able to be up and down now from a severe week's siege of flu, and its bad effects. Would be glad to hear from some of you cousins my age. Will try and answer all who write.

Jeannette Uffelman.  
Erin, Tenn.

Dear Aunt Bettie: Will you let a girl from Illinois join your happy band of boys and girls? I have light hair, blue eyes and fair complexion. My father takes *The Herald* and I enjoy reading page ten. I am a member of the M. E. Church, and my father is superintendent of the Sunday school. Our pastor is Rev. E. Connitt. I have been to Asbury College, as my oldest sister attended there. I will answer all letters received from boys or girls. I hope to see this letter in print as it is my first, and I hope Mr. W. B. has gone fishing when this letter arrives. I am thirteen years old; my birthday is August 4. I am in the eighth grade.

Mildred Leonard.  
1216 So. 12th St., Mt. Vernon, Ill.

Dear Aunt Bettie: Would you allow me a letter among the interesting letters that are written to page ten of *The Herald*? *The Herald* certainly has been a source of strength and comfort to me in my efforts to please my Saviour. I wish everybody could read this good paper. I believe, with no discredit to other good religious papers, *The Pentecostal Herald* is one of the best papers in circulation. It has no rival in that of condemning evil of every kind in the political, ecclesiastical and social world. Boys and girls, let's do our part in giving this unique paper a wider circulation. Since my subscribing for *The Herald* the last time, I have been reading every article with no exceptions. The most joyful life to live is the Christian life; although many are deluded with the idea that there is no pleasure in being a Christian. Not long since I was in conversation with a young man who stated that he did not think that there is any joy in living a righteous life. He is just one among the thousands of young people whom Satan has deluded. There is nothing that affords a person quite so much peace and contentment as to know that God's smiles of approval are on his life. In the lonely wee hours of the night he is conscious of an unseen Presence, and how consoling this is. The one who is ready for the future life is best prepared to enjoy the present life. It gives me pleasure to know that pure blood flows through my veins. I have no habits that I would

## Gospel Tents

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### Heralds of a Passion.

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be ashamed to tell anyone. With love to all who are interested in the good old *Pentecostal Herald*.

Ray Daniel.  
Rt. 1, Mooresville, N. C.

Dear Aunt Bettie: As this is my second letter to *The Herald* I hope to see it in print because I didn't see the other one. Can any one guess my middle name? It begins with M and ends with A, and has seven letters in it. I am eleven years old. My birthday is January 2. I was born in 1920. Have I a twin? If so, write to me and I will answer all letters. I go to Warrensburg High School. I am in the fourth grade. My teacher's name is Miss Mildred Diana Jones. I go to Whittensburg Sunday school. My father sings for preachers; he is a Christian. I have one sister and two brothers. I have one half-sister and three half-brothers, and one of them is dead. I hope Mr. W. B. has gone out for a walk when this letter arrives.

Margaret M. Sauceman.  
Rt. 3, Mosheim, Tenn.

Dear Aunt Bettie: May I join your happy band of girls and boys? My name is Katherine Gray. This is my first letter to *The Herald*. I enjoy reading page ten. My birthday is the 9th of March. I am seven years old. I don't take *The Herald* but grandpa does. I go to Ore Bank school. I am in the fourth grade. Miss Nell Easterly is my teacher. My hair is black, my eyes are dark brown and I have dark complexion. I am visiting my little aunt and saw *The Herald*, and I hope to see this letter in print. Guess my first name. It starts with M and ends with it, and has eight letters in it. If any one can guess it write to me and I will answer. I guess your name to be Jean. Am I right?

M. Katherine Gray.  
Rt. 3, Mosheim, Tenn.

Dear Aunt Bettie: Will you please open your door wide enough for a Kentucky girl to slip in long enough to get acquainted with your happy band of boys and girls? I do not take *The Herald* but a friend of mine does and once in a while I get it to read. I like to read page ten. I am fifteen years old, weigh one hundred and ten pounds, have blond hair, light complexion, and am five feet tall. My birthday is Dec. 10. Have I a twin? This is my first letter to *The Herald* and I hope to see it in print. I will answer all letters I receive and I hope that is several. Guess my middle name. It begins with M and ends in D, and has seven letters in it.

Lois M. Peery.  
Rt. 3, Clinton, Ky.

Dear Aunt Bettie: I've been a silent reader of your dear old paper for some time and certainly do enjoy reading it especially page ten. It does me so much good to see how many young people have a testimony for Jesus, and to hear them tell what he has done for them. In one's youth is the time to seek salvation, as when you get older and your heart grows harder the Devil gets such a good hold on you. It is hard to get rid of him, as he is such a cunning old fox, but whatever comes up look ever to Jesus, he'll carry you through. Don't let evil companions come between you and your Savior, the way I did in my youth, and forget your Christ. When I forgot Jesus the Devil dragged me very low in sin. For years I followed Satan and received nothing for my labor but grief and woe, but a little less than two years ago when I was



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still down deep in sin with a wrecked body and no friends and only near relatives left, and being a cripple for years your earthly friends soon forsake you, but Jesus will never leave you nor forsake you. He followed me all through life, but for all I did not listen to his pleading, but now I am bound to tell what he did for me and what he is doing for me now. He keeps me on the firing line every day—trying to lead some one—a poor sinner, out of this awful hell. And he can do the same for us all if we let him lead. I cannot thank him enough for his mercy he shows to us when we are so low in the depths of sin. He cleaned me up of my tobacco and dirty habits, and I ask an interest in your prayers, if it is God's will for the use of my legs so I can walk as I once did, so I will not have to stay home from meeting when the roads are bad. If I could walk I could go any time, but with the automobile you just can go when the roads are good. I hope to see this in print as it is my first letter.

F. C. Ritchie.  
Heuvelton, N. Y.

Dear Aunt Bettie: My husband and I are readers of The Pentecostal Herald, and we are very happy and blessed to read it. It comes to us like a bird bringing glad tidings, joy and union with others. As we are far away on mission field and just now four months in Paraguay (the first here) from New York; so we are very happy to read the living Pentecostal Herald, and to get some letters from young or old. Please write us. Will help in prayers. My age is between twenty and thirty, have long brown hair, blue eyes, fair (natural) complexion. My birthday is March 24. Am a follower of Jesus from my 10th year. Please pray for our dark country. Mrs. Alyde Karlson.  
Correo Encarnacion, Rep Paraguay, Sud America.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to The Herald and I hope to see it in print. I am fifteen years old, have black hair, brown eyes, weigh ninety-six pounds. I am a brunette. I am a Christian and a member of the Baptist Church. We sure have a good pastor. I also like to study the Bible. I like to go to school and am in the seventh grade. My teacher takes The Herald and wishes us to read it, she is going to give a prize to the one who receives the most letters from the cousins. I will answer all letters received. My birthday is Dec. 8. Have I a twin? Love to Aunt Bettie and all the cousins.  
Emma Hannah.  
Rt. 1, Draketown, Ga.

## FALLEN ASLEEP

### CARLTON.

On April 3rd, just twelve days before her 72nd birthday, Mrs. Annie Carlton passed to her reward; interment was made in the Miakka cemetery, Rev. Champion officiating, assisted by several others.

Mother had been sick for quite a while and suffered a great deal in spite of all that could be done for her by physicians and loved ones. Her days of suffering were made sweet by the presence of the Holy Spirit, who comforted her and enabled her to rejoice and count it joy to bear her cross for Christ. She often spoke of God's goodness to her, and wanted us to sing, "Must Jesus bear the cross alone." She bade farewell to her loved ones without a murmur, and asked that we meet her in the better world; leaving for our inheritance a bright testimony and a good example of faith and trust in God.

Mother was born to Mr. and Mrs. Thomas Albritton on April 15, 1859; and was joined in marriage to P. J. Carlton, Sept. 21, 1883. To this union were born seven children, six of whom still live. She joined the Baptist Church at about the age of twenty and later transferred her membership to the Methodist Church with the rest of the family.

So closes the earthly pilgrimage of a faithful wife, a loving mother, a fond grandmother, and a faithful Christian.

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Father, brothers, sisters, loved ones all, let us live day by day the life that would honor the God whom she served, and listen for his loving call to join her in his home above.

Her son,  
T. W. Carlton.

#### NICHOLS.

Sarah Emeline Nichols was born June 22, 1866. Was married to T. C. Nichols, Jan. 1, 1899. She professed religion at the age of 18 years and lived a true Christian life until March 31, 1931, at 8 P. M., when she went to Christ whom she loved and served with all her heart. She was sick only a few days, but bore her suffering with great patience. She was ever ready to speak kind words to her friends as they stood by her bedside and tried to comfort her. She said she was ready to go. She left a host of friends and relatives, and will be missed by all who knew her, for her's was a character that is not easily forgotten. She leaves an aged husband.

A precious one from us has gone,  
A voice we loved is still;  
A place is vacant in our heart  
That never can be filled.  
But as she could no longer stay,  
To cheer us with her love,  
We hope to meet her some sweet day  
In that beautiful home above.  
Her Husband.

Wait on the Lord: be of good courage, and he will strengthen thine heart: wait, I say on the Lord. Psal. 27:14.

#### LANDER COLLEGE.

After years of successful work at Williamston the college accepted a generous offer from Greenwood and moved to that city in 1904. Dr. Lander's death called his son-in-law, Dr. John O. Willson, to the presidency. He greatly enlarged the college. Upon Dr. Willson's death in 1923 the enlargement of the college continued under Dr. B. Rhett Turnipseed. In 1927 Dr. R. H. Bennett was called to the presidency and the progress of the college has steadily continued. Valuable additions have been made to the faculty. More than the necessary half million dollars endowment required for standard colleges has been paid in or pledged. The buildings have been renovated and refurnished, the campus beautified and enlarged by the purchase of 45 acres, making a total of 75, and the number of students has steadily increased, reaching last year the high water mark of 401.

The standard of the college and its excellent work is widely recognized. A number of graduate Lander students are enjoying university fellowships. The university faculties speak in high terms of the preparation of Lander students.

The new courses of study in methods, classes in the different departments and teacher training in the department of education, and other normal courses in the theory and observation of teaching are all widely in demand. It has been found necessary to limit the number of students taking these courses.

The college continues its prominent place in supplying many teachers. Although many college graduates are without position this year, nearly the entire Lander graduating class of last June have secured places, possibly all that wished them. The college is close to the head of the list of all the colleges in the state in the number of teachers furnished by it to the state.

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## SUNDAY SCHOOL LESSON

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

Lesson XII.—June 21, 1931.

Subject.—The Sin of Causing Others to Stumble. Romans 14:23-23.

Golden Text.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. Rom. 14:21.

Time.—A. D. 58.

Place.—Corinth.

Introduction.—It was a delicate task to deal with the church at Rome in Paul's day. Like many other churches of that particular period, that church was composed of converts from both Judaism and heathen religions. Both classes had their peculiar tendencies and prejudices. Those coming out of paganism had a tendency to respect meats that had been offered to idols in sacrifice; while the converted Jews found it difficult to believe that one could be a Christian and eat the flesh of animals that the Jewish law termed unclean. Each class must have charity for the other, and be careful to eat nothing that would lead a weak brother to sin against his conscience. If the Jew could eat meat that had been offered to an idol, knowing that the idol was nothing, and do his soul no harm, the same might not be true with his Gentile brother. Therefore, by eating such meat the Jew must not lead his Gentile brother to eat of it against his conscience. Nor must the Gentile brother judge harshly his Jewish brother if he refused to eat the flesh of what he called unclean animals.

This lesson is of broad application, and needs to be applied to many things in modern conduct. It is termed a Temperance Lesson; but the Apostle Paul was hardly thinking of the subject of intoxicating liquors when he wrote it. Still, it may be applied to such drinks, and to many other things. Most of these will come out clearly in our criticism of the text, and need not be discussed as a separate introduction.

### Comments on the Lesson.

13. Let us not therefore judge one another any more.—Paul approaches this wise admonition with due caution. He was wise in matters of psychology. The first verse in the chapter is a sort of opening wedge to the strictures of the lesson: "Him that is weak in the faith, receive ye, but not to doubtful disputations." It may be well to discuss certain delicate biblical questions, but not before ignorant, weak brethren, lest they fail to understand and be led astray. The fourth verse is good: "Who art thou that judgest another man's servant? to his own master he standeth or falleth." We may not always understand our brethren; but if they are true to God, he will handle them. It is none of our business.

The apostle was using great wisdom when he said: "Let every man be fully persuaded in his own mind." They were having trouble concerning the sabbath and other so-called holy days. The Jews said that they should observe the seventh day of the week; but from the fact that Christ rose from the dead on the first day of the week, the Christians were observing that day. Paul wants them to know that the mere matter of a day amounts to nothing. From this he argues for liberty in eating meats.

Here is a passage that is nearly always misused: "For none of us liveth to himself, and no man dieth to himself." Most of us refer that to our influence over one another; but the eighth verse tells us that, "whether we live, we live unto the Lord; and whether we die, we die unto the Lord." Paul is placing human responsibility upon the very highest ground. "So then every one of us shall give account of himself to God." Therefore, as we read in the first verse of our lesson, let "no man put a stumbling block or an occasion to fall in his brother's way."

14. I know that there is nothing unclean of itself.—Paul seems to have been completely delivered from the bindings of the Mosaic law concerning the flesh of unclean animals, as soon as he became a Christian; but Peter had some trouble in that regard. But, notwithstanding Paul's clear knowledge of the subject, he displays charity for others who are weak. Here is a principle that must stand forever: "To him that esteemeth anything to be unclean, to him it is unclean." One must not do violence to his own conscience; nor must another force him to do so. There can scarcely be a greater national sin than to force one into war, and make him kill men against his own conscience. Truly, one had better suffer himself to be shot than to be thus driven into battle against his fellow-men. Certainly God will require his blood at the hands of the nation that commits this crime.

15. If thy brother be grieved with thy meat.—The word grieved here is very strong. Judged by the context, it seems to indicate that the weak brother is being led astray by one's eating certain questionable foods that had been sacrificed to idols. Destroy not him with thy meat, for whom Christ died.—May I broaden the scope of the text just a little? Will you preachers and laymen who boast of your liberty to smoke and chew tobacco, look into the faces of the little boys whom you are leading into the cigarette habit and on to final damnation? The great JUDGMENT DAY is coming; and you must face the issue at that bar. May God have mercy on you. No one can stop his influence over others; but he can so live as to make his influence a blessing and not a curse.

16. Let not your good be evil spoken of.—If you are a good man, so conduct yourself that others will have confidence in you.

17. The Kingdom of God.—Some are having trouble about this word kingdom. Remember that it is used in several different senses in the Bible, and maybe you will have less trouble. The word sleep is sometimes used in the sense of death in the Bible; and some who are too narrow to see that fact are troubled, and are giving others trouble about it. I suppose the word kingdom in this text means about all that pertains to the salvation of our souls. Salvation does not consist in what one eats; but he may be a good Christian and eat beef, mutton, pork, venison, or python flesh. When men are saved from sin, they are righteous in heart and life, are at peace with God and man, and have joy in the Holy Ghost. If they are thus, they may live on locusts and

wild honey, and go to heaven when they are done with this world.

19. This verse is simply splendid. I think it means about this: Quit fussing about little things; but agree on things that are essential to salvation. That does not mean that the church is to do away with her creeds; but it does mean that we are to quit fussing about such minor matters as the mode of baptism and the keeping of Saturday for Sunday—and a lot of other quibbles.

20. For meat destroy not the work of God.—The apostle is dealing especially with the question of food; but I judge it is perfectly justifiable for one to apply his teaching to all the affairs of life. Maybe we can get a clear interpretation of the teaching if we turn upon it the light of 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If one lives by that rule, he can never go wrong, unless his head is wrong. Religion and good sense should guide one. All things are pure.—Do not lose sight of the fact that Paul is writing about food. He is trying to break down the old Jewish law that considered certain kinds of meat pure and certain kinds impure—ceremonially unclean. That old rule had passed away forever. One must follow an enlightened conscience.

21. Study this verse carefully. Weigh its teachings, and apply it to your life. If one's indulgence in any questionable thing causes his brother, his fellow man, to stumble, or fall into sin, or to become spiritually weak, he must refrain from that thing. For this reason many conscientious Christians dare not attend moving picture shows; and they do right. They are shunning the very appearance of evil, lest their influence should do harm to weak souls. One might take a drink of wine, and receive no personal injury; but his act might lead some weak brother into drunkenness, as it has often done. To put it plainly, I am my brother's keeper, and must answer to God for my influence upon him.

22. Hast thou faith?—I think we shall do better if we take the Revised Version here. It is not a question in that version; but rendered thus: "The faith which thou hast, have thou to thyself before God." That is a literal translation from the Greek. Paul does not question one's having faith in God, but makes it a personal matter. The next clause is good. If one knows he is right, and acts in accord with his enlightened conscience, he does not condemn himself for what he does.

23. He that doubteth is damned if he eat.—I am persuaded that the word damned is too strong here. It should be condemned. The apostle, if I understand him, is trying to say that it is wrong to engage in any sort of questionable conduct. It is equivalent to the command to shun all appearance of evil. In any course of conduct, if a question mark arises as to the rightness of it, one must stop, or meet trouble.

This is a great lesson. I have found no little difficulty in writing these notes, fearing that I might injure some weak soul, and thereby do exactly what the apostle is warning me not to do. Now I say with him: "Let every one be fully persuaded in his own mind."

Unto Thee, O Lord, do I lift up my soul. O my God, I trust in Thee. Psalm 25:1-2.



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"A NEW APPROACH TO CHRISTIAN UNITY." By Charles Ewing Brown, D.D. The Gospel Trumpet Co. 205 pages. \$1.25, plus postage.

If interested in this important subject here is a book worth reading. The author makes a real contribution. The book is correctly named. The approach is not only new but sane and one that has in it a tremendous appeal. In my judgment this work will speed up the day of the coming of the unity for which Christ prayed. In my day the Christian world has moved a long way toward Christian unity, and while there is still a long road ahead God's people are surely, if slowly moving in the right direction. Our author exhibits that he is both a student and a thinker. His basis of union the New Testament without addition or subtraction will ultimately carry the day. Gladly do I own that book has made a real contribution to my life as a minister. The subject so vital to our Lord has new interest for his humble follower. Part of the ground the author covers was, to this reviewer, new and needs to be read again before either agreeing or dissenting; but on the whole his positions are invulnerable.

It is to be hoped the book may have the very large reading it merits. The subject has a first place in the heart of our Lord and the author treats it in a way that will help all who desire to see Christ's prayer for unity answered. If any buy and read this book because of what is here said, this reviewer will have accomplished his purpose.

M. P. HUNT.

Order from Pentecostal Publishing Co.,



# ANNOUNCEMENTS.

The Collier Street Mission in Pittsburgh, Pa., has recently had a good meeting under the leadership of Rev. Samuel Thomas, converted Jew. Difficulties which had hitherto hindered the work, were removed, and the work established on a firm basis. Those who have been praying for this work will be glad to know that God has visited the place.

Rev. James V. Reid, 2912 Meadowbrook Drive, Ft. Worth, Texas, had planned to go to South America before June 1, but due to some delays in preparations he will not be able to get away before the first of September. For this reason he will have July and August open to assist in revival or camp meeting work. Bro. Reid has a positive, effectual, evangelistic message, which, combined with his outstanding musical ability, gives his work a strong appeal, especially to young people.

F. R. Barnes: "Rev. Warren G. McIntire, of Wilmore, Ky., conducted a meeting in Clarksburg, Md., from April 13 to May 3, the two Methodist churches uniting. Doubt, unbelief and opposition made the meeting difficult, with meager results for the Kingdom, nevertheless, twenty-five souls sought and found pardon for their sins, several were reclaimed, six believers sanctified, while others were strengthened and helped. All who received the Word found that Brother McIntire's messages brought them light and understanding, unknown previously. We are grateful for this man of God, and for his fearless preaching which has better equipped us for service here, and a preparation to meet Him 'over there.'"

Guy W. Green, layman of Kansas City, Mo., held special services for the 43rd Avenue Presbyterian Church of Gary, Ind., May 19 to 27. More than forty persons made profession of faith in Christ and will be received into fellowship at a specially arranged ceremony in June. Many of them are parents who are coming with their children. The fact that "God moves in a mysterious way his wonders to perform" was never more strikingly illustrated than during this meeting. Mr. Green spoke on "Loyalty" at a men's dinner. Two men who heard the address told a third, who was not present, about it. This third man, a prominent citizen, whom the church long has endeavored to interest in Christ and his work, thought over what he had heard, made decision, and will be received with the big class of converts.

# REQUESTS FOR PRAYER.

M. S.: "Pray that my mother's knee may be healed of rheumatism."

Please to pray for my family to be saved. Pray for an orphan girl who needs the Lord.

Mrs. A. S.: "Pray for my husband who is dangerously ill. There is no hope except from the Lord. He believes in divine healing and has faith to believe the Lord will undertake for him."

# PAUL'S SUPERLATIVE.

Baptist Observer says of Dr. M. P. Hunt's book, "Paul's Superlative": "This new book sure burns with fervor and glows with useful, helpful sermons, and each sermon is a soul-stirring message." The book sells for \$1.00 and may be purchased from The Pentecostal Publishing Co., Louisville, Ky.

# OUR LORD ENDURES.

When raging storms and dashing waves,  
Break hard upon thy soul;  
When darkening night, dispels the light,  
And sorrow o'er thee roll;  
Fear not—dear child of God—be true  
And keep thy faith secure,  
For God is nigh, his love for thee  
Forever doth endure.

No storm so wild, nor sorrow deep,  
No anguish of the soul,  
Can come into thy daily life  
But his power can control.  
No sin can make the soul so ill,  
That his blood cannot cure;  
And thou canst never go beyond  
His love which doth endure.

Then weary child 'mid sorrows great,  
Beset by pain and woe;  
Who in life's furious conflict,  
Must meet with angry foe;  
Go forth to valiant warfare  
With faith steadfast and sure;  
Assured that thou canst conquer  
Through him who doth endure.

Then when life's toils are over,  
And time shall pass away,  
When God shall call his children  
Into Eternal Day.  
There, free from sin and sorrow,  
With soul serene and pure,  
Thy praise shall be forever  
To Him who doth endure.

Bethel Cook.

# THRIFT.

Lora S. LaMance.

Thrift is looking ahead. Thrift is laying something by for a rainy day. It is spending a little less than one makes, and putting by the balance as an investment or capital. It is learning not to spend money on trifles.

Bankers have a saying that it is the first thousand dollars that counts. It is. It is the hardest to save. One has the most temptation to spend his money for eats, for candy and soft drinks, neckties and hats, taxi rides and pretty nothings, picture shows every night and all that sort of thing. Once get the habit of putting something by, and it becomes easier.

Thrift means to not waste. It is wasteful to put every dollar into clothes. Get a few really good clothes, look neat and keep neat. That does not mean extravagance.

The two most wasteful habits of Americans are drinking and smoking. Instead of spending money for tobacco that hurts the nerves and heart, how much wiser it would be to put that money into good books and improve the mind.

Not one good word can be said for drinking. Alcohol is a poison that hurts body, brain and soul. It is impossible to use wine, beer or whiskey without injury. Experience proves this, science proves it, and industry acknowledges it, when trade after trade will not allow a drinking man to be employed in factories or round-houses.

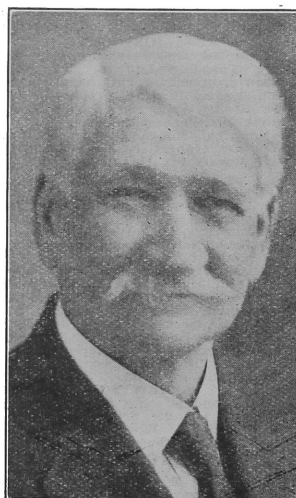
It is no longer considered "smart" to break Uncle Sam's laws by drinking. The coming generation will obey the laws and save their money at the same time.

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By Rev. G. W. Ridout.

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# IN MEMORIAM.



I saw the old warrior in his casket, his hair, made white by the snows of many winters; he was resting now after a thousand battles in which he had been in deadly combat with whiskey and the saloon, gambling and the underworld; infidelity and its propagandists; Rome and its Popes; Antichrist and the Beasts; Evolution and its godlessness; modernism and its skepticism; sin and its hellishness.

I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

Adopted son of Kentucky soil, he lived to bless her with his prayers and protect her with his Gospel Sword! Son of Methodism, he bowed at her altars and swore eternal allegiance to her doctrines. Preacher, Evangelist, Singer, Writer, Warrior—L. L. Pickett preaches on, sings on, prays on and fights on, though he has lately changed from the church militant to the Church Triumphant.

GEORGE W. RIDOUT.

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## Camp Meeting Calendar

## ALABAMA.

Dothan, Ala., July 10-26. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. R. Clarke, leader for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammit, D. D., Dothan, Ala., Rt. 5.

## ARKANSAS.

Beebe, Ark., July 10-26. Workers: Mrs. Diffey and Beasley, evangelists. Song leader, Rev. Earl Harris. Write R. A. Dodson, McRae, Ark.

## CANADA.

Beulah Camp, Brown's Flats, Kings Co., N. B., July 3-12. Workers: Rev. Howard W. Jerrett, assisted by the ministers of the R. B. Alliance and others. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

## GEORGIA.

Indian Springs, Floriova, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith, Rev. J. M. Glenn in charge of work with young people. Charlie D. Tillman, director of music. Write J. M. Glenn, Sec., Floriova, Ga.

## ILLINOIS.

Manville, Ill., June 21-27. Workers: Mrs. Charles Crow, Sloan, Harry W. Morrow, Musical Director. Joseph Groves, tette and Gospel Four Quartette of Chicago will furnish special music. Wilder Hoobler, Sec., Manville, Ill.

Normal, Ill., August 20-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burr Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Charleston, Ill., July 24-Aug. 2. Rev. W. L. Surbrook, evangelist. Write Rev. Geo. A. Smith, 2221 Shelby Ave., Mattoon, Ill.

Sherman, Ill., August 6-16. Workers: C. B. Fugett and Burl Sparks. Write Burel Middleton, 241 N. Douglas Ave., Springfield, Ill.

## INDIANA.

Indianapolis, Ind., July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Decker, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Band workers, and others. Special services, Sunday, June 27. Address Small, Hallelujah Quartet. Write Rev. O. H. Nater, Camp Sec., 101 Alton Ave., Indianapolis, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Shank, song leader. Address Mrs. Frank Martz, Sec., Monroe, Ind.

## IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oiler, Sec., 1027 Third St., Keokuk, Iowa.

Centerville, Iowa, June 4-21. Workers: Rev. Theo. Ludwig, Rev. Minnie Ludwig, preachers, children's workers, and sacred song illustrating artist. Rev. R. A. Steely. Write Rev. R. A. Steely, Centerville, Ia.

University Park, Iowa, June 5-14. Workers: Rev. C. W. Butler, Rev. T. M. Anderson, Evangelists; Rev. N. B. Vandall, song leader; Miss Mae Gorsuch, children's worker; Mrs. H. M. Coats and Miss Freda Hahn, pianists. Write Anna L. Spann, University Park, Iowa.

## KANSAS.

Stafford, Kan., July 23-Aug. 2. Workers: Evangelist T. C. Henderson; Song leader and children's worker, Mrs. T. C. Henderson. Address Mrs. Alpha Carter, Sec., St. Johns, Kan.

Bronson, Kan., July 30-Aug. 9. Bros. A. C. Watking, Ray L. Kimbrough, and others in charge. Write P. H. McGehee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-26. Workers: Rev. Seth C. Ross, Rev. D. M. Wilson, Rev. Claude A. Watson, Evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

## KENTUCKY.

Callis Grove, Ky., July 21-August 9. Rev. J. R. Parker, preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 2, Milton, Kentucky.

## MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming, evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

## MARYLAND.

Mt. Lake Park, Md., June 25-July 5. The preachers, singers, and personal workers for our camp this year will be hard to beat. Write Rev. M. W. Castie, 107 28th St., Huntington, W. Va.

## MASSACHUSETTS.

North Reading, Mass., June 26-July 5. Workers: John Gould in charge. Evangelists: Rev. T. M. Anderson and Rev. C. W. Ruth. Song leader, Rev. N. B. Vandall. Children's worker, Edith Cove. Write Miss Rose Wright, 1073 Middlesex Ave., Lowell, Mass.

## MICHIGAN.

Iron Mountain, Mich., July 10-20. Preachers, Rev. Geo. Bennard, Rev. W. Cambellack, Rev. Blanche Francis. Write Wm. Cambellack, Ironwood, Mich.

Romeo, Mich., July 31-Aug. 8. Workers: Rev. J. L. Brainer, Rev. T. M. Anderson, Rev. John Owen, Song leaders, Prof. and Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. L. S. Miller. Write J. H. James, Sec., Decker, Mich.

## MINNESOTA.

Osseo, Minn., June 4-14. Workers: Rev. J. W. Short, evangelist, Prof. B. D. Sutton, song leader. Rev. B. D. Sutton, pianist. Write H. W. Hiller, Osseo, Minn.

Redwood Falls, Minn., June 30-July 12. Workers: Rev. Theodore Ludwig, Rev. Minnie Ludwig, preachers, children's workers, sacred song illustrating artists. Rev. G. Walraven, Rev. G. Walraven, Redwood Falls, Minn.

Pipestone, Minn., June 29-July 12. From June 29-July 2, the camp will be conducted by visiting pastors and laymen. Rev. R. A. Lacour, evangelist, will arrive for the

evening service on July 2. Write Mrs. Walter H. Anderson, Sec., Rt. 2, Pipestone, Minnesota.

Red Rock, Minn., June 25-July 5. Workers: Rev. Paul S. Rees, Rev. John Thomas. Rev. Harry W. Blackburn, song leader. Write Mrs. A. P. Atkins, Newport, Minn.

## MISSISSIPPI.

Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 108, Leakeville, Miss.

## MISSOURI.

Hannibal, Mo., July 10-Aug. 2. Workers: Rev. Theodore Ludwig, Rev. Minnie E. Ludwig, preachers, children's workers, and sacred song illustrating artists. Rev. Harlow Reed. Write Rev. Harlow Reed, Hannibal, Mo., general delivery.

Hannibal, Mo., August 14-23. Rev. L. A. Wipdors, evangelist. Write E. P. Phillips, 217 Market St., Hannibal, Mo.

## NEBRASKA.

Gordon, Neb., June 26-July 5. Workers: Rev. R. A. Young and Rev. Geo. Bennard, Mr. and Mrs. A. J. Sutton, leaders in song. Address Mrs. Otto Pfeiffer, Gordon, Neb.

Lincoln, Neb., June 26-July 6. Workers: Rev. John L. Brasher and Rev. Lawrence Reed, evangelists, and Kirby S. Fields and wife song leaders. Write Rev. A. V. Wilson, Sec., 2608 N. 60th St., Lincoln, Neb.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

## NEW YORK.

Brooktondale, N. Y.: Workers: The Aycocks, Leander Schurman, Bible Expositions, Dr. B. W. Miller; S. S. Worker, V. Miller. Frank Smith, song leader, Mrs. Hawkes, children's worker. Write Rev. Roy H. Cantrell, 427 W. Lafayette, Syracuse, N. Y.

Victory Grove Camp, N. Y., June 25-July 5. Workers: Rev. F. E. Arthur, Rev. Jesse Whitcomb, Rev. Alvin Young, song leader. Write Alvin Young, Sec., Northville, N. Y.

Syracuse, N. Y., June 18-28. Rev. Chas. W. Butler, evangelist. Several other prominent holiness pastors and evangelists will be present. Write Rev. Cassius L. Myers, 13 Freeman Ave., Syracuse, N. Y.

Freeport, L. I., N. Y., July 11-26. Evangelists, Rev. Theodore Elsner, Rev. James Jones, Rev. Paul Hill, Rev. C. W. Butler, D. D. Missionary, Miss Pearl Congdon; song leader, Rev. Wayne Lamb; pianist, Mr. Robert L. Simpson. Street meetings, Mr. H. Willard Ortlip. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I., N. Y.

Wilmington, N. Y., June 25-July 5. Evangelists Fred Suffeld, Howard Sweeten and Tillie McNutt Albright. Leader of song, Eddie Patzsch; song illustrator, Geo. P. Woodward, who also will have charge of young peoples and children's meetings.

Pianist, Mrs. Ann Whitman. Write Mrs. Frank Warren, Sec., Haselton, N. Y.

Cohoes, New York, Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward, Song leader, Rev. Alvin Young; young people's worker, Miss Mae Garsley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

## NORTH CAROLINA.

Connelly Springs, N. C., August 1-9. Workers: Rev. Paul L. Strain, Rev. L. R. V. Self, A. Burgess, Edith Crouse and others. Address Box 200, Connelly Springs, N. C.

## NORTH DAKOTA.

Jamestown, N. D., July 12-21. Workers: Rev. Paul Rees, Evangelist; Rev. and Mrs. Lillenas and daughter, in charge of music. Miss Esther Meier, in charge of young people. Write A. M. Wiley, Jamestown, N. D.

Washburn, N. D., June 18-28. Workers: Dr. L. R. Astors, Rev. M. Glenn, Fred Fraday, song leader; Florence Bergquist, children's worker. Write John Bibelheimer, Washburn, N. D.

## OHIO.

West Union, Ohio, July 1-16. Workers: Rev. E. E. Shelbamer, wife and family. Mrs. I. E. McColm, Sec., West Union, Ohio.

Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Babcock, Rev. E. W. Petticoat, and Rev. Howard Sweeten, evangelists. Prof. James B. Campbell, song leader; Janie Bradford, young people's worker; Edith Mackey Smith, children's worker; Edwina Wilson, pianist. Address R. R. Housholder, Sec., 518 Trenton St., Toronto, Ont.

Marion, Ohio, June 11-21. Workers: Dr. Jos. Owen and Mrs. Edna Bengher Hughes, evangelists; G. D. Osborne, song leader. Write Rev. I. Kaufman, Marion, Ohio.

Sebring, Ohio, July 17-26. Workers: Rev. Joseph H. Smith, Rev. E. W. Petticoat, Rev. W. H. McLaughlin, Rev. Lawrence Reed. Music director, Prof. James E. Campbell; pianist, Miss Edwina Wilson; young people's leader, Mrs. W. L. Murphy; children's meetings, Miss May C. Gorsuch. Write Rev. Raymond L. Bush, P. O. Box 45, Sebring, Ohio.

Coshocton, Ohio, June 11-21. Workers: Dr. John F. Owen and Rev. Jarrette Aycock, evangelists; Della and Maridel Aycock, song and music directors; Anna E. McGhie, young people and children's evangelist. Address R. K. Gamertsfelder, 338 N. 8th St., Coshocton, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. F. Lincome, Rev. John Norberry. Music directors, Mr. and Mrs. E. M. Cornelius; children's worker, Mrs. Anna Smith. Write V. V. Thomas, Alvada, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turbeville, Rev. F. Lincome, evangelists; Rev. W. L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss May C. Gorsuch and Mrs. H. E. Oberholzer, children's workers. Rev. H. A. Guier and wife in charge of ring meetings. Address Rev. E. E. Shiltz, Sec., 89 S. Broadway, Geneva, Ohio.

Columbus, Ohio, July 10-26. Evangelists, Dr. Chas. H. Babcock, Rev. H. V. Miller, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss May C. Gorsuch and Mrs. H. E. Oberholzer, children's workers. Rev. H. A. Guier and wife in charge of ring meetings. Address Rev. E. E. Shiltz, Sec., 89 S. Broadway, Geneva, Ohio.

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ists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 451 N. High St., Chillicothe, Ohio.

Mendon, O., July 9-19. Rev. John Thomas and wife. R. A. Shank and wife. Address O. T. Redick, Cor. Sec., Spencer-ville, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincome, Rev. L. R. Astor, Prof. I. J. Phillips ad wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

Sharon Center, Ohio, July 24-Aug. 2. Workers: Rev. Wm. G. Heslop, Rev. Warren C. McIntire, evangelists. Rev. W. L. Mullet, song leader; Miss Anna E. McGhie, young people's and children's worker. Write Mr. R. D. Brown, Publicity Secretary, 41 Richmond Place, Akron, Ohio.

Spencerville, Ohio, June 11-21. Dr. G. E. Macklem. Address O. T. Redick, Spencer-ville, Ohio.

Portland, Ore., July 9-19. Workers: Rev. Paul S. Rees, Evangelist; Mrs. Bess O. Runyan, song leader; Miss Verena V. Johnson, children's worker. Write Mr. C. H. Gossatt, Bus. Mgr., 1759 Wabash St., Portland, Ore.

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## PREACH THE TRUTH IN LOVE.

By The Editor.

**T**he inactive man is quite likely to be a croaker. He has nothing to do but to find fault with those who are doing something, and at faultfinding he becomes an expert. The man whose heart is full of eager love, and whose hands are full of earnest work for Christ and his fellow-men, has no time to devote to the accusation and abuse of his brethren.

Some men seem to be unable to take a charitable view of their fellows or conditions and people about them. If they preach on holiness, it is more of a denunciation of those who do not agree with their views, than it is a glorious setting forth of Christ as the great Savior from all sin, and the charm and blessing of the experience of sanctification. If they preach on missions, it is not so much an exposition of the teachings of Christ on the subject, or information with regard to the field, and the great progress of the work, and the best methods to be used in helping it forward, as it is a tirade against the people because they have not done more for the cause of missions.

The man preaches best and with greatest results, who has a faith in Jesus and his power, which gives him a spirit with something of hopeful cheerfulness in it. His Lord is so able to save, his Lord is so willing to save, his Lord is so mighty to save to the uttermost, that he delights to preach about his Lord; he glories in Jesus and in his power to save, and his heart is warm and his face aglow with expectation of gracious manifestations from God. He believes for victory and, as a result, has victory and feels in his heart the power and joy of victory.

Let us cheer up, undertake great things, believe for great things, and go forward with great zeal. I have noticed that it is men of small faith and little activity who are prone to doubt, and scold, and accuse. The soul-winner is rejoicing over the great blessings that have come, and his faith is strong for greater blessings and he goes onward rejoicing on his way with holy zeal and glowing faith. The need about him is so great, God's resources are so unlimited, and his faith is so full, that he can but expect to see gracious results and so he goes forward seeing them. Nothing discourages him. What if there are devils? Jesus can cast them out. What if there are great sinners? Many a poor fallen creature has been mightily saved and made a glorious witness for Jesus. What if the congregations are small and the tent leaks, and the wind blows the lights out, and the wicked laugh? His faith claims the salvation of a barefoot boy and he prays with a holy glow in his heart that that boy may become a minister of the gospel, or missionary to some foreign field and he doubts not but that one convert will bring a multitude to Jesus.

Oh for a great, glowing, triumphant faith; for a heart on fire with love, for a zeal that

### OUR FIFTY CENT PROPOSITION!

From July first issue, to January first, we will send THE PENTECOSTAL HERALD to new subscribers for FIFTY CENTS. It is to be hoped that no old subscriber will take advantage of this generous offer. This proposition is for new subscribers, only. We have found this a good way of introducing THE HERALD into new homes, and that those who get acquainted with it by this means often become permanent members of THE HERALD Family.

This also affords an opportunity to those who have found THE HERALD a great blessing, to send it to others. They frequently send us long lists of names and addresses, with the fifty cents to cover the expense of the paper going to preachers, relatives and friends for six months, for this very small sum.

There is no question but we have reached a crisis in the history of this nation. The forces of evil are many and are united as never before for the breaking down of law, for the sowing of the seeds of all evil, for drunkenness, profanity, infidelity, riot and wickedness of every sort.

The first issue in July will be a strong Prohibition Number. It will be an array of important facts that should be broadcasted throughout the land. We hope that the friends of Prohibition will order large numbers of these papers to sow down in their community. Let those who love God and humanity and stand for sobriety, peace and happiness among men, and for full salvation through faith in Christ, take advantage of this proposition and plant THE PENTECOSTAL HERALD in thousands of new homes. If you wish sample copies or suggestions of help in this work, write to J. H. Pritchard, our business manager, and he will be glad to give you any information and assistance.

Faithfully yours,  
H. C. Morrison.

cannot be quenched, for a joy that prevails, and teaches other hearts that are hungering and thirsting after righteousness and arouses other souls to press into the holy of holies, that they may find him who can save to the uttermost. Let us fix our hearts on the word of God, and pray and sing until we come to genuinely love our fellows, and believe for them, and expect them to become saved and sanctified, and honored instruments in the hands of God to bring other souls into the household of faith.

### The Restoration of Israel to Palestine No. VII.

**P**raise and bless God that I am living now, and beholding with my own eyes, the fulfillment of prophecies made long before the birth of our Lord and Saviour Jesus Christ. It stirs my heart with genuine joy and gratitude to God that right now when many men claiming to be Christians, are attacking the Bible, and seeking to destroy the faith of the people in its inspiration, prophecy is being fulfilled with such accuracy that those of us who believe the blessed Book of eternal truth, can rejoice in the presence of our enemies without a shadow of doubt with regard to the God of the Bible, and the Bible as the word of God.

There never was a time when the Lord's people should give themselves more diligently to the study of the Scriptures, than at the present time. There never was a time when the enemies of God and humanity were more bold and determined in their attack upon the foundations of the Christian faith. The distressing feature of the situation is the fact that a very dangerous brand of infidelity has invaded the church, fortified itself in church schools, has gone boldly into the pulpits of the church, and with pompous pride and insolent sarcasm, hurls its vile skepticism into the faces of God's people.

Go to your Bibles, and to your knees. Rejoice in the Lord; bear your testimony, speak out, and refuse to keep silent. God is moving among men; if only we will study the Book, believe in the Christ, and fellowship with the Holy Ghost, our faith will be unshaken by the attacks of Satan and all of his hosts.

Many years ago, long before the World War, I was reading prophecy, learning something of the work of the Zionist Movement, and preaching on the restoration of Israel to Palestine, and their spiritual awakening, and the marvelous blessing pledged to be poured out upon them. A friend of mine, eloquent preacher, and noted Doctor of Divinity, looked upon me with pity. In many sermons he told how impossible it was for Israel to be restored. Pointed to the fact of the lack of water, and insisted that there was nothing left in Palestine to support a people, or make the habitation of any number of people a possibility. His ridicule of me was not the least embarrassing. When God says a thing I let it go at that. It is not a question with me how he will keep his promise. All I wish to know is his promise. I will trust him to do the keeping.

When my friend to whom I refer was rejoicing in the barrenness of Palestine, and the lack of water in Jerusalem, and the many other hindrances to the fulfillment of prophecy with reference to the restoration of the Jews, he had no idea of the billions of wealth lying in the bed of the Dead Sea. He did not know that the River Jordan would be dammed and be furnishing light, heat and power to the people. I think at the present he would be a bit more cautious in his eloquent statements about the impossibility of the restoration of Israel. He had much to say about Turkish possession. How little he knew how soon the Turks would march out of Jerusalem and Palestine.

We shall not continue these chapters, but we trust that the readers of this paper will make a careful study of Isaiah, Jeremiah, and Ezekiel, with reference to the dispersion and restoration of Israel, and be constantly on the watch for our blessed Lord and Saviour as he appears again and again in prophecy. In conclusion we shall give you a beautiful quotation from Jeremiah, 32nd chapter, verses 37 to 44:

Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in

(Continued on page 8)



# A BASKET OF FRAGMENTS.

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



Let me in this article pass on to my readers a few things which may illustrate, enforce and magnify some of the great truths of Redemption.

## I. THE JUDGMENT.

The late Dr. Daniel Curry of New York, was well known as a man of clear and strong mental powers which had been subjected to a lifelong course of severe discipline. It would have been difficult to find any one less inclined to accept alleged facts which seemed to partake of a supernatural or preternatural character. He was conservative in his religious views, and very guarded in his expression of religious experience. At an advanced age he was prostrated by a serious illness, and lay upon what he knew was to be his dying bed. Some days before his death the late Dr. Sanford Hunt called to see him, and in the course of conversation Dr. Curry mentioned to him that he had been greatly strengthened and comforted by a remarkable dream, which he proceeded to relate without further comment, beyond the fact that it had afforded him help and comfort to an extent which he could find no words to describe.

It seems in his dream he had found himself as one who had awakened after death in the world of spirits, and that he was nearing the gate of heaven in hope of gaining admittance and finding there his eternal home. On nearing the gate a very grave and solemn personage, in the character of keeper of the gate, appeared before him and began to ask him a series of searching questions:

"Who are you, and why are you here?"

"I am Daniel Curry of New York, and have come here hoping to gain admission to heaven."

"Have you always been a good man?"

"No, I must confess that I have not; I have committed many sins."

"Are you a Christian?"

"Yes, I trust that I am."

"Have you been faithful to God ever since you first professed to be a Christian?"

"No, I cannot say that I have; I have too often been unfaithful."

Other searching questions followed, all bringing out more clearly the failure of the applicant, until overwhelmed with utter shame he hung his head with a deep feeling of sorrow and remorse. His case seemed hopeless. His record had been one of sin and failure, and he could enter no plea in his own behalf. At this supreme moment a radiant form of another Personage appeared beside the keeper of the gate, whom the despairing child of earth at once recognized as no other than the glorified Savior of sinners. "I have undertaken for Daniel Curry," spake the mighty Friend of sinners, and at once the keeper stood aside, the gate opened before him, and heaven was his to enter and enjoy. At this point the sleeper awoke and found himself in a state of profound emotion, but so strengthened and filled with comfort, and so assured of the divine presence and help, that he could find no words when relating the incident to express his feelings.

## II. THE RIVER OF SALVATION.

When Sir Samuel Baker was making explorations in the region of the Nile, he chanced to pitch his tent one evening upon the dry sands of a dry bed of a large river. The heat was stifling, and the surrounding hills and valleys looked as if no drop of water had fallen for years. About midnight, Sir Samuel was aroused from sleep by his Arab guard calling out in great alarm, "The river! the river!" He sprang from his cot, and hearing the rush and roar of an approaching

## COUNSELS ON HOLINESS.

By Wesley.

"How many," says Wesley, "take holiness and harmlessness to mean one and the same thing! whereas, were a man as harmless as a post he might be as far from holiness as heaven from earth."

This perfection is not one which renders the atonement no longer necessary, as if the soul had once for all received the full advantage of the cleansing blood; but it is rather the perfection of faith in the perpetual efficacy of the atonement; a habit of repose upon it; an ever "coming" to Christ as "to the living stone;" a "living and believing;" so as to realize the apostolic experience, "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me;" and thus singing from a pure heart "Every moment, Lord, I have The merit of Thy death."

John Wesley, on being asked what should be done to keep Methodism alive after his death, replied—

"Preach our doctrines, inculcate experience, urge practice, enforce discipline. If you preach doctrines only, the people will be antinomians; if you preach experience only, they will become enthusiasts—(by this he meant fanatic); if you preach practice only, they will become Pharisees; and if you preach all these and do not enforce discipline, Methodism will be like a highly cultivated garden, without a fence, exposed to the ravages of the wild boar of the forest."

flood, knew that the rains had suddenly burst upon the mountains, and that the dry sands would soon be swept by a rushing torrent. He had barely time to escape before the flood was upon him. Having gained a safe place on the bank of the stream, he again lay down to sleep, and when he awoke next morning, he found that the whole scene had been transformed. The birds were singing in the trees overhead, the people were rejoicing in their huts and fields, and a broad river twelve or fifteen feet deep was flowing quietly in its banks. The Arab peasants began at once to take advantage of the coming of the river, by opening channels along which the water might flow into their little fields. No one among them seemed depressed by the thought that the river might not stay. It had come for the whole season. They trusted the ordinary course of nature without a moment's hesitation. They rejoiced in the presence of the river, and yet each one knew that to make its waters available for his own little field, it would be necessary for him to open a channel in which the water might flow from the river to the field for which it was needed.

## III. SINAI AND CALVARY.

On Sabbath, 12th, January, 1840, Dr. Alexander Duff, the eminent missionary, addressed a beautiful letter from "the top of Mount Sinai," to his little daughter in Edinburgh. He was up before sunrise on that "naked granite peak," afar in the lonely desert; but he was the same prayerful and loving father still. On his knees he prayed that the law might be his schoolmaster, to lead him to Christ, and in his letter he added—"Oh may we all find refuge from the thunders of Sinai beneath the shadow of the Cross of Calvary!"

Dr. Duff did not wait long on the top of Sinai, however—a day, not more. He only made a visit there, not a dwelling-place. It would have been impossible for him to have remained long there. He could not have lived. "To him," says his biographer, Dr. George Smith, "the desolation and the barrenness around marked the blighting influences of sin, the hopeless state of man under the law which condemns." In desire he turned to the mount in Jerusalem, where the great Sacrifice for sin was offered, and Heaven was opened for the Pentecostal effusion which is yet to bless the whole earth."

## IV. A PRAYER HYMN.

"Come, Wisdom, Power, and Grace Divine,  
Come, Jesus, in Thy name to join

A happy chosen band;  
Who fain would prove Thine utmost will,  
And all Thy righteous laws fulfil,  
In love's benign command.

"Whate'er Thou dost on one bestow,  
Let each the double blessing know;  
Let each the common burden bear;  
In comforts and in griefs agree;  
And wrestle for his friends with Thee,  
In all the omnipotence of prayer."

## V. SOUND DOCTRINE.

Joseph Cook once said: "Wherever I find a man holding three specific doctrines I expect a revival through his labors. What are these doctrines? The necessity of immediate repentance, the atonement as held by the evangelical churches, the supreme religious authority of God's word. Whenever I find a man in whom these doctrines are not a creed, but a life, I usually find a revival going on in a slow or swift way. I solemnly believe that it is the divine will that we should teach the necessity of the new birth in this life, the necessity of the atonement in its biblical form, and the authority of God's word in precisely the terms and tone in which the Bible teaches these truths. Wherever I find a man doubtful on either of these highest matters I usually find a torpid church, or one that may, perhaps, be drifting into disintegration or into some foppish liberalism adapted to the wants of an easy-going age. Such an organization may be called a church, indeed, but it is really little more than a clubhouse."

## VI. PRAYER AND A REVIVAL.

We need more of the old faith that will bring us to our knees in mighty faith prevailing intercessory prayer. Bishop Fowler, many years ago, told the following story:

"Cooper Crews was pastor of our church at Springfield, Ill. He awoke one summer to find his church declining. He was sore distressed and prayed much, fearing he had outlived his call. One summer Sabbath night, in the midst of the harvest time, he announced to a little congregation a prayer meeting for Monday morning at sunrise, for the revival of God's work and the conversion of sinners. Then he gave that night to agonizing prayer. A little before daylight his burden left him, and he fell asleep on a lounge in his study. He awoke to see the first beams of the morning sun. Looking down into the churchyard, he saw that it was full of people, and the church was full of people, and the street was full of teams. Men as far as nine miles away from the church had awakened in the middle of the night alarmed, fearing that the judgment day was coming, took their teams, and drove to the church with their families, to see if they could find God and mercy. Brother Crews said, 'We went into the church and opened the prayer meeting; we closed it that night at eleven o'clock with twenty-eight conversions, as the beginning of a sweeping revival.' Brothers, if we will consecrate ourselves to God without reserve, and cling to God, taking no denial, he will honor our faith and bless us."

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The springs of vital happiness demand no pilgrimage. The sad at heart need not go on uncertain journeys. The springs are in God the Father, and therefore they are as near as any one of God's children.—J. H. Jowett.



# THIS, THAT, AND THE OTHER.

Thomas C. Henderson.

THE TRUE EVANGELIST IS A TRUE MISSIONARY,



**W**HETHER he labors in America or Timbuctoo. He is sent of God on a special mission—to convert the unconverted and to build up the Kingdom of God. The home missionary organizations of our churches do not list the evangelist as one of their workers, though he is the truest of the true home mission workers. Funds raised for home missions are not given to support the evangelist, and he has not asked for it, but certain it is that money could not be better invested than in the type of missionary work which is done in the revival effort which aims at the saving of the lost. The evangelist himself has well-nigh lost this idea of his own work. Many evangelists have become nothing more than denominational propagandists or the agents of a sect or movement, their first task must not be a sectarian one, though they are usually appreciated in proportion as they serve denominational ends. The true evangel of Christ must be superdenominational, indeed, almost non-denominational. His passion must be to proclaim the whole Gospel of Christ and to save men. For a generation past the evangelists have found enough work to keep them busy by accepting calls from churches, missions and other regularly organized meetings. This has been convenient for both the evangelist and those who wanted his services, but it has become a snare to the evangelist. He has come to depend on these churches, missions, camp meetings and the like for his work, and of course has molded his ministry to serve their program and tastes. Instead of being an unfettered voice of God, he is often nothing more than the voice of the church or movement with which he is connected. He preaches to please his church or movement, when perhaps he should be the voice of God against the errors of his crowd. Many evangelists are obsessed with the idea that to be "safe and sane" in the eyes of church leaders is the one thing most greatly to be desired. They aim at drawing the largest crowds possible and at doing nothing to disturb the church which employs them. Popularity has ensnared them. However there have been many evangelists who have lived, labored and sacrificed at the call of God, totally disregarding the applause or the criticisms of all. They have made no bid for patronage from high or low. They have kept alive the rugged evangelistic truths of the Bible. They have been the champions of Christian spirituality. Sometimes they have been called fanatics by the churches, and the world has thought them fools. At the vision of needy places they have gone without hesitancy. Their families shared their sacrifices as they went about preaching, praying, pleading with and for men for whom Christ died. If churches called them, they labored with them; but in halls, schoolhouses, tents, on the streets, on the commons, or in the forests they burned themselves out for the salvation of men. They are the truest of true home missionaries. When will the churches see that it is a sin to tie up millions of precious dollars in so-called sacred architecture and in unused equipment which should be used in direct evangelistic work?

## THE METHODIST EPISCOPAL CHURCH

Is reaping a sickening harvest of moral wreckage and of lost moral leadership as a result of her action of a few years ago in purging her discipline of the ban on dancing, card-playing, theater-going and such things. That action was taken to please the worldly folk in the church and it was a direct insult to the pious and spiritual people. The world at large interpreted that action as a moral retreat by the church, and the worldlings in

the church interpreted it as a doing away with the church's prohibition and condemnation of these sins, and they are going the limit in their indulgence in them. It is perfect nonsense for Methodist preachers to pretend that the position of the church is the same as formerly on these sins. Nobody thinks that the Methodist Church is against these popular sins. The silence of her Bishops, District Superintendents and preachers with the common practice of her lay leaders demonstrates that she is sold out to the world. Some few preachers lift their voice against these sins, but they are given the lie by those who write for the church press, and especially by those who lead the young people of the church. Card-playing, dancing, theater-going and cigarette-smoking are vastly more indulged in by Methodists than are prayer meetings. Who dare deny that? Not in ten years have I read one line against the popular sins of the day from the pen of any one or all of the Bishops. Indeed, some of the Bishops tacitly endorse these destructive evils, and rumor has it that some Bishops and many preachers indulge in them. The Epworth League pledge is a sad joke with the youth of the church. Both faculty and students of Methodist Universities indulge without restraint in public dancing, card playing, cigarette smoking and theater going. Why in the world should we give our money to support church schools which directly contribute to the moral decay of our youth, when there is a Taylor, an Asbury, a Fletcher, a Greenville, a Marion, an Olivet and other such schools which are truly Christian? Methodism and her leaders will have to face a very solemn judgment day about all this. There are ruined young women, rotted young men, shadowed homes and lives wrecked by shame and moral tragedy within the borders of the church traceable directly to the laxness and silence of the church in regard to social evil. The vigor and valor of the workers in the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church is not matched by the moral clarity and vigor of the body of the church, and unless a very radical revival comes to the church it will be useless to look to Methodism for any pronounced moral and spiritual leadership. Methodism greatly needs to bring back her mourners' bench.

## ONE MINUTE SERMON.

BETHEL COOK.

### PERSECUTION.

Text.—"Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven."—Matt. 5:10.

In the early Christian Church persecution was rife. Men and women were subjected to all kinds of tortures and afflictions, because of their stand for righteousness and Christ.

Men stood out against unrighteousness and gladly suffered for Christ's sake and the Master called them blessed.

We do not hear of persecution in these days. And we may well ask the reason.

Is it because the world has changed in its attitude toward aggressive Christians, or is it because Christians are no longer aggressive against sin?

I am inclined to believe the latter is true. Better be blessed than complacently safe.

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A crowing rooster—don't, don't coop him up in the pulpit!

## Hints For Camp Meeting Goers.

E. E. SHELHAMER.



**T**HE writer does not pretend to know all that is to be known, but after attending camp meetings for more than forty years, he has learned a few things that may be helpful to others who attend.

1. *Get ready.* Begin days or even weeks beforehand to lay aside just such things as you will need—rubbers, umbrella, heavy coat, fan, soap, wash-cloths, hand mirror, writing paper, pins, pencils, your Bible, and various utensils for camping, should you do your own cooking.

2. *Prepare for the best and for the worst.* As soon as you arrive, dig a ditch around your tent and put your suitcases, trunks, or bed on sticks or stones so as to keep them dry underneath in case of a sudden rain. Let plenty of sunshine and fresh air in, so that nothing molds or mildews. Stretch a rope or wire high up from pole to pole in your tent where you can hang clothing.

3. *Plan to "stay through."* Do not let the cares or cattle at home get you uneasy. Someone will care for these things when you are dead. Suppose you practice death for ten days and die out to all earthly things. Do not let the devil or anyone run you off the ground before you receive a great uplift. Do not look back—remember Lot's wife.

4. *Do not get tempted.* It may be that your tent or room is right in the sun or near a crying baby. Now be careful! Don't complain and threaten to leave. God may have permitted this to develop patience in you, or in a special way make you a blessing—an inspiration to some struggling soul. If so, the trials will be worth infinitely more than if everything were according to your liking. Perhaps a crisis has come in your life unexpectedly and you cannot afford to fail.

5. *Enter quickly into the spirit of the meeting.* Do not sit back, but come up near the front; sing, and pray, with all your might and thus head off discouragement and homesickness. Do not allow yourself to get tried if you are not asked to sing a solo or lead meetings, but pitch in and assist those who are already in the lead. It will not be long till they will see your worth, if you have any worth seeing.

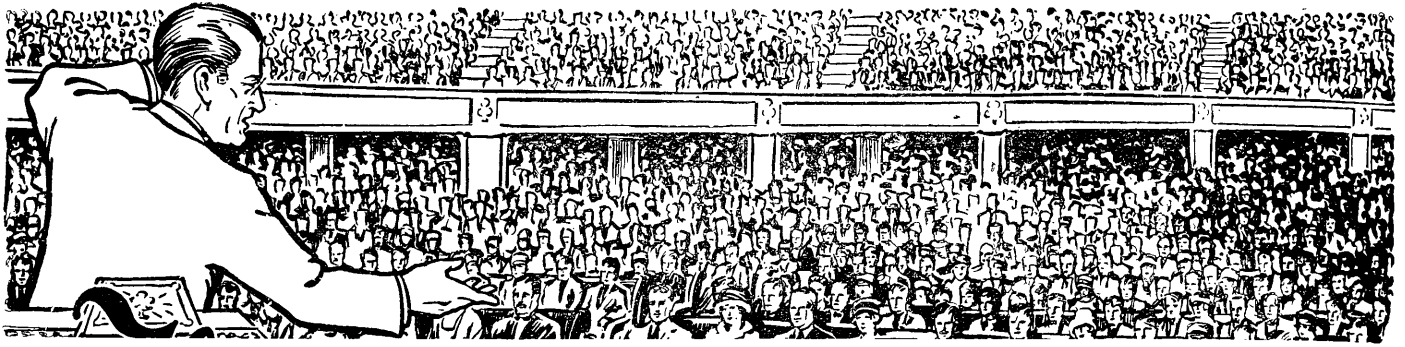
6. *Do not nurse your likes or dislikes.* There are all kinds of people at a camp meeting, yourself included. It is barely possible that the preacher or pilgrim whose ways you dislike may do you more real good than the one who just suits you; so do not praise one or run down another. If you talk too much you may prejudice a soul against the very one who could help him most.

7. *Do not parade or sit around.* It is an awful habit to promenade or sit in your doorway and visit or look wise. Better form a prayer band and have stated seasons for reading and praying—only do not interrupt a meeting already in progress. When the altar call is given, do not find an excuse to leave, but be resourceful and invite someone to Jesus. Pitch in and help all you can at the altar. Here is a wide field, for there are not many at it.

8. *Do not cast away your confidence.* If the preaching is very searching and a flood of new light comes, hold fast to what you have and press forward for more. It is not always best to rush to the altar the first time you get under conviction. Some things can be settled in your room or out in the woods. Of course, if you have acted in such an ugly way as to

(Continued on page 6)





## THE NATURE OF SIN.

Rev. G. W. Hanners.

Text: "Sin is the transgression of the Law." 1 John 3:4.

**I**T is evident to most anyone who will take the time to study present conditions, that multitudes of people have lost the consciousness of sin and when this becomes true the dreadful fact of sin becomes more real and apparent in crime, etc. Sin has furnished the biggest problem in the universe, both for God and man. In an effort to discover the nature of sin, we would say that it is not "An error of mortal mind" as some of our friends would have us believe, but it is a dreadful and tragic disease that enters into our heart, spreading uncleanness and death throughout our entire being. Sin does not necessarily mean immorality and crime, which in the minds of many seems to constitute sin. Adam and Eve did not commit immorality or crime in our meaning of those terms, but they were ejected from Paradise. They died as God promised they would and brought suffering and sorrow upon themselves and opened the gates of hell and death. Yet they had been created perfect but fell through disobedience to God's command. Let us then proceed in trying to discover what sin really is, and its nature.

### THE NATURE OF SIN.

One of the shortest and best definitions given of sin is found in the text, "Sin is the transgression of the law." It is well for us to remember that God is the great Lawgiver and he gives them in love and mercy, for if we obey his commands, then the result is peace, joy, and life, but if we transgress or break them, then death, sorrow and hell will inevitably follow. Suppose we take Eve as an illustration. God told our first parents that they might freely eat of every tree of the garden but one, and if they ate of that they would surely die. Sometime after that, according to the third chapter of Genesis, the Devil got into conversation with Eve through the serpent and probably said, "This is a beautiful garden. What wonderful fruit you have here! You must greatly enjoy it."

"Yes," said Eve, "we may eat of all the trees but one, but God says if we partake of that, we shall surely die."

The serpent said, "You will not die." The Devil contradicted God, but the Bible declares that he is a liar and the father of it, so it did not harm him to lie to Eve. Furthermore, he told her that instead of dying, it would make her wise and independent, for she would be like God. This appealed to Eve and so she said in spite of what God had said, "I am going to listen to the Devil and partake." So Eve raised the arm of rebellion against God and became an ally to the arch enemy of God and man. Here we see the nature of sin. It is rebellion against God.

In the second place, sin is *selfishness*. God made us to fellowship with him and find our happiness in him. Transgression disturbs our whole being and in our desires to become independent of God, we become self-centered and all our powers and possessions become

instruments of idolatry. Therefore, multitudes refuse to have God in their hearts and homes today because they say they can get along very well without God; their chief law is their own will and desires; they are a god unto themselves. Hence the nature of sin is selfishness.

In the third place, sin is hell in the heart and life. When sin comes to fruition, it produces both death and hell which are inseparable. We see this illustrated toward Christ. Hell inspired the malice in the hearts of the Scribes and Pharisees and they conspired his betrayal and death, and when Jesus gave himself into their hands they inflicted upon him, who was guilty of no sin, every insult and indignity and suffering that the Devil and hell could devise. They spit upon him, reviled him, beat him, drove nails into his feet and thrust a spear into his side. Look on that scene and you see hell manifest on earth. Sin is producing hell on earth now. Look at Russia, for an example; or take the revolt at Joliet prison some weeks ago. Listen to a newspaper account: "The shouting and din had been terrific for two hours. The convicts were like maniacs. They cursed and screamed and ran about like animals." There you have a bird's eye picture of hell on earth and some light on what hell is like. The nature of sin, then, is threefold—rebellion against God, selfishness and hell in the heart.

### KINDS OF SIN.

For convenience, let us try to classify sin. God has no such classification. He does not divide them into big sins and little sins, into black lies and white lies, but to him, all sin is a breaking of his law. There is the sin of *commission*. In this instance, there is the defiant attitude toward God. The sinner with an uplifted fist says, "I will do it anyway, whether it is right or wrong. I will gratify my desires, regardless of the laws of God or man." Suppose we select the law relative to the Sabbath day as an illustration. God has given us six-sevenths of the time to make a living; this would seem to be a liberal provision, but thousands say I want Sunday as a day for pleasure or money-making instead of a day for rest and worship. So in spite of the depression, over eighty thousand people spent their money to see one ball game in New York City some weeks ago. Thousands of churchmembers take the Sabbath as a day for visiting and pleasure instead of worship. This is the sin of *commission*.

The sin of *omission*. James declares (4:17) "To him that knoweth to do good and doeth it not, to him it is sin." Here the sinner is not so defiant as in the first case, but in effect he declares that God demands too much of him. He is like the man in the parable of the talents who, having one talent, went and hid it in the ground, because he said his master was a hard man. But the master commanded that the talent be taken from him and that this servant be cast into outer darkness. We say we know that God wants us to be free from sin but that is impossible in this life. God wants us to win souls, but that is an impossible task. God wants us to have family

worship, but we are so busy. We say God is too hard and is requiring the impossible; that we know our abilities better than God and so we do nothing.

*Thought-sins.* Many sin in thought but do not put it into deed, because they fear the law or penalty. Jesus said one did not have to kill a person to be guilty of murder, but if we hated our brother in our heart, without a cause, we are in God's sight guilty of murder. If we lust after an individual in our heart to commit the sin of adultery, before God, we are guilty.

*Sins of the flesh.* The Prodigal's sin illustrates the sins of the flesh—adultery, fornication, uncleanness, idolatry, envyings, murders, drunkenness, revellings and such like. These were the sins of the far country.

*Sins of the spirit.* The elder son reveals the sins of the spirit. He sinned, though he remained at home. Jealousy, envy, malice, greed, covetousness—all sins of the spirit take more people into far countries than the sins of lust, passion and appetite. Far countries are not always a question of geography, but of attitude. In principle, all these types of sin are one—a breaking of God's law.

### REMEDY.

There is but one remedy for sin, that is, the atoning blood of Christ applied to our hearts by faith, when we have repented and confessed our sins. Try to hide or excuse sin and it will be like a fire in our bones, as in the case of David. But blessed is the man whose transgression is forgiven and, whose sin is covered. Arthur Dinsdale never found peace in the Scarlet Letter until after seven years, he confessed and repented of his sins. The Greeks represented the furies as pursuing men and women over land and sea until the guilty repented and confessed and atoned for their sin. The powers of darkness and hell are making every effort to perfect a world rebellion against God at the present time in using those agencies that will mold public opinion and thought to break God's commandments. May I suggest some of these agencies: (1) There is evolution that is being taught in many of our high schools and higher institutions of learning, that teaches our children that they are evolved from a tadpole or monkey or snake instead of a creation of God.

(2) Public Press. It would be within reason to say that at least nine-tenths of our great metropolitan papers, which help to mold public opinion, are anti-Sabbath; that by argument and editorial and ridicule, they are seeking to encourage a continental Sabbath, where sports and all kinds of worldly amusement may thrive unhindered. So it is argued that we live in a new day and the commandments are out of date, so we will have a referendum upon the matter and if any community wants to vote the Sabbath out of business, let them do it. But God cannot be voted out of the universe so easily, and his law relative to the Sabbath has never been abrogated. When men and women persist in voting him out of the world, he sends his flood, as in the days of Noah, and votes



the world out; or he sends fire and brimstone and destroys, as in the days of Sodom and Gomorrah.

(3) The movies are a potent agency to mold public opinion. It is estimated that 20 millions attend them daily, in America. When we know of the immorality and crime and sin portrayed on the screen, the ridicule that is heaped upon purity and truth, and the premium that is put upon vice, then we may have some concept as to the extent of the rebellion that is being fomented in human hearts against God and his law.

#### INFIDELS IN PULPIT.

There are many preachers in large pulpits and positions of power and influence in many denominations who are destroying the faith of the hearers and weakening the influence of the Church by preaching their infidelity relative to the deity of Christ, Virgin birth, sin, immortality, resurrection and hell. If Tom Paine and Bob Ingersoll were enemies of God and the church, these men are arch enemies, for they are within the church and yet they are preaching falsehoods almost identical with those preached by infidels outside the church. These agencies cannot help but have a mighty influence in ushering in hell here upon the earth.

There is only one of two possibilities before us—a world-wide revival or world-wide revolution and anarchy. God has been speaking to all the world in earthquake and flood, drought, famine, and depression. It was only a revival that saved England in Wesley's day. God sent Jonah to the wicked city of Nineveh to declare, "Yet forty days and Nineveh shall be destroyed." From the king down to the meanest subject they heeded the warning of Jonah and repented in sackcloth and ashes and God spared Nineveh for more than a hundred years. Every real Christian ought to pray and work for a worldwide revival, for that alone will meet our present difficulties. It will be world anarchy or a world revival. We need to gird on the whole armor of God, for death will soon come when we cannot work.

#### Ho, For Indian Spring Camp Meeting!

Indian Spring camp meeting begins on Thursday, August 6, closing August 16. Rev. Joseph H. Smith, Rev. John Paul and Rev. H. C. Morrison are the special preachers for the meeting. Charlie D. Tillman will have charge of the singing. Mr. R. F. Burden, the beloved president, will have charge of the platform and carry the banner of full salvation. Let the readers of THE HERALD of Georgia and other southern states who attend this meeting, take notice, begin to pray, mark the date and get ready to come. If there ever was a time when the people should give some time to the culture of their souls, to prayer and the work of salvation, that time is now. May God grant a great blessing to the hosts of Indian Spring the coming camp.

Yours for a gracious victory,  
H. C. MORRISON.

#### Pentecostal Park Camp, Glasgow, Ky.

Pentecostal Park Holiness camp meeting begins Thursday evening, Aug. 20. This camp ground is located four miles from Glasgow on the Tompkinsville road. A new tabernacle has been erected, the grounds have been improved and we are expecting a large attendance and a time of great salvation.

Rev. Warner P. Davis, a Spirit-filled and powerful young preacher of a full gospel, with A. S. Beck and H. C. Morrison will be the preachers. E. C. Milby, who led the singing with such success in the recent meeting in Glasgow, will have charge of the singing. We are praying for and believing that the Holy Spirit will meet with us to regenerate and sanctify immortal souls. Pray the blessing of God upon this camp, and arrange to be with us, beginning Aug. 20 and closing August 30. Mark the date and come.

H. C. MORRISON.

#### Dr. Beverley Carradine.

Dr. Beverley Carradine, the flaming evangelist, eloquent preacher, voluminous author and charming writer, who like a brilliant meteor flashed over the nation a generation ago, passed away at a sanitarium at Western Springs, Illinois, April 23. He had been confined in the sanitarium for about fifteen years. He was one of the greatest preachers that America has ever produced. Thousands of souls in the past generation have bowed at the altar as the result of his pulpit efforts. His name was a household word in the past generation. Many men in the pulpit have excelled in some one excellent quality but he seemed to be so well rounded as to excel in all qualities of excellence. Many of the past generation will read this with sorrowful interest. *The Christian Witness* treasures his memory as its leading contributor for many years. Thousands will remember him as their spiritual father, who led them into the "Fulness of the blessing." He was 83 years of age at the time of his decease. He was born on the Altermont plantation, near Yazoo, Mississippi, and was a veteran of the Confederate Army having served with the cavalry in the civil war. He was pastor in New Orleans and St. Louis pulpits of the Methodist Church, South. We remember reading his wonderful sermon against the Louisiana Lottery and which had much to do with the suppression of that iniquity. His church at New Orleans sent him on a vacation to Europe, which resulted in his wonderful book written about his trip to Palestine, which will ever remain a classic of Palestine travel. In 1891 he left the pastorate to enter evangelism with its larger field of opportunity, although as pastor his success at St. Louis was a marvel. To know him was to love him and he had many friends. He leaves one son and five daughters. He was buried at Vicksburg, Mississippi.—*Christian Witness*.

#### Commencement at Chicago Evangelistic Institute.

The twenty-first year of the history of Chicago Evangelistic Institute was celebrated with the graduation exercises on the evening of June third. It marked the closing of a year which in many respects was one of the best in the history of the institution. Forty-three degrees and diplomas were conferred upon a group of students who are stalwart in character and talent, and who give promise of useful service to the church and the Kingdom of Christ.

The Institute, now a Bible College, is prepared in faculty and equipment to give a four years' course covering majors in Religious Education, Missions and Evangelism. There are chairs of instruction in the more important fields related to the Bible, History, Social Science, Music and other subjects essential to well-rounded training. A pre-seminary course is offered to college graduates leading to the Master of Arts degree in the theological majors. Three colleges were represented among the graduates under this head the present year.

#### Central Holiness Camp Meeting.

The holiness camp meeting at Wilmore, Ky., will begin one week earlier than usual in order to accommodate Rev. Tilden H. Gaddis and his singers, the Misses Mosers. It will begin Thursday, July 16, and close July 26, covering third and fourth Sundays in July. Brother Gaddis and singers have been employed, Dr. Morrison will assist in the preaching and a number of other ministers will be present to help. Let all the friends who can possibly do so, arrange to be present. The grounds will be in fine condition and we are looking forward to a gracious time.

H. C. MORRISON.

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It is in quiet moments that you really grow. Somewhere in every vexed, feverish day get a little "silent time" for Bible reading and prayer! It will bring heaven down into your heart, and make you strong for living and service.

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"Great Revivals and the Great Republic," by Bishop Warren A. Candler, D.D., LL.D. The name of the man and the title of the book ought to be recommendation enough for its ready and wide sale. Bishop Candler is one of the deepest thinkers of our times. He has a great subject. The book contains 344 pages, it is well bound, clear print, and on good paper. It can be had of The Pentecostal Publishing Co., for \$1.00. The original price was \$1.50. This special price will bring you a most valuable book. Send for it at once.

H. C. MORRISON.

There is danger even in preparing for the Lord's coming. The practical preparation consists, first, of a full entering into fellowship with him in our own spiritual life, then getting out of ourselves and living for the help of others and the preparation of the world for his coming.—A. B. Simpson.

"Send my suit to be cleaned and pressed?" Sure! Your smile factory also.



## HINTS FOR CAMP MEETING GOERS.

(Continued from page 3)

cause others to wonder, then it will restore confidence and perhaps be necessary for you to seek in public. If you have not been kind and victorious on every line, then do not pretend or cover up, but make all haste to get right and thus recover lost ground. Remember this, there is a difference between *conviction* and *condemnation*. New light will produce conviction, but ought not to produce condemnation. It is when you trifle, excuse yourself, and reject new light, that you get under guilt and condemnation.

9. *Bear with the weak and ignorant.* If God has given you superior light or grace, do not act important. Do not think you must rant about it and force others to see and do exactly as you do. If your leadings are of God, let him fight your battles and give you an opportunity to deliver your soul. Don't force your way in at a half-open door, but wait the opportune time and then in a humble way speak of God's dealings with you. Sooner or later there will be fruitage in proportion to your eye God's glory.

10. *The camp will be just what you and others make it.* If you go largely for an outing, or to see and be seen, you will hinder rather than help. But if you follow some of the above suggestions you will return home, perhaps tired and dusty, but with the satisfaction that you grew in grace and were made a blessing to others. God grant that this may be so.

## Atheism's Advance Among Students

GEORGE T. B. DAVIS.



tragic situation exists today in the universities, colleges, and schools of the United States and Canada. During the past few years infidelity, agnosticism and atheism have been making rapid gains in many of our educational institutions, with the result that multitudes of students are wavering in their faith, or have fully renounced their former beliefs.

The student publication of the University of Toronto recently declared that a majority of the students were "practical atheists." A person connected with a large boys college in an Eastern state said a few weeks ago that most of the boys in the school were infidels or atheists. Forty girls in a single society in a leading college in the South declared their disbelief in God. Such conditions are fast becoming typical rather than exceptional.

A certain atheistic association is securing the names of students in colleges and schools, and sending them their pernicious soul-destroying literature. Shall we sit idly by and allow our young men and women and boys and girls—the flower of our lands—to be lured to destruction and not lift a finger in their defense? God forbid!

In the Word of God we read that "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." So in this hour of crisis in the schools of our lands a significant campaign has just been inaugurated to help in checking atheism in the colleges, and in seeking to win the students to a saving knowledge of Christ. The new movement is known as "The Million Testaments Campaign for Students in the United States and Canada." The aim is to present, carefully and prayerfully, a million attractive New Testaments to the students in the universities, colleges and schools of both countries, and to have the Word watered by such a mighty volume of believing prayer, that revivals will sweep through hundreds of schools and colleges, and that thousands and tens of thousands of students will be born again into the Kingdom of God.

In speaking to a group of men in Philadelphia, Rev. R. R. (Bob) Jones, president of

the Bob Jones College, deeply stirred them by his portrayal of the infidel and atheistic conditions existing in the schools of the United States at the present time. In the course of his address he told how large numbers of young men and women from godly homes are having their faith in God wrecked by the atmosphere and teaching of many of our schools. He said:

"Some time ago I spoke to a great Southern audience. I pictured the atheistic drift in the educational life of America. A man sat on a front seat and followed my every word with an expression of agony I have rarely seen on a human face.

"When the service was over his pastor said to me, 'Did you see that man who looked like the incarnation of agony? He sat in the front seat today. He is a member of my church. He is one of the truest Christians I have ever known. He is on my board. He had one daughter. She was a beautiful child. She grew up in the Sunday school and church. She finished high school.

"He sent her off to a certain college. At the end of nine months she came home with her faith shattered. She laughed at God and the old-time religion. She broke the hearts of her father and mother. They wept over her. They prayed over her. It availed nothing. At last they chided her. She rushed upstairs, stood in front of a mirror, took a gun and blew out her brains."

## 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.

"The Massachusetts Bureau of Labor Statistics showed in 1905 (wet) that 84 per cent of all criminals under conviction in correctional institutions of that state owed the conditions which induced the crime to intemperate habits."

"Some time ago in a city in the great Northwest, we were conducting a revival campaign in a large tabernacle. One night I dismissed the crowd and started out of the building. A feeble old man came down the aisle and took me by the hand. 'I would like to speak to you a minute, Brother Bob,' said the old man, with a trembling voice.

"'All right,' I replied, 'I will be glad to talk with you.' He looked at me a minute and then said, 'Let me get where I can prop against the wall, for I am feeble and old and tremble in the knees.' We walked down the aisle toward the door, and he leaned his old stooped shoulders against the wall.

"'Brother Bob,' he began, 'I am an old superannuated minister of the Gospel. I came to the great Northwest as a missionary. It has been nearly sixty years now since I arrived in this country. When I came here I brought my bride. Oh, how happy we were! We were young and everything was beautiful. We were happy in God's work.

"'After I began my ministry here in the Northwest it occurred to us that my denomination had no school anywhere in this section of the country. We preachers had a conference. We said, 'We must build us a church school so we can educate our own children.' We perfected the plan. I subscribed a hundred dollars a year. You know I never made over a thousand dollars a year preaching. My dear sweet wife made her pledge, and though she wasn't strong physically, she did her own washing and saved the money to give

to the school. We never had but one child. He was a boy.'

"The old man's face lighted as he continued, 'He was a great boy, bright, clean, obedient, Christian. He graduated from high school with honors. We were proud of him. He was president of the young people's society in my church. He prayed in public. Everybody said he was an ideal preacher.

"The day came when he was to go to college. It was the happiest day of my life. Wife and I stood on the front step and kissed our darling boy good-by. We both cried. We didn't cry because we were sad. We cried because we were proud of our boy. He looked so manly and clean as he went out the gate, and his shoulders were so broad and he was so erect. That night wife and I got ready to retire. We knelt together by the bed to say our prayers. I put my arm around her, and she put her little frail arm around me, and I prayed a prayer something like this: 'Our Father, we thank thee that we have a safe place to educate our boy. We don't have to worry about him. He is all right. He is in a Christian school, and we know he will come back to us as good as he was when he left us.'

"Then the old man straightened up, threw his shoulders back like a soldier on parade, his eyes flashed fire, and he set his jaw. 'Brother Bob, while I had been preaching to my country churches, the devil had been sowing tares in that college. A skeptic had got in the Science Department. At the end of four years my boy came home with his degree, but he came home an atheist, laughing at my religion, at the gospel I preach, and at the faith of his mother. My son is a middle-aged man now, but he is a drunken, atheistic bum. Brilliantly educated, he writes letters to the papers and signs these letters 'Atheist,' and laughs at the gospel I have preached for sixty years, and makes fun of his old mother's faith.

"'Brother Bob, wife and I are old. You are a young man. Go up and down this country and tell this story, and warn the people that the educational drift of this nation is atheistic. Tell the people to awake or this nation is gone.'"

One of the chief features of the campaign for students is a plan to enlist as quickly as possible 100,000 people to pray daily for revival and for the students. Neat prayer cards will be sent free of cost, postpaid, for distribution in churches, Bible schools, and the like. You can render splendid service by sending for 10, 50, 100, 500 or more of these prayer cards to put in the hands of praying people in their church or community or city. A stirring leaflet entitled "Three College Ship-Wrecks" has also been issued, and supplies will be sent free of cost, along with the prayer cards, upon request to the Million Testaments Campaign for Students, 1505 Race Street, Philadelphia, Pa.

Some weeks ago in an English periodical Rev. Samuel Chadwick, Principal of Cliff College, made a striking and significant statement regarding the power of intercessory prayer. He said: "The fervent supplication of one soul moved of God is an immeasurable force." Will not each one who reads these lines pray fervently day by day for an outpouring of God's spirit upon our lands and upon the students, and for God's blessing upon this new movement to bring back to the Lord the students who have lost their faith, and to lead multitudes into the glorious light of the gospel?

If God's children throughout the United States and Canada will pray fervently day by day, who can estimate the far-reaching influence of their intercession in opening the windows of Heaven and transforming the spiritual atmosphere of our educational institutions? Is it too much to expect that in answer to nation-wide united prayer, and through the widespread distribution of the Word of God, real spiritual awakenings will be witnessed among the students during the coming school year?



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## TRAVEL LETTER—IN CAIRO, EGYPT.

Tilden H. Gaddis.

Dear Herald Family:

After a blessed farewell from Jerusalem, with many new made friends at the depot to see us off, and Mr. Shelly of the Chamber of Commerce reminding us that Jesus will soon stand on Olivet again, we crossed the land of Samson and the wilderness beyond it to Cairo, the great city of North Africa.

A good tonic for restless nerves is to mix with the slow moving Egyptians in the land of color, where there is no order or system. They awaken to speed, however, to serve a traveller for good U. S. dollars. To them, all Americans are "Good Man"—"Plenty Money." Why hurry? Their ancestors have been doing the same thing for 5,000 years, and will likely continue for another 5,000 if the world stands, and the ages would not move any faster even if they did; and really, if one is living for time, that is a good philosophy. Nervous people like ourselves would never build Pyramids, which stand as monuments to the labors of 100,000 slaves working for 30 years. The names of these obscure and forgotten workmen are not engraved thereon, yet "Their work lives on" more permanent than some achievements of men of more fame. We had as well spend our time building Pyramids as eating and drinking and playing and forgetting; for after all, as the fool saith, "There is no God in my life", then we had best build well for time, and Pyramids last longer than pleasure.

We enter Cairo with its open, flapping-curtained buses, as awkward looking as the camels which they are honking out of the way; odd carriages drawn by half-starved horses; cow carts on which appears to be the whole family, or the whole neighborhood, furnishings and all; its black-robed funeral processions weeping and flinging arms, overloaded donkeys, veiled women with funny little brass cylinders over the nose, and some with a face full of jewelry and coins; its peddlers with goat skins full of lemonade, its street salesmen who ask five dollars for an article and finally accept a nickel; bazaar salesmen who are determined you shall visit their emporiums to see what beautiful goods are manufactured in this land of the Nile; pilgrims starting for Mecca, a juggler, a caravan from the desert, armies of dragomen with enough clothes on to keep a family warm through an Alaskan winter; hotel loafers in wicker chairs adorning the front; swarming bootblacks; one little Arab not over seven years old was in the train working with all his might on my shoes before I was aware of his presence; my shoes dust-covered from the desert needed his service and when finished, like a little soldier, he saluted and was delighted with a half piaster.

At the Zoo, the crowds, as usual, are at the monkey cages. We find elephants performing for the delighted natives and then holding out his trunk for "baksheesh", which he faithfully gave to his master. Both man and beast are beggars here. My camel boy beside begging me (The rich American) to bring him and the camel to U. S. where he was sure we (he, I, and the camel) could gain a fortune selling rides, kept informing me that he received no part of what I paid the owner of this gangling brute which the Arabs say is made of the scraps left after all other animals were finished, and to ride one for any length of time proves they are not built for comfort or speed. To mount, Mr. Camel gets on his knees, then up comes the rear till you nearly go over his head. The front rises next flinging you to the rear of the saddle with a vengeance. By this time you are accustomed to being pitched backward and forward and do not mind the last uprising of the rear, which puts you on the level and ready for the jerky motion of locomotion which you finally get into the swing of. We thought of Rebekah's long journey to Abraham's home, but the hardships of the way were relieved by the comfort of the faithful servant Eliezer reminding her of the love, wealth and happiness that awaited her on seeing Isaac face to face. So if your pilgrimage to Heaven at times seems rough as a camel ride, just draw encouragement from the faithful Holy Ghost who reminds us that once inside the golden gate, it will be so glorious and eternally joyful in the presence of Jesus that the toils of the road will seem nothing. So let us endure hardness as a good soldier of Jesus Christ.

Cairo is full of extremes and moods, camels and fine autos contesting for the road. You swelter in the sun and shiver in the shade, bare-legged, ragged peasants beside gay-dressed sports as smart as a New Yorker on Broadway. Old Cairo is dirty and drab; New Cairo bright and modern, queer shaped craft sailing by palatial Nile steamers, fine modern trains and depots and yet cars crammed full and roof of train alive with humanity.

The people of Egypt are interesting. Their great skirts, like sails, ought to help them along when the wind is in their favor. And they are religious. Of fifteen million population fourteen million are Mohammedans. A Moslem in Cairo can worship at a different Mosque every day in the year and have some left as nearly 400 raise their minarets to the sky. But you don't need go to these temples to see them pray, for they are down on their knees prostrating themselves on trains, docks, in shops, oblivious to surroundings with faces toward Mecca, never missing a movement in the form.

Out at the Virgin's tree, where Joseph and Mary rested on their flight into Egypt, we climbed up on a

limb for a picture, when the caretaker came running and rebuking and ordering us down, declaring we had defiled its holy limbs, especially since we had our shoes on; but we remained for another snap to be sure of a good one by the which time he was actually pulling us down. The Catholics who own the grounds have, as you would know, erected a chapel here and then leased the sight-seeing rites to a Moslem who charges 25 cents to see, which does not include the right to climb the tree or a leaf for a souvenir. It is a sycamore tree, such as Zacchaeus climbed to see Jesus. We are reminded that it was while the parents sought safety here, the innocents were slaughtered in Jerusalem; but while thousands of infants gave their lives to save his, the infant Jesus finally gave his life to redeem them.

Also it is wonderful that this land of the Pharaohs, where God built the Hebrew nation and then oppressed them with bondage and brickyards, hid a leader in a basket among bulrushes at the edge of the Nile, should later protect the king of the Jews. Also it was the East that gave the light to us, then lost it themselves. We owe it to them; the debt is old and should be paid with interest. A great Obelisk, built 2430 B. C., in shade of which Jeremiah is supposed to have written Lamentations, marks the border of the Land of Goshen. An impressive monument—"The Awakening of Egypt"—commemorates the strike for independence, and today in this rich land where good farm land watered by the Nile, sells for \$1500 per acre the king is receiving some twelve million dollars, a great salary.

The Sphinx revealed by recent excavations as a great wingless couchant lion with the royal head of a Pharaoh, is a gray-headed old fellow, 72 feet long, 160 feet high and still a mystery.

The Egyptian Museum is a real treasure house of Royal Mummies, also relics from the tomb of King Tut, who certainly left a valuable contribution to the knowledge of the past. The curse of the gods seems to follow to the death, those who disturbed the remains and possessions of this rich old monarch.

A great industrial Exposition at Cairo gave us opportunity to learn much of the industries and business of the nation.

Our spiritual fellowship in Egypt was with the Pentecostal School and Mission. Rev. Joseph Said, a sanctified Egyptian, called at our hotel the morning after our arrival offering his service as friend and guide, and to him we are indebted for such a pleasant and profitable visit. Rev. Doney, the Canadian Superintendent of this work, and other missionaries, received us kindly asking that we remain for a campaign which was impossible. A door of opportunity is open here, as well as to a number of other stations in the Valley of the Nile. A school of 300 pupils and an orphanage of 700 are in connection with this work, which ministers to many, and God is blessing them.

## DINING WITH DUNAWAY.

Rev. Allie Irick.

It would require almost a lifetime to meet so many outstanding ministers and workers in one city and in one home, as was illustrated in the above suggested instance.

The place of this gathering was in the beautiful little city of Decatur, Ga., the home of Rev. C. M. Dunaway, close to the historic city of Atlanta, with her great commercial center, business blocks, colleges, universities, beautiful drives and attractive homes. This is a typical southern home—large, airy, restful, commodious and convenient. How our God has blessed this household with comfort and convenience for their tired feet, wearied bodies and enquiring minds, and, above all, sweet rest and joy for their souls. How important that all our pastors, evangelists and workers should have good, comfortable, happy homes for life's short day.

Rev. C. M. Dunaway is one of the outstanding holiness evangelists of America; one who has stood true to God and holiness for over thirty years. One who has preached all over the nation. He has held revivals in most every town and city in Georgia. He has held over fifty-seven revivals in Atlanta.

Aside from the Dunaway family, we had that peerless preacher, life-long friend, the incomparable editor and veteran of the Holiness Movement, Dr. Henry Clay Morrison, with his snow-white locks, his beaming face and tender voice. There he sits to bless us, lift us, inspire us, encourage us and to make us love his adorable Lord. Then comes that sweet singer, Charlie Tillman, who has been singing the gospel of full and free salvation for forty years. Next comes Rev. Oscar Hudson, District Superintendent of the Nazarene Church, in Georgia, and his noble wife, Rev. Mrs. Nettie Hudson, pastor First Church of the Nazarene in Atlanta. Then Prof. L. C. Messer, one of the leading song evangelists of the United States, and Mr. Padgett, a leading business man of Atlanta, who stands foursquare for Bible holiness, then two young ladies, song evangelists, from Pennsylvania and Ohio, and lastly your scribe. My, what a company! What a time we had at that long, beautiful dining table. How we enjoyed the hospitality of the Dunaway family and home. Our hearts rejoiced over the fellowship of that illustrious group of holy men and women.

The occasion of this gathering was on this wise: Dr. Morrison was holding a revival with the People's Tabernacle, and Rev. Charlie Dunaway was in the midst of a gracious meeting with St. John Methodist

Church of the city; Evangelist Allie Irick and Prof. L. C. Messer were witnessing a wonderful revival campaign with First Church of the Nazarene in Atlanta. I recalled the first time I ever met Dr. Morrison, over thirty years ago, away back in old Texas, at Bonham, where he was holding a revival along full salvation lines in an old tobacco barn, and the fire was falling. We drove eighteen miles through mud and rough roads in a covered wagon to hear that prince of preachers preach the gospel of holiness. The first time we ever met or heard Charlie Tillman was at Memphis, more than twenty-five years ago.

The happy occasion above mentioned enriched my soul, my ministry and my future for God and the cause of Christian holiness. We did so much enjoy our stay and service in the great old historic city of Atlanta. The church urged our return for another engagement, which we hope to be able to enjoy again within the next year.

With love for all, and malice toward none, we feel more like pressing the battle for God and souls to the very gates of the enemy. God bless dear Dr. Morrison, keep Tillman "histing" the tunes, Messer making melody, Padgett pushing on for the hilltops of glory, the Hudsons pressing on to higher heights, and Dunaways for the delectable mountains of God, with Irick ever reaching on to things nobler and more lofty. Amen and Amen.

## MISSIONARYING IN THE PHILIPPINES.

If there is one place where opportunity for missionary work is greater than another it must be in the Philippine Islands. If there is one place where the harvest is more plenteous than in another it must be in the islands also. Truly the "Isles await thy law."

The public schools which the United States Government has given the people have opened their minds and prepared them for the reception of the Gospel. As yet the church of Rome has many of them shackled but many have broken these shackles and come into a knowledge of a vital evangelical Christianity. The prospects for the future of the Protestant Church are most encouraging. The schools present a tremendous challenge to the evangelical forces of Christianity. They are educating the youth and giving them a taste of culture, a taste of a higher type of living and unless they are brought into a personal experience of God and are given the very best that the church has to offer, they are going to drift into worldliness and fall into the sins so common in other countries.

My work is district evangelism. I travel by auto, by ox cart, by carabao sled and on foot as I visit the work and help the deaconesses, supplying them with literature, giving suggestion and helping in many ways. It is so encouraging to see with what eagerness the people listen to the message and take it for just what it says. Theirs is a simple childlike faith that takes God at his word.

Last week we held our Daily Vacation Bible School Institute. Eighty-five young men and women came in with their beds rolled up under their arms, so that they could study and learn how to go out and teach their little brothers and sisters. These mats were spread out on the floor and if you could have looked into the two dormitories late at night you would have seen the institutors sleeping soundly.

At five thirty the next morning they were up and ready for breakfast by six, then for study until seven when their day's program began. They worked earnestly for ten days to prepare themselves for the days just ahead of them. Their sole purpose was service for there was no remuneration and they were paying their own board while attending the institute. Next Monday these same young people will be scattered out over the district in twenty-one schools leading the children in songs, games and Bible study. Some of these teachers are themselves products of the Daily Vacation Bible Schools and they appreciate the value of them.

Those days of the institute were not just bare study and grind for Christ was present to enrich and bless every session. His presence was felt as the different ones took turns in leading the evening devotions. He was present at the morning devotions, he was present at the afternoon devotions, he was present in the classes. Their comprehension of the truth is often much greater than we think. One evening recently Maria sat helping me mend stockings. "Maria," I asked, "What do your people think of you being a Christian and a member of our church?"

"Well," she answered, "When I go home they ask me many questions and sometimes I can't answer them. One day the priest asked me why I go to that church when I used to march in the processions with them. I told him that that was before I had God inside me, and I didn't know any better then. He said I had been baptized in his church, and I told him that Jesus said that unless we were baptized with the Spirit that comes from him the other baptism was no good."

As we sat and mended and talked I learned that Maria, though quite new in the faith, has a clear understanding of what it means to be a Christian and she is living out her understanding of it day after day in our home. Day after day we have just such evidence that God is working in the hearts of his brown children. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

Virginia Hayes.



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(Continued from page 1)

my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

And they shall be my people, and I will be their God:

And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Yea, I will rejoice over them to do them good and I will plant them in this land assuredly with my whole heart and with my whole soul.

For thus saith the Lord; like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

Let me suggest to our readers that you get your Bibles, turn to the 33rd chapter of Jeremiah, read the 19th, 20th and 21st verses of that chapter, and then read the 25th, and 26th verses of the same chapter. You will find that God has made the most positive pledge that he could utter, not only, that he will restore Israel, but that the throne of David shall have a King, and that King will be, no doubt, the King of all kings. Read your Bibles. Believe what you read. Praise God. Rejoice in him. Have no fear but that he will keep his word, and move forward in this skeptical age, with an unshaken faith in the Word of God, and an unhesitating trust in the Lord Jesus Christ, the glorified Son of God, to forgive all your sins, sanctify you wholly, and give to you the indwelling, abiding, Holy Ghost to comfort you in your soul, and empower you for service.

THE END

### If This is Old Age.

The dates recorded in the Bible and the calendar tell the truth on me. I have never tried to conceal my age. I am an old man, and I can say truthfully it is fine to be old. I do not regret it, and I am not ashamed of it. I am enjoying my old age immensely. I am conscious of something, shall I say, some one within me, that is wonderfully young. No

doubt this inner man is the real man, the man of immortal youth. The soul of me can never grow old. The house in which I dwell may turn gray, decay and fall, but what of it? Its fall will be a wonderful release. What a transformation! What an enlargement! Then I shall become a citizen of the universe, and go up to worship at the feet of my Redeemer, and begin the exploration of the countless planets that roll in beautiful order under the sway of the scepter of the King of kings and Lord of lords.

To tell the plain truth, I would like to live some years yet. You see I am deeply interested in this Theological Seminary enterprise. I vision a great school—an army of Spirit-filled young preachers going out from it winning millions of souls from sin to Christ. Ah, that is something to live and labor for.

This Seminary matter seems to have put new life into me. I was up at half past five this morning, into a cold bath, a bite of breakfast, and here I am more than two miles from home on the street car, in THE HERALD office writing this stuff about the young man inside of this old body, at half past seven o'clock A. M.

I wonder if Phelps, of The Michigan Christian Advocate, is up yet? I doubt it. It is a question in my mind whether Smith of the Nashville Christian Advocate is up and at his desk so early. He is giving the Church a great paper and the Church ought to support it well. Phelps, editor of the Michigan Christian Advocate, is a most interesting and lovable man. Some papers are almost exactly alike; to read one issue is about enough for six months. Not so with Phelps. You read him this week, you do not know what will appear in his paper next week. There is pep in that editor.

Getting back to the matter of my age. I founded THE HERALD something more than forty-three years ago, and have been its editor ever since. I suppose there are few editors of the secular or religious press living who have been pushing the pen on the same paper for forty-three years without a break. Thinking of my soul some nights ago I wrote this poem I am giving you. Poor poetry, perhaps, but blessed truth:

### I AM A SOUL.

I have a body, but I am a soul.

This cage which doth my spirit hold—

This house of flesh in which I dwell

Is my tenement, it is not my soul.

This frail shell in which I now reside,

This decaying material which you behold,

This mortal part cannot abide,

But this visible is not my soul.

The soul which dwells within

Is with immortal life endowed;

Inbreathed of God, it cannot die,

It can never wear a shroud.

Upon the cruel cross of Calvary,

The Christ has conquered death for me;

I will not, cannot die, but rise from death

To be clothed upon with immortality.

My years are swiftly passing by,

Upon this life soon I must loose my hold;

Then to the grave you may commit the empty shell,

But be assured you will not inter my soul.

Then, like a captive bird, from iron cage set free,

My soul, redeemed from sin by love of Christ, shall rise

Swift as thought upon the wings of faith and love,

I'll find my eternal dwelling place beyond the skies.

There with the angels and the saints,

Until brightest stars to cinders turn,

We'll worship our Redeemer, Christ,

Till flaming suns shall cease to burn.

## High Points in Asbury College Commencement.



THE Holiness Convention leading up to Commencement Exercises, was opened May 27 by a sermon from President L. R. Akers. This was followed by sermons from Commander S. L. Brengle, of the Salvation Army, H. C. Morrison, an address by the president of Transylvania University, Lexington, Ky., this by an address by Dr. H. M. Shuman, president of the Christian and Missionary Alliance. Commissioner Brengle preached a number of times with most gracious results. H. C. Morrison preached the Baccalaureate sermon Sabbath morning. Dr. Shuman preached Sunday afternoon, followed by a great address by Dr. Clarence True Wilson, Sunday evening. One of the outstanding addresses was made by Harold Paul Sloan, a champion of Bible truth, Dr. V. C. Curtis, of Mississippi, brought a good message. He is highly appreciated by the people who gather at Asbury College.

There were a number of interesting exercises given by the various schools of the college. One of the outstanding occasions was the Class Address by Dr. James Winford Hunt, president of McMurry College, Abilene, Tex. This was Dr. Hunt's first visit and he captured the people head and heart. He is an unusual man, full of wit and wisdom, an eloquent preacher of great power. The people of Wilmore will want to hear him again.

There were 105 A. B. graduates, a splendid class of young people, and a number from various departments of the school. There were seventeen who received the degree of B. D. from the School of Theology, all of whom experience the blessing of perfect love.

The degree of D. D. was conferred upon Rev. Crandall, pastor of Boulevard Methodist Church, Binghamton, N. Y. He is a man of great power as a preacher of the gospel, and much beloved by his brethren. This degree was also given to Rev. Warren G. McIntire, formerly of Los Angeles, Calif., also upon Rev. O. H. Callis, one of Asbury's worthy sons, and Rev. J. C. McPheeters, pastor of Glide Memorial Church, San Francisco, Calif. His ministry is being greatly blessed in that religious center. The degree of LL.D., was conferred upon Dr. J. W. Hunt, of Abilene, Tex., and Dr. Harold Paul Sloan, of Haddonfield, N. J.

There was a very large attendance of parents and friends of the graduates of the various schools, and we heard many remarking that it was one of the best Commencements ever had at Asbury College. There were a number of young people visiting at the Commencement who are planning to attend school next year, and many reservations have been made for next year, school beginning September 22.

We were very happy to have Evangelist Butts with us, who is a member of our Board, and a man honored of the Lord as a soul winner. We were happy indeed, to have C. W. Ruth present, and to find him looking so well. He seems to be blooming out afresh. Rev. Clarence True Wilson, D. D., Washington, D. C., gave a tremendous address on Prohibition, mingled with some excellent things on full salvation. His devotion to the great work of Asbury, his fidelity and faithfulness are highly appreciated. Through some years of acquaintance I am coming to regard him as one of the most interesting and excellent men with whom I have met in a lifetime. I had hoped to lay down the presidency of the Board of Trustees, but the brethren insisted that I should remain, and I was re-elected. Dr. Wilson was elected vice president of the Board and will be ready to ably assist the president in the duties of that office.



The banner of full salvation waves over Asbury College. Nearly every member of the graduating class of 105 young people witnessed to the sanctifying power of the precious blood of Christ. They are going out as spiritual salt and light into a world that greatly needs the influence of real Christian life.

In my travels I am surprised at the very large number of people who have their faces turned toward Asbury as the school of first choice for the place of education for their children. The coming school year promises to be a trying one; financial conditions are presenting a serious problem to many young people in the matter of how they are going to meet the expenses of the coming college year. There are many parents who have a great desire to educate their children, but the financial question is a bit difficult to solve. The coming college year Asbury will need the sympathy and assistance of its alumni, now numbering more than a thousand, and of all of its friends. Those who know of prospective students should write to the president of Asbury College, Dr. L. R. Akers, Wilmore, Ky., at once.

A friend called our attention to an editorial which appeared in The Louisville Times just after Commencement at Asbury College. This is written on the editor's initiative without any knowledge of the authorities at Asbury. It is quite interesting and reveals the fact that, under the blessing of God, Asbury College is commanding nation-wide attention.

#### DID YOU ATTEND A NATIONAL COLLEGE?

"If you went to college in Wilmore, Ky., Sweetbriar, Va., Yellow Springs, Ohio, Lexington, Va., or South Bend, Ind., you attended a national college.

"If you went to Princeton you attended a 'sectional place of learning.'

"Harvard, Vassar, Bryn Mawr, Williams, Amherst, Goucher are very good 'interscholastic institutions,' whatever that may mean to you, but Antioch, Asbury and Sweetbriar, in the order in which they are here mentioned, are the leading national colleges.

"This is learned from a report of C. R. Foster, Assistant Professor of Education at Rutgers University, and Paul S. Dwyer, Associate Professor of Education at Antioch.

"By 'national college' is meant a college whose students represent at least three-fourths of the States and nine geographic districts recognized by the Federal Census Bureau, and of whose student body not more than thirty per cent are from the State in which the institution is situated.

"So, before pluming yourself upon having been educated at a national seat of learning be careful.

"You may speak, ignorantly, and boastfully of your provincial *alma mater*, in the presence of someone who was educated at Asbury College, Antioch, the University of Notre Dame, Sweetbriar, Yale, Wellesley, or another in the list of the ten really national colleges.

"You may be up-stage when you should be down-stage.

"But for you there may be this consolation, Harvard and Princeton are not 'national.' But neither is Hampden-Sydney. And Hampden-Sydney can tell you that the proportion of its alumni who are in *Who's Who In America* is greater than that of any other American college. You may get a really good education at a provincial seat of learning, if you try."

Think of the fishing net giving the men the most amazing manifestation of Jesus they had seen! Ah, so it is when he is in the business! The common daily work shall bring glorious revelations of his presence and power. How often has the shop, the office, the kitchen been lit up with the proofs of his wisdom and goodness!—Mark Guy Pearse.

## AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

### In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

### We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

### Reasons Why You Should Circulate The Herald

It is food to hungry souls. It is pure and clean. It fights sin in all of its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

### Prohibition Number

The first issue in July we are to bring out a rousing PROHIBITION NUMBER of THE HERALD. The nation is stirred on this vital question, and you will want your friends to get this number, so get to work at once, send in their names so they will receive this issue which will be full of facts and figures about Prohibition.

### We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD sent for the next six months. And don't forget to pray that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

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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

### BAD HABITS.

Bad habits never make you great,  
Nor noble, good and wise;  
They never lead you to success,  
Nor help you upward rise;  
But down the hill of life they pull  
To failure's lowest depths,  
Where multitudes have found them-  
selves  
By slow or rapid steps.

Bad habits rob you of your health  
And take away your strength;  
They sap the vitals of your life  
And make you fall at length  
A victim to disease and death  
Long years before your time,  
And keep you from the course of life  
That leads to heights sublime.

Bad habits often dull the mind  
So you cannot retain  
The truths you may strive hard to  
learn,  
The knowledge you should gain;  
And maybe run you wild and mad,  
Make you a moral wreck,  
When otherwise you could have stood  
Upon life's highest deck.

Some men are in asylum walls  
To while away their days,  
Who could have filled a useful place  
Of honor, trust and praise,  
Because they gave themselves to sin  
And habits that were bad,  
And now regret what they have lost—  
The prize they might have had.

Bad habits gather one by one,  
Increasing all the while,  
As they must have associates  
In spite of all their guile;  
And thus a man may be a slave  
To passion and to lust,  
Unfit to fill his place in life  
Of honor and of trust.

No doubt the criminal often starts  
By forming habits bad  
Back in the plastic years of life  
When he was but a lad;  
And when he could have been a man,  
Bright as the morning star,  
He only fills a loathsome place  
Behind some prison bar.

Rev. Walter E. Isenhour,  
Cherryville, N. C.

Dear Aunt Bettie: I am a little girl eleven years old, in the seventh grade. I go to Draketown school. My teacher is Miss Callis Allgood. I like her for a teacher very much. I go to Sunday school at Draketown, too. I live in the red hills of old Georgia. My father is a farmer, and of course I like to live here because we raise so many different things. We raise lots of apples, peaches, grapes, and a lot of other fruits. Well, this is the first time I have written to this magazine, so I am afraid I am writing too much but first I want to tell you what I do for most of my pastime. I read most every story I find, and I enjoy reading any of them. Now next I want to tell you how I look. I have brown hair and gray eyes, and I weigh about sixty-eight pounds. My teacher said that she would give the one in my class a prize that received the most letters from the boys and girls in the different states, and I will promise that I will answer every letter that I receive from them and tell them all about these old red hills of Georgia.

Helen Hutcheson,  
Temple, Ga.

Dear Aunt Bettie: How I love the dear editor of The Herald and his good wife. I feel as though I can't do without your paper either for it is spiritual food for the soul and I read it from cover to cover. We are having one of the most glorious revivals I have ever witnessed in Trinity Methodist Church of our city with Rev. and Mrs. Thomas Henderson preaching. Cousins, if you have never heard them you have missed one-half of your Christian life. I was gloriously saved last Monday night in his meeting and I praise the Lord with all of my heart today. Cousins, each and everyone of you that give your hearts to God, I want you to write to me for that is the only way to

live. This life makes me so happy that I want to sing and testify for my Savior when I can. I belong to Centenary M. E. Church and we have a preacher filled with the Spirit of God. He is Rev. George Dalrymple. Mrs. Dalrymple is a gift of God too, for she sings the gospel hymns so beautifully and gives the sweetest testimonies. We have the good Methodist prayer meeting too, and I thank God for that. Every cousin write and tell me of your Christian experience.

Victoria Hulien.

1613 Dewey St., New Albany, Ind.

Dear Aunt Bettie: This is my first letter to The Herald and would like to see it in print. I have black hair, brown eyes and fair complexion, am five feet tall, weigh ninety-seven and one half pounds. My birthday is June 9. Who can guess my age, it is between eight and sixteen years? I like to swing and play basket ball, fish and all outdoor sports. Most of all my sports is reading. I go to Draketown Junior High School and enjoy all my work. Most of all, I like my note-book work. I am in the seventh grade. My teacher's name is Miss Callis Allgood. She said she would give a prize to the one who receives the most letters in our class. So I want all of you boys and girls to write me, as I would like to win. I will answer all letters received.

Semantha Cochran.

Rt. 2, Temple, Ga.

Dear Aunt Bettie: It is positively grand of you to give a page in The Herald for the chatter of this optimistic band of girls and boys. At least I hope they are all optimistic. I hope there is not a pessimist among them, for what's the use? "Smile and the world smiles with you." If everything does not go your way just remember, "Into each life some rain must fall, some day must be dark and dreary." If your task seems hard, "Just buckle right in with a bit of a grin on your face," and "start in to sing as you tackle the thing." You'll feel better when you're through, don't you know? Life is not all roses, but I'm in love with the present, I have fond memories of the past, and I have bright hopes for the future.

Cousins, what are your ambitions for the future? Mine? Why, really I've so many I am afraid I won't realize half of them, but anyway it doesn't hurt to work and hope and dream. First, I want to finish college. I would like to be an artist. I just revel in Nature's beautiful scenery. I would like to paint the scenes as I see them. I would like to be a writer too. I'm fond of letting my imagination wander, then framing a story. I enjoyed theme writing when I was in high school. I am afraid I won't ever be a literary genius so I will just write for my own pleasure. My greatest ambition is to be a good musician. If I can only reach my dreams in music I shall be satisfied and how! I like to read too. I devour good books ravenously. Just give me a good book and a cozy nook, and I ask no more of the world for a spell. We don't have Aladdin's magic lamp, but we have books through which we can associate with the celebrities of the ages. Say, cousins, I'll exchange letters and snapshots with you. Let's get acquainted. I'm a young girl in my early twenties. I have black hair that curls a bit, I am five feet and four inches tall and slim. Thanks for the chat.

Leta Perrycraft.

Decide, Ky.

Dear Aunt Bettie: Will you let a young mother join your happy band? I am saved and sanctified, praise the Lord. I have three children and love them dearly. I have laid them on the altar and ask God to save them and use them for his glory. My baby is a boy three years old May 24. Says he is going to preach when he gets big like daddy. My husband is a local preacher. We are asking God to call him out this year and use him to win many souls. Aunt Bettie, we need a great soul-saving revival in our com-

munity. We have many souls in our church who testify that they are saved and on their way to heaven, and they will hardly enter the church. Won't come to prayer service, never send their children to Sunday school, and will take sides with the biggest devil in town. When they are called on to pray they hardly mention the church or community, but pray for widows, prisoners, and things that will never bring about a revival. God pity this place. Please pray for us that God will help a few faithful people to pray down a revival.

Mrs. L. B. W.

Dear Aunt Bettie: This is the first time I have written to your page, but am sure I am going to feel at home with you. How many of you like to read? I do for one, but am now most interested in my school work. I attend school at Draketown Junior High. I like school just fine, especially spelling. Our winter sport is playing basket ball and summer sports are fishing and horseback riding. Would like very much to hear from all of you, I want some new pen pals. I am thirteen years old, my birthday is Jan. 28. Who has my birthday? Will try to answer all letters received.

Sara Goldin.  
Draketown, Ga.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? This is my first letter to The Herald. My aunt takes The Herald and I enjoy reading page ten. I go to Sunday school every Sunday I can. My teacher is Mrs. H. E. Carter. I like her fine. I am ten years old. My birthday is January 24. I have blue eyes and brown hair. Pauline Cook, I guess your name to be Marie. Louise Savage, I guess your name to be Mary. I hope Mr. W. B. is out rabbit hunting when this letter arrives. I am in the fourth grade. I go to Sandy Ridge school. If I guess those names right write to me. I will answer all letters I receive. Love to all the cousins and Aunt Bettie.

Naomi Priddy.  
Sandy Ridge, N. C.

Dear Aunt Bettie: Will you let a Washington girl join your happy band of boys and girls? I am a little girl nine years old, have blue eyes, and light brown hair. I go to Sunday school and church every Sunday. I have one brother. I am in the fourth grade in school. My grandma takes The Herald. I enjoy reading page ten. This is my first letter to The Herald. I would like to see this letter come out in The Herald.

Bonnie Jean Bailey.  
Ritzville, Wash.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. I am a boy of sixteen years. I have black hair, black eyes and fair complexion. I am five feet and five inches tall, and weigh 129 pounds. I am a Junior in High School. I live on the farm and like farm life. I go to the Y. A. I. High School. I want all of the cousins to write to me as I enjoy receiving letters, I will answer all the letters I receive. I want some correspondents through The Herald. I think The Herald is the best paper in the world. I enjoy going to school and expect to go this year. As this is my first letter I will close for this time. Please print this as I want to surprise my parents.

Willie H. Liffew.  
Forbus, Tenn.

Dear Aunt Bettie: I hail from the state of Virginia. I take The Pentecostal Herald and enjoy reading it, especially the cousins' letters. I have written once before, but guess my letter got lost. I am a member of Sunday school and church, attend services regular and enjoy doing my bit to help Christianity. As I was standing on a hillside the other night about dusk enjoying the beauties of nature, my attention was drawn heavenward; there I beheld the moon shining and a few small stars beginning to peep through the celestial sky. As I continued to gaze upward I could see more stars coming through very rapidly and the ones I saw at first were getting larger and brighter. At last the heavens were practically covered

## Gospel Tents

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with lights. I was reminded of the Christian life. When one begins to live a Christian life, he begins doing little acts of kindness and by continuing to do them will at last be a beautiful Christian character to behold. I will guess some of your names. Minnie Bernice Taylor, Frances Evelyn Gibson, Mildred Ester Henderson, Naomi Lester Pierson, Warren Hite Smith and Orville Vennett England. If I guessed right let me know. Can you guess my middle name? It begins with I and ends with A, and has three letters. Edna England, I would like to know the answer to your two questions. Who can answer this? What one verse in the Bible has all of the letters of the alphabet except J? What two chapters in the Bible are alike? I will give a little surprise to the ones who answer correctly.

Mabel Love.  
Sycamore, Va.

Dear Aunt Bettie: Will you let a Green county 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 Warrensburg High School. I am in the fourth grade, I like my teacher very well, her name is Mildred Jones. I was eleven years old January 2, 1931. I like to go to Sunday school fine. I go to Whittemburg Church, Northern Methodist Church. Our pastor is Jake Read. My father is a singing master; he sings for preachers. I have two brothers and one sister. My first name is Margaret. Can you guess what my middle name is? It begins with M and ends with S. I guess one name that started with F and ended with S, Frances. Am I right? If any one can guess my middle name write and I will answer. Margaret M. Sauceman.  
Rt. 3, Mosheim, Tenn.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am twelve years old. I have blue eyes, brown hair and light complexion. My birthday is June 18, 1931. I enjoy reading page ten very much. I wrote once before but I did not see my letter in print. My mother is dead and I live with my grandmother and grandfather is a preacher. My father lives at Stewart, Tenn., in Huston county. He is a mail carrier. I go to school every day and I am in the sixth grade. My teacher's name is Miss Bertha Vanhook. Who can guess my middle name? It starts with an R and ends with an A, and has six letters in it. Well, I guess I had better close as my letter is getting long. Hope to see my letter in print.

Sarah R. McAulay.  
Rt. 1, Cumberland Furnace, Tenn.

Dear Aunt Bettie: May I recommend to the girls, who write or read page ten of The Herald, a most interesting, instructive and valuable book. I am a boy, but yet to me the reading of the book, "Beautiful Girlhood," was very interesting and animating. I wish that myriad of girls and mothers could have this unique book in their possession. There are many perplexing problems, relative to girlhood, serenely and beautifully discussed by the author, of which every girl ought to have some knowledge. Miss(?) Hale, the author, has a serene knowledge of the nature of girls as well as being aware of their need. Every chapter of this book has within it a great and helpful lesson. Girls, her method of writing will, I am certain, intrigue your interest. It is imperative that we read clean and whole-



some literature. There is so much written that doesn't appeal to or stimulate our best nature and ideals that we must be very cautious in the selection of our reading matter. Many a young girl has gone wrong and brought disgrace on herself and home just because of the lack of proper training and advice as she passed through the mazy path of girlhood. Girls, get this book, read it, lend it to your friends, and when you want to give your girl friend a gift think of Beautiful Girlhood, for it will be appreciated. This book can be had through The Pentecostal Publishing Company. I enjoy reading your letters, Mattie McCulley, your letter was fine.

Ray Daniel.  
Rt. 1, Mooresville, N. C.

## FALLEN ASLEEP

JOHNSON.

W. A. Johnson was born in Catawba Parish, La., August 3, 1851, and departed this life April 25, 1931. He was united in marriage to Miss Annie H. Campbell, Nov. 6, 1878; to this union eleven children were born. He was converted in 1885, afterward was sanctified and united with the Free Methodist Church in 1886. On October 6, 1909 his horse ran away and he was thrown from the buggy and one of his hips was badly hurt, so that he was incapable of active life. He suffered much, but was patient through it all.

He remained a true member of the Free Methodist Church until the end came. My wife visited him a few days before his death, and he told her if they never met again on this earth they would meet in heaven. Wife asked him if his way was clear, and he said, "I have a through ticket, all paid for, and I am waiting, praise the Lord."

He was a faithful husband, a loving father, a good neighbor, a loyal citizen and an earnest Christian. He leaves a devoted wife and six daughters, twenty-two grandchildren and a host of friends to mourn his loss. He has gone to his eternal reward, and our loss is his gain.

David Day.

### REQUESTS FOR PRAYER.

Mrs. C. E.: "Pray for our home, that it may be a happy one, and that my children may be saved."

A reader asks that she be remembered in prayer that she may be restored to the joys of salvation; also for the healing of a friend.

Mrs. L. C.: "Please to pray for my brother who is in great trouble."

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An interested layman, desiring to help me (a Superannuate) has arranged for me to sell the book for \$1.00. Send your orders to me.

Rev. C. R. Crowe,  
2725 Victor Place, Louisville, Ky.

### "MADE NIGH BY THE BLOOD."

I do not like the blood-sprinkled way,  
Of which the Bible so plainly speaks;

I would rather work my way to heaven  
Than go by the way you seek.

I think I can find an easier way  
To reach the heavenly home.

I will try to work and pray and give,  
My money will surely atone.

The gold of earth can never buy  
A place in the home above.

There is only one way to enter heaven,  
By faith in the Savior's blood.

Now listen, if you reject God's Son,  
You can never with Jesus dwell.

You will have to spend eternity  
With the rich man down in hell.

Oh, then trust the precious blood of Christ,  
And you will know your sins forgiven.

Then you will praise the Christ of God  
Who alone is the way to heaven.

J. G.

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MODESTY AND FREEDOM; OR,  
IMMORALITY AND SLAVERY—  
WHICH?

Mrs. Claud Mingledorff.

"Oh women, women, thou who uncoverest thy nakedness and enticest strong men with thy cunning smiles; how often would I have covered thy fair neck and limbs and adorned thee with virtue, modesty and purity,—and ye would not.

Behold, toil and slavery await you.  
For I say unto you, women shall not always be free when modest apparel is exchanged for nakedness and virtue for immorality." Read Matt. 23:37-39.

Women of America, who love liberty and freedom, will you stop for a moment and let us reason together? Danger signals are warning us that danger is ahead. Let us open our eyes to behold them and take warning.

Several years ago one signal was given us when a multitude of godless women shocked American modesty by making bare their limbs to the knees. Then soon as the first shock was over great numbers of Christian women followed the example. We can easily see what the result has been. Modesty now seems to be a thing of the past.

At the time mentioned above, while I was in Choonchun, Korea, I made the prophecy that if women continued to follow such styles the time would come in America when they would appear in public with no more clothes on than the barbarians of Africa wear. My prophecy was fulfilled sooner than I had expected. We have only to turn our eyes to the bathing beaches and moving picture shows to see it. There are multitudes of women in this so-called Christian nation who seem to delight in exposing their nude forms to the public. What a shame! Who could have dreamed, a score of years ago, that American womanhood would ever stoop so low as to become drunkards, cigarette suckers and advocates of immorality!

We have laws to protect women from being trapped by vile men, but why don't we have laws to protect men who want to be decent?

I am now ready to make another prophecy which may be fulfilled sooner than we might expect:—If American women do not repent and turn back to paths of virtue and modesty, we have dark days awaiting us closely related to those of China and Africa, and instead of liberty and freedom we will be the servants and slaves of man who is the head of the woman and whom God has told us to obey. Men have never respected immoral women and never will.

Our hope is in the godly women who will "Come out from among them and be separate," and form a union pledging themselves to dress in "modest apparel" and put forth every effort possible to drive out of every community immodest apparel and immoral conduct.

To be sure we will be weak in number in beginning, but God promises that "In our weakness is his strength made perfect." We may expect to meet with opposition and persecution on every hand, but let us "Be strong and very courageous." Let us cry out against bathing beaches, dances, cigarettes, whiskey, petting parties, theaters, picture shows and everything else that is connected with immodesty and immorality.

The glory of American womanhood has largely disappeared and the public is looking upon her shame. Her hair, which the Bible calls her glory, 1 Cor. 11:15, has been shorn, and her nakedness, which is her shame, Rev. 3:18; 16:15; Isa. 47:3; Ex. 32:25, has appeared. Oh women, who call yourselves Christians, what are we going to do about it? Can't we get together and design costumes suitable for godly women to wear, instead of having to follow the styles which have been made by the Devil himself? Most of us have followed these styles to our shame, but let us repent and determine to do it no longer. We may find it difficult to break away suddenly, but we can do it sooner or later if we unite our forces. We can take Jesus as our captain and he will stand by us as long as we are fighting to uphold the standards he has set for us. "Who is on the Lord's side? Let him come unto me." Ex. 32:25-35.

I would like to have the names and addresses of all who are heartily opposed to the evils mentioned above and are willing to become a member of an organization to fight against them. Immorality is making such headway in this land that we need to train our children to beware of certain danger signals if we expect them to develop into pure men and women. Address me Douglas, Ga.

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# SUNDAY SCHOOL LESSON

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

Lesson XIII.—June 28, 1931.

Subject.—Review: Jesus the world's Savior: Suffering and Sovereignty.

Reading Lesson.—1 Cor. 15:10-20.

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.. John 3:16.

"Jesus the World's Savior." That is "the truth, the whole truth, and nothing but the truth," concerning the world's salvation; "for there is none other name under heaven given among men, whereby we must be saved." Perhaps the word "must" more properly has the sense of can.

Human salvation is costly. Jesus Christ could become the world's Savior only through the deepest suffering. "It took a broken-hearted Jesus to redeem a lost world; and it will take a broken-hearted Church to deliver his message of salvation to a lost world." The Jewish rulers uttered a tremendous truth when they said: "He saved others; himself he cannot save." Maybe they did not know it, but they were repeating one of his own statements: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." There is a tremendous statement concerning the Christ in Hebrews 2:10: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Perhaps the ninth verse of this chapter may take us a bit deeper into the mystery of the sufferings of our Lord: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." I am persuaded that Jesus was referring to this when he said in his high-priestly prayer in John 17: "And the glory which thou gavest me I have given them; that they may be one, even as we are one." His was the glory of suffering for the salvation of lost men, or, perchance, the deeper glory of being willing to suffer. He had an infinite glory with the Father "before the world was"; but he emptied himself of this, and took upon himself the glory that led through Gethsemane and Pilate's hall and to the cross of Calvary. The worth of our service in the salvation of lost men is commensurate with our Gethsemanes and our crosses. In his Philippian letter St. Paul longs to enter into the fellowship of the sufferings of Christ; and in the epistle to the Colossians he exclaims: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church." (R. V.). Social service, no matter how good it may be—no matter how much it may be needed, can never save men. It takes broken-hearted men, who are themselves saved from sin, to lead lost men to Jesus Christ.

It is Christ-like to feed the hungry and clothe the naked; it is worthy of all praise to run nurseries in which little ones are cared for while their poor mothers toil for daily bread; it is splendid to furnish playgrounds for

little children who must otherwise be imprisoned within their humble homes, or play unprotected on the streets—yes, there are many good things that can be done, and should be done to comfort the poor and the afflicted; but when we substitute these things for salvation through the atoning blood of Calvary's Lamb, we make a failure and bring reproach upon the Cross. Why is it that so many institutional churches soon lose their spiritual life and power? Why not follow George Mueller and Pandita Ramabai, and keep Jesus Christ to the front all the time? There is no other way to do this thing.

As I sit here in the heart of a great city writing this article, my thoughts flow apace. All around me are cults and isms that are fairly rampant in their efforts to put something else in the place of the blood of Christ. Just a little way off is a modernistic Methodist pastor who denies the inspiration of the Bible. He laughs at the virgin birth of Jesus, and does not believe in his Deity, or his blood atonement. Yonder is a beautiful Hindu temple, erected by the deluded followers of one Mrs. Eddy. They call it a Christian Science church, and in their blasphemy call Jesus Christ a "Scientist." Around the corner we find a gang of redhot Mormons clamoring for Joe Smith and the Book of Mormon. Yonder is a band of Russellites who are crazy in their mad rush after their old dead adulterous leader. And on and on it goes; while only one in five of the city's population belongs to any religious body whatever; and not more than one in ten ever enters any sort of place of worship. Yonder sits a costly stone edifice in the heart of an elite center. They term it one of the leading churches in the city. The pastor's salary is some six thousand a year and a fine parsonage for his family. He boasts of having nearly two thousand members; but by actual count his Sunday morning congregation seldom numbers more than one hundred, while the Sunday evening congregation usually runs from twenty-five to forty. When asked where the others were, the beloved(?) pastor did not seem to know or to care. He had a fat salary, plenty of fine cigars to smoke, all the air he could breathe, and was gloriously happy.

Is Jesus Christ the Savior of the world? Did he suffer and die for that purpose? Yes; all that is true, gloriously true; but something is wrong with us who claim to be his saved followers. We are living in the times of the dispensation of the Holy Ghost, but know little about the power and glory of this dispensation. When Jesus was about to go to the cross, referring to the gift of the Holy Spirit on the day of Pentecost, he said: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." But the church has lost the vision. She is living a pre-Pentecostal experience. Surely Jesus meant what he said in John 16:7-11. If he did not go away, the Holy Spirit would not come to the church in his baptismal office; but in going away he would send him to the church; and through the church he (the Spirit) would convict the world

of sin, of righteousness, and of judgment—condemnation. Alas! How we have missed it. The Holy Ghost is the forgotten person in the Divine Trinity; although the church can do absolutely nothing about HIM. He is Christ's vicegerent in the church, and in the world. The church can have no power to win men without him. "The salvation of the world awaits the sanctification of the church." There is no alternative: The church must receive him in his baptismal office, or the world must perish forever.

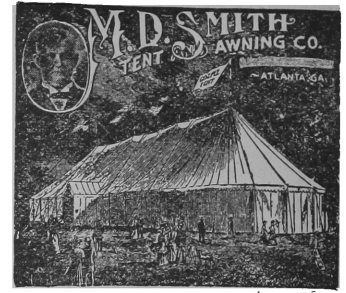
Is Jesus the Savior of the world? He died for that express purpose; but John says of the Jews: "He came unto his own, and his own received him not." Jesus himself told the Jews: "Ye will not come to me that ye might have life." He wept over Jerusalem with a broken heart, and cried in anguish: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even so a hen gathered her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Jesus Christ is potentially the Savior of the world—of all men without any exception; but he does not save men until they come to him by faith in his blood for salvation. We must never lose sight of this blessed fact. Salvation through the blood is the world's only hope.

Jesus Christ is the Savior of the world; but Protestantism, that sets forth the only form of doctrine that can save men, is shrinking and retreating; while nearly every false ism and cult are aggressive and gaining ground. What is the matter? Is there any hope for lost men? There is one hope, and only one: A Repetition of Pentecost. There is not so much as a semblance of hope in any other direction. We are calling for more money, finer church buildings, institutional churches, well equipped hospitals, greater institutions for higher learning, better education; but the entire conglomerated mass will only damn the world, unless the church goes down on her knees and cries and tarries for the Holy Ghost. When shall we begin? We can well afford to swap all of these institutions for one more Pentecost. The church once lived and prospered without any of them; and she can do so again; but she can neither live nor prosper without the Holy Ghost in his baptismal office. Jesus came to reveal to men the Father. The Holy Ghost came to reveal in us the living Christ—the Christ formed in us the hope of glory.

With Dr. Clarence True Wilson, I would like to join any group that will pray until the Spirit is poured out upon the church once more. Thus, and only thus, can Jesus Christ, the world's Savior, be glorified in the salvation of this lost world.

## ANNOUNCEMENTS.

Rev. Thomas Willey and wife have been engaged in evangelistic work in High Point, N. C., for the past six weeks. A new tabernacle has been erected and their first service was held last Sunday. Mrs. Willey has a Bible class of sixty or more and a deep interest is being manifested. Brother Willey and wife expect to return to the mission field this fall, as the Lord shall send in money for their traveling expenses. Miss Mary Chamberlain, Wilmore, Ky., has charge of funds for these workers.



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LOUISVILLE, KENTUCKY.

After twelve years of pastorate and district superintendency, Rev. G. O. and Bertha Crow have re-entered the evangelistic field. Any church or people desiring their services may address them Medford, Ore. Freewill offering is all they ask for their services, as they travel by auto.

The Third Annual Young People's Convention of the Eastern District Pilgrim Holiness Church will be held July 3 and 4, on the old Camden camp ground, two miles south of Dover, Del. Entertainment will be free for the two days. All day meeting on Sunday, July 5, under the direction of Rev. E. R. Clough, pastor of Pilgrim Holiness Church, Dover, Del. Pray, plan and come. Nellie E. Holden, Secretary.

Mr. and Mrs. W. C. Kinsey, evangelistic singers, children's and young people's workers, have open dates the latter half of June and first part of July that they can give some church or camp. Address them Richmond, Ind., 450 Southwest 2nd St.

Mrs. Gene De Costa, 220 W. Nicholas St., Carlinville, Ill., wishes to get in touch with an evangelist who has a tent. Should there be any such party please to address the above party.

Nicholas T. Roberts: "I am anxious to conduct a few meetings this summer. I have done considerable preaching, but on account of ill health have not been as active as I should have been. Address me, Room 602, Y. M. C. A., Louisville, Ky."

Rev. and Mrs. W. H. Fry: "We have open dates for the summer and would be glad to assist any one desiring an evangelist. I am a graduate of Asbury College and have had quite a bit of experience in evangelistic work. Wife has had experience in singing and as children's and young people's worker. We shall be glad to come for freewill offering and entertainment. I have a date with Epworth Camp near Murphysboro, Ill., July 8-19 and have other prospects in that section. Any one interested may address us, 2020 Clark St., Murphysboro, Ill."





STUDENTS AND FACULTY OF ASBURY HIGH SCHOOL, 1930-1931.

### ASBURY HIGH SCHOOL.

(Formerly Bethel Academy)

The High School department of Asbury College has just closed a very successful school year. There were eighteen states, the District of Columbia, Mexico and Brazil represented in the student body, as well as ten different denominations. The school is cosmopolitan and holds strictly to the truth, that "Godliness is profitable unto all things," and that regeneration and sanctification are the works of the Holy Spirit and essential to a life of Godliness.

The purpose of this department of Asbury College is to prepare students to enter the Freshman class of standard colleges and to give young people in their formative period an opportunity to complete a fully accredited High School course under Christian instruction in a definite Holiness School—a school where young people are trained to do service in many callings in life, taught to be honest and upright, and to have reverence for God and things sacred—a school where students are not only led to a saving knowledge of Christ but established in the doctrine and experience of Holiness and at the same time may have a chance to obtain the best intellectual growth possible. Its graduates are known for their piety and scholarly attainment.

There were thirty graduates this year; their ages varied from seventeen into the thirties. The average age was about twenty-two. This is characteristic of Asbury High School for it gives older students who did not have a chance to finish their High School in their teens to come here and feel right at home while completing a high school course.

Here is a letter from a mature man of the present graduating class which seems fitting to be inserted.

#### How a Mature Man Feels in Asbury High School.

"As a man of mature years and one who had spent eighteen years in

public service, since the time of leaving school and that of entering again, I wish to express my appreciation for such a high school as A. H. S. Here a man of my age may feel perfectly at home in the class rooms with students who are many years younger. The spirit of Christ which prevails in the hearts of the young as well as the old makes us feel that we are one large family with mutual interests and ideals.

"I had no intentions or desire of ever completing four years of high school until I received a call from my Lord and Master to prepare for his service. One of the greatest helps in Asbury High School to one of advanced years is the sympathetic encouragement of the faculty. They realize that one who has been out of school for many years cannot learn as readily as one who has continued his pursuit of knowledge with unbroken continuity from his youth up. They are always ready and willing to make special efforts to help backward students. The unselfish lives of service to man and devotion to God, which the faculty live, make an impression upon the minds and hearts of those whom they serve which time cannot dim. They not only know how to instruct in gaining knowledge from text books, but also are capable of helping seekers to find Jesus Christ as their Lord and Savior. So long as a school of this nature endures, no one need think he or she is too old to complete high school."

Ira Goldstein.

**Recognition:** Asbury High School is recognized as A (SA) in the high schools of Kentucky and is a member of the Southern Association of Colleges and Secondary Schools, insuring recognition of its credits in the public high schools of the country and the admission of its graduates into the approved Colleges of the Association.

Any further information desired, please write Prof. Geo. B. Burkholder, Principal of Asbury High School, Wilmore, Ky.

### BENNARD'S MELODIES—SOLOS AND DUETS

Just published. By Rev. Geo. Bennard, (author of "The Old Rugged Cross") a 96-page book, 7x10. Artistically bound. It is just filled with beautiful songs that can be used on all occasions and the range is suited to high, low and medium voices. They are being sold all over the country and in Canada. Some singers think it is the "cream" of all the books of special songs. Price 50c per copy. Pentecostal Publishing Company.

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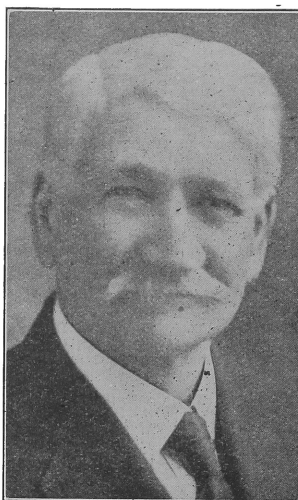
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## IN MEMORIAM.



I saw the old warrior in his casket, his hair, made white by the snows of many winters; he was resting now after a thousand battles in which he had been in deadly combat with whiskey and the saloon, gambling and the underworld; infidelity and its propagandists; Rome and its Popes; Antichrist and the Beasts; Evolution and its godlessness; modernism and its skepticism; sin and its hellishness.

I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

Adopted son of Kentucky soil, he lived to bless her with his prayers and protect her with his Gospel Sword! Son of Methodism, he bowed at her altars and swore eternal allegiance to her doctrines. Preacher, Evangelist, Singer, Writer, Warrior—L. L. Pickett preaches on, sings on, prays on and fights on, though he has lately changed from the church militant to the Church Triumphant.

GEORGE W. RIDOUT.

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## Camp Meeting Calendar

## ALABAMA.

Dothan, Ala., July 16-26. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. H. Clark, leader for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammit, D. D., Dothan, Ala., Rt. 5.

## ARKANSAS.

North Little Rock, Ark., July 23-Aug. 2. Workers: Rev. Oscar and Mrs. Nettie Hudson, Dr. H. L. Orton, Wiley and Prof. John E. Moore. Address Mrs. Anna L. Oliver, Dist. Sec., 621 Olive St., North Little Rock, Ark.

Beebe, Ark., July 10-20. Workers: Mrs. Duffey and Beasley, evangelists. Song leader, Rev. Earl Harris. Write R. A. Dodson, McRae, Ark.

## CANADA.

Beulah Camp, Brown's Flats, Kings Co., N. B., July 3-12. Workers: Rev. Howard W. Jerrett, assisted by the ministers of the R. B. Alliance elsewhere. Write Rev. C. H. Hagerman, 192 North St., Milltown, Maine.

## GEORGIA.

Indian Springs, Flovilla, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith. Rev. J. M. Glenn in charge of work with young people. Charlie D. Tillman, director of music. Write J. M. Glenn, Sec., Flovilla, Ga.

## ILLINOIS.

Manville, Ill., June 21-July 5. Workers: Mrs. Carrie Crow Sloan, Harry W. Morrow. Musical director, Adolph Gross. Sextette and Gospel Four Quartette of Chicago will furnish music. Wilder Hoolber, Sec., Manville, Ill.

Normal, Ill., August 20-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha of Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Charleston, Ill., July 24-Aug. 2. Rev. W. L. Surbrook, evangelist. Write Rev. Geo. A. Smith, 2221 Shelby Ave., Mattoon, Ill.

Sherman, Ill., August 6-16. Workers: C. E. Pugett and Burl Sparks. Write Burl Huddleston, 241 N. Douglas Ave., Springfield, Ill.

## INDIANA.

Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly and Gaddis-Moser Party.

Oakland City, Ind., August 21-30. Workers: Rev. Holland London, Dr. G. E. Macklem, evangelists. Prof. Kenneth Wells and wife, song leader. Write Mrs. Maud Steele, Sec., Oakland City, Ind.

Alexandria, Ind., July 17-Aug. 2. Workers: Rev. D. E. Snow, Rev. R. L. and Pearl Rich, Rev. Charles Stalker and Rev. H. E. Forbes, evangelists in charge of Southern Sacred Singers of God's Bible School. Address Beulah Park Management, Alexandria, Ind.

Indianapolis, Ind., July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Duckert, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Band workers, and others. Special singers, Rev. and Mrs. Howard Small, Hallelujah Quartet. Write Rev. O. H. Nater, Camp Sec., 101 Alton Ave., Indianapolis, Ind.

Monroe, Ind., July 24-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Shank, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

## IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oilar, Sec., 1027 Timea St., Keokuk, Iowa.

## KANSAS.

Stafford, Kan., July 23-Aug. 2. Workers: Evangelist T. C. Henderson; Song leader and children's worker, Mrs. C. Henderson. Address Mrs. Alpha Carter, Sec., St. Johns, Kan.

Bronson, Kan., July 30-Aug. 9. Bros. A. C. Watking, Ray L. Kimbrough and others in charge. Write P. H. McGehee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Rees, Rev. D. E. Wilson, Rev. Claude A. Watson, Evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

## KENTUCKY.

Central Holiness Camp Meeting, Wilmore, Ky., July 16-27. Workers: Rev. T. H. Gaddis, H. Morrison, preachers. Music in charge of McSisters. For information, address W. D. Turkington, Sec., Wilmore, Ky.

Pentecostal Park Camp Meeting, Glasgow, Ky., July 2-12. Workers: Rev. W. P. Davis, H. C. Morrison and A. S. Beck, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

Callis Grove, Ky., July 31-August 9. Rev. J. R. Parker, preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

## MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

## MARYLAND.

Mt. Lake Park, Md., June 25-July 5. The preachers, singers and personal workers for our camp this year will be hard to beat. Write Rev. M. W. Castle, 107 28th St., Huntington, W. Va.

## MASSACHUSETTS.

North Reading, Mass., June 26-July 5. Workers: John Gould in charge. Evangelists: Rev. T. M. Anderson and Rev. C. W. Ruth. Song leader, Rev. N. B. Vandall. Children's worker, Edith Cove. Write Miss Rose Wright, 1073 Middlesex Ave., Lowell, Mass.

## MICHIGAN.

Eaton Rapids, Mich., July 24-Aug. 2. Workers: Rev. Joseph Smith, Rev. Joseph Owen, Rev. John Thomas, Rev. Iva D. Vennard, Miss Mary Vennard, Rev. Lloyd

Nixon, Prof. Morse Skinner. Write Rev. D. E. Reed, Albion, Mich., July 10-20. Iron Mountain, Mich., July 10-20. Preachers, Rev. Geo. Bennett, Rev. W. Combelleck, Rev. Blanche Francis. Write Wm. Combelleck, Ironwood, Mich.

Romeo, Mich., July 31-Aug. 9. Workers: Rev. J. L. Brasher, Rev. T. M. Anderson, Rev. John Owen. Song leaders, Prof. and Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. L. S. Miller. Write J. H. James, Sec., Decker, Mich.

## MINNESOTA.

Redwood Falls, Minn., June 30-July 12. Workers: Rev. Theodore Ludwig, Rev. Minnie Ludwig, preachers, children's workers, sacred song illustrating artists. Rev. G. Walraven. Write Rev. G. Walraven, Redwood Falls, Minn.

Pipestone, Minn., June 29-July 12. From June 29-July 2, the camp will be conducted by visiting pastors and laymen. Rev. E. A. Lacour, evangelist, will arrive for the evening service on July 2. Write Mrs. Walter H. Anderson, Sec., Rt. 2, Pipestone, Minnesota.

Red Rock, Minn., June 25-July 5. Workers: Rev. Paul S. Rees, Rev. John Thomas, Rev. Harry W. Blackburn, song leader. Write Mrs. A. P. Atkins, Newport, Minn.

## MISSISSIPPI.

Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, W. V. Lakesville, Miss.

## MISSOURI.

Hannibal, Mo., July 16-Aug. 2. Workers: Rev. Theodore Ludwig, Rev. Minnie E. Ludwig, preachers, children's workers, and sacred song illustrating artists. Rev. Harold Reed. Write Rev. Harold Reed, Hannibal, Mo., general delivery.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write E. P. Phillips, 2117 Market St., Hannibal, Mo.

## NEBRASKA.

Gordon, Neb., June 26-July 5. Workers: Rev. R. A. Young and Rev. Geo. Bennard, Mr. and Mrs. E. D. Sutton, leaders in song. Address Mrs. Otto Pfeiffer, Gordon, Neb.

Lincoln, Neb., June 26-July 6. Workers: Rev. John L. Brasher and Rev. Lawrence Reed, evangelists, and Kirby S. Fields and wife, song leaders. Write Rev. A. V. Wilson, Sec., 2608 N. 40th St., Lincoln, Neb.

Kearney, Neb., Aug. 30-30. Workers: Rev. J. Aycock, wife and daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

## NEW YORK.

Seven Oaks Camp, Stop 33½, Troy, Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. E. D. Arthur, Rev. A. A. Ward. Song leader, Rev. Arthur Young.

young people's worker, Mrs. S. A. C. Esley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richmond, N. Y., August 17-30. Workers: Rev. Fred Suffield, Rev. F. E. Arthur, Rev. Bona Fleming and Tillie Albright, evangelists; Mrs. Florence Miller, song leader; Charles Sergison, pianist; Miss Ida B. Bass, children's worker. Rev. George Ward, missionary. Write Miss Luella C. Hunt, Sec., Richmond, N. Y.

Moers, N. Y., Aug. 1-16. Workers: Rev. John Thomas and wife, Rev. Raymond Bush, Rev. John Scobie, Rev. George Gould, Cleveland Gospel Quintette. Address Kenneth F. Fee, Sec., Moers, N. Y.

Victory Grove Camp, N. Y., June 25-July 5. Workers: Rev. F. E. Arthur, Rev. Jesse Whitecotton, Rev. Young, song leader. Write Alvin Young, Sec., Northville, N. Y.

Syracuse, N. Y., June 18-28. Rev. Chas. W. Butler, evangelist. Several other prominent holiness pastors and evangelists will be present. Write Rev. Cassius L. Myers, 134 Freeman Ave., Syracuse, N. Y.

Wilmington, N. Y., June 25-July 5. Evangelists Fred Suffield, Howard Sweeten and Tillie McArthur Albright. Leader of song, Eddie Patzsch; song illustrator, Geo. P. Woodard, who Miss Edith have charge of young peoples and children's meetings. Pianist, Mrs. John Wrightman. Write Mrs. Frank Warren, Sec., Haselton, N. Y.

Freeport, L. I., N. Y., July 11-26. Evangelists, Rev. Thaddeus Elsenor, Rev. James Jones, Rev. Paul Hill, Rev. C. W. Butler, D. D. Missionary, Miss Pearl Congdon; song leader, Rev. Wayne Lamb; pianist, Mr. Robert L. Simpson; Street meetings, Mr. H. Willard Ortlip. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I., N. Y.

## NORTH CAROLINA.

Connelly Springs, N. C., August 1-9. Workers: Revs. John Paul, A. L. Stanford, R. V. Self, A. Burgess, Edith Crouse and others. Address Box 200, Connelly Springs, N. C.

## NORTH DAKOTA.

Washburn, N. D., June 18-28. Workers: Dr. L. R. Akers, J. M. Glenn. Fred Canaday, song leader; Florence Bergquist, children's worker. Write John Bibelheimer, Washburn, N. D.

## OHIO.

West Union, Ohio, Aug. 1-16. Workers: Rev. E. L. Shelhamer, wife and family. Mrs. I. E. McCool, West Union, Ohio.

Toronto, O., July 30-Aug. 9. Workers: Rev. H. H. Babcock, Rev. E. W. Petticoard, and Rev. Howard Sweeten, evangelists. Prof. James B. Campbell, song leader; Janie Bradford, young people's worker; Edith Mackey, children's worker; Edwina Wilson, pianist. Address R. R. Householder, Sec., 518 Trenton St., Toronto, Ohio.

Marion, Ohio, June 11-21. Workers: Dr. Jos. Owen and Mrs. Edna Bengher Hughes, evangelists; C. D. Babcock, song leader. Write Rev. I. Kaufman, Marion, Ohio.

Sebring, Ohio, July 17-28. Workers: Rev. Joseph H. Smith, Rev. E. W. Petticoard, Rev. W. H. McLaughlin, Rev. Lawrence Reed. Music director, Prof. James E. Campbell; pianist, Miss Edith Wilson; young people's leader, Mrs. W. L. Murphy; children's meetings, Miss May C. Gorsuch. Write Rev. Raymond L. Bush, P. O. Box 45, Sebring, Ohio.

Coshocton, Ohio, June 11-21. Workers: Dr. John F. Owen and Rev. Jarrett Aycock, evangelists; Dell and Margie Aycock, song and music directors; Anna E. McGhie, young people and children's evangelist. Address R. K. Gamertsfelder, 338 N. 8th St., Coshocton, Ohio.

Portage, Ohio, August 20-30. Evangelists, Geo. B. Kulp, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge of The Oriental Missionary Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. P. Lincicome, Rev. John Norberry. Music directors, Mr. and Mrs. E. M. Cornelius; children's worker, Mrs. Anna Smith. Write V. V. Thomas, Alvada, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turbeville, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss May C. Gorsuch and Mrs. H. E. Oberholzer, children's workers; Rev. H. A. Guiler and wife in charge of ring meetings. Address Rev. E. E. Shultz, Sec., 89 S. Broadway, Geneva, Ohio.

Columbus, Ohio, July 16-28. Evangelists, Rev. Chas. R. Babcock, Rev. H. V. Miller, Prof. Kenneth Wells, Mrs. Eunice Wells, Rev. Chas. A. Gibson, Platform Mgr. Write Rev. W. R. Gilley, Sec., 2976 Cleveland Ave., Columbus, Ohio.

Circleville, Ohio, August 18-30. Evangelists, Rev. Paul S. Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Mendon, O., July 9-19. Rev. John Thomas and wife. R. A. Shank and wife. Address O. T. Redick, Cor. Sec., Spencer-ville, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincicome, Rev. L. R. Akers. Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hamburg, Ohio.

Sharon Center, Ohio, July 24-Aug. 2. Workers: Rev. Wm. G. Heslop, Rev. Warren C. McIntire, evangelists. Rev. W. L. Mullet, song leader; Miss Anna E. McGhie, young people's and children's worker. Write Mr. Paul E. Brown, Publicity Secretary, 41 Richmond Place, Akron, Ohio.

Spencerville, Ohio, June 11-21. Dr. G. E. Macklem. Address O. T. Redick, Spencerville, Ohio.

Portland, Ore., July 9-19. Workers: Rev. Paul S. Rees, Evangelist; Mrs. Bess O. Runyan, song leader; Miss Verena V. Johnson, children's worker. Write Mr. C. H. Gossatt, Bus. Mgr., 1759 Wabash St., Portland, Ore.

Pennsylvania.

Conneautville, Pa., July 31-August 9. Workers: Rev. Joseph Owen, Rev. Chas. M. Dunaway; Song leader, Prof. W. R. Herman. Evangelist, Misses George and Lewis, young people's work. Write C. A. Lockwood, 425 Second Ave., Pittsburgh, Pa.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. L. Boarts, Rt. 5, Kittanning, Pa.

Hughesville, Pa., July 2-12. Workers: Rev. W. H. Link, Rev. H. A. Frye, Mrs. Charles E. Cowman, of the Oriental Missionary Society, Rev. Alma Budman, song evangelist, Miss Eleanor S. Ercroft, children's worker. Write J. R. Bartow, Miss Eldora Bartow, pianist, Rev. C. A. Metzger, and Mrs. C. L. Cupp. Write Miss B. S. Ercroft, 334 N. Orange St., Media, Pa.

Reading, Pa., July 17-26. Workers: John and Bob Fleming, Kutch Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

Bentleyville, Pa., July 9-19. Workers: Dr. John L. Brasher, Dr. C. H. Babcock, Howard Sweeten, Singer, Prof. N. B. Vandall, children's worker. Mrs. Rev. J. W. McIntyre; young people's worker, Janie Bradford. Write Rev. L. E. Headley, Sec., Clairton, Pa.

Clinton, Pa., August 6-16. Evangelists, L. A. Reed, Fielding Howard, W. Butler, Eddie Patzsch, song leader; Willie Rodenbaugh, children's worker; Young people's workers, Barnes Sisters. Write L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

South Dakota.

Wilmot, S. D., June 12-21. Workers: Rev. John Thomas, Rev. Arthur Calhoun. Write James Cameron, Sec., Wilmot, S. D.

Mitchell, S. Dak., June 26-July 5. Workers: Rev. J. E. Harms, Rev. P. Lincicome. Song leader, Rev. W. M. Redfield. Children's leader, Mrs. Carl J. Kingler. Write Wm. Durkee, Sec.-Treas., Mitchell, S. D.

Tennessee.

Dyer, Tenn., July 30-Aug. 9. Workers: Rev. R. B. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

Texas.

Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Cailis and Rev. Jarrett Aycock. Mrs. Aycock and daughter will have charge of the Music. Address B. P. Wynne, Sec., Marshall, Tex.

Vermont.

Johnson, Vt., August 14-23. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. L. B. Brame will have charge of the singing. Miss Ruth M. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moers, N. Y.

Washington.

Ferndale, Wash., July 23-Aug. 2. Workers: Rev. and Mrs. Arnold G. Rodgin, evangelists; Prof. B. Sylvester Weidman, director of music; Miss Gertrude Egbert, pianist; Miss Ruth A. Fogle in charge of the Junior camp meeting. Address Rev. A. O. Quail, Sec., So. Bellingham, Wash.

Wisconsin.

Hillsboro, Wis., July 23-Aug. 2. Workers: Jesse Whitecotton, J. M. Haines, evangelists; Robert Conley, song leader; Stell Wood and Catrina Rure in charge of children, and Chas. Butcher and J. K. Beckham, leaders of the young people. Write J. B. Clawson, 445 Maxwell St., Baraboo, Wis.

Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

Hayward, Wis., July 2-12. Rev. C. E. Myers, evangelist, and Maxwell Enyert and wife, singers. J. M. Boone, Sec., Stone Lake, Wis.

## EVANGELISTS' SLATES

ALBRIGHT, TILLIE, Evangelist. (238 2nd St., No. W. New Philadelphia, O.) Wilmington, N. Y., June 26-July 5. Winchester, Can., July 7-30. Moers, N. Y., July 21-Aug. 16.

AYCOCK, JARRETTE. (238 Trossa Ave., Kansas City, Mo.) Brooktondale, N. Y., June 28-July 5. Crowley, La., July 10-19.

BUSSETT, M. M. Lansing, Mich., June 7-28. Louisville, Ky., June 28-July 12.

CANADAY, FRED. (1518 Killingsworth Ave., Portland, Ore.) Washburn, N. Dak., June 18-28.

CARNES, B. G. (200 Morrison Ave., Wilmore, Ky.) Gloster, Miss., June 14-July 5. Gouldsbusk, Tex., July 7-19. Dublin, Tex., July 20-26.

CAROTHERS, J. L. AND WIFE. Colorado Springs, Colo., May 31-July 1. Bennington, Kan., Sept. 27-Oct. 11.

GRAMMOND, PROF. C. C. AND MARGARET. (815 Allegan St., Lansing, Mich.) Three Rivers, Mich., June 14-28.

EDWARDS, J. R. (Elmore, Ohio, L. E. 29) Lima, Ohio, Sept. 6-27. Sebring, Ohio, Oct. 4-25.

GADDIS-MOSER, EVANGELISTIO PARTY. (4505 Ravenna St., Cincinnati, Ohio) Sault Ste. Marie, Mich., June 16-28. Des Moines, Ia., July 3-12.

GOODMAN, M. L. (Burnips, Mich.) Jackson, Ohio, June 21-July 5. Boyne City, Mich., August 21-31.

HAMES, REV. J. M. Mitchell, S. D., June 25-July 5. West Chazy, N. Y., July 12-19. Hillsboro, Wis., July 23-Aug. 2.

HOWARD, FIELDING T. (198 Timberlake Ave., Erlanger, Ky.) Corinth, Ky., July 1-12. Sadiesville, Ky., July 19-Aug. 2.

HENDRICKS, A. O. (1436 E. Washington St., Pasadena, Calif.) Akron, Ohio, June 14-28. Jamestown, N. D., July 2-12.

KENNEDY, ROBERT J. (2315 Madera St., Dallas, Tex.) Idabel, Okla., June 12-28.

LEWIS, M. V. (Wilmore, Ky.) Delanco, N. J., June 26-July 6. Bluff City, Tenn., July 7-19.

IRICK, ALLIE AND EMMA. (Bethel, Ark.) Jonesboro, Ark., June 28-July 12. Tilden, Ill., July 17-27.

JOHNSON, ANDREW. (Gilsland, La., June 17-28. Chicago, Ill., July 1-10. New Castle, Pa., July 12-28. Bentleyville, Pa., Aug. 15-25. Toronto, Can., Sept. 6-20.

LINCICOME, F. (Gary, Ind.) Hoople, N. D., June 15-24. Mitchell, S. D., June 26-July 5.

MACKEY SISTERS, THE. (New Cumberland, W. Va.) Slippery Rock, Pa., June 21-28.

MCBRIDE, J. B. (124 S. Mentor Ave., Pasadena, Calif.) Kewanee, Ill., June 10-28.

MILBY, E. C. (Song Evangelist, Greensburg, Ky.) Kent, Ind., July 23-August 2.

NICE, NELSON W. (1335 Biting Ave., Wichita, Kan.) Wichita, Kan., (two tent meetings) May 18-July 12. Chandler, Okla., July 19-Aug. 9.

OWEN, JOHN F. (262 E. 13th Ave., Columbus, O.) Pacific Palisades, Calif., June 20-July 5. Corbin, Ky., July 16-26.

PARKER, J. R. (415 N. Lexington Ave., Wilmore, Ky.) Wiscoak, Ky., June 14-28. Callis Grove Camp, July 31-Aug. 9. Athens, Ohio, Aug. 16-30.

REED, LAWRENCE. (Rt. 1, Lem. Ohio.) Lincoln, Neb., June 21-July 6. Sebring, Ohio, July 17-26. Belano, Pa., July 30-Aug. 9.

REES, PAUL S. (13249 Littlefield Ave., Detroit, Mich.) Newport, Minn., June 26-July 5.

ROOD, FERRY. (Box 268, Chesapeake, Ohio) London, Tenn., August 6-23.

RUTH, C. W. (1290 Dominion Ave., Pasadena, Calif.) North Reading, Mass., June 26-July 5. Stayner, Ont., July 30-August 9. Kittanning, Pa., Aug. 13-23.

SHAW, BLUSH E. (Los Angeles, Calif., general delivery) Denver, Colo., July 12-19.

WOODRUM, LON E. (633 Chestnut St., Abilene, Tex.) Tishomingo, Okla., June 12-28. Collinsville, Tex., July 4-19.



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# PENTECOSTAL HERALD

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

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## THE JEWEL OF CONSISTENCY.

By The Editor.

**I**T is certainly inconsistent with a state of Christian holiness that one should be extravagant and wasteful in dress, food, or anything pertaining to one's personal life. This does not mean that one should not have healthful and delicious food. God has given us many good things to eat of which we should partake with joy; and, it is certainly not unchristian or inconsistent to wear neat and comfortable clothing, to live in good, healthful houses and to travel as comfortably as we may, without too much expense; but we should also live in the practice of intelligent economy, never with complaint, ever with gratitude, not forgetting the many about us who are in need of the kindly hand of charity.

To waste money in unnecessary food or gaudy and improper clothing for mere show and finery of residence, simply for the gratification of personal pride, is certainly not in harmony with the spirit of true holiness. There are too many suffering about us everywhere for the real necessities of life for any Christian to foolishly waste the blessing of the Lord upon himself.

Where is the community in which some struggling widow, with her dependent little children about her knees, may not be found. A very small amount of money would suffice to cheer their hearts, add to their comfort, and give them courage in the battle of life. A basket of vegetables or nice tender beefsteak, a good book, a comfortable garment to a child; many little things are wasted or squandered upon ourselves that certainly would contribute nothing to our health or usefulness, that may be used for the benefit of others, that would please the Lord and not be wasted in its reflex influence upon our own Christian spirit and the building up of our characters.

Those who set out to gratify their own wishes and whims have undertaken an endless task. Upon the gratification of one wish, half a dozen more spring up and so it goes through the years and through life. A larger house, more ample grounds, more fashionable equipage, more servants, more money, more musical instruments, the latest improvement in a thousand expensive things, until it becomes a race with the rich and reckless, the Spirit is grieved, the divine fire dies out of the heart, the spiritual life is choked out by the cares of this world and the desire of those things which will never satisfy the soul.

Saint Paul had won a great victory when he was able to say: "I have learned in whatsoever state I am therewith to be content." This statement is a worthy companion of that other, "Godliness with contentment is great gain." The only contented and happy people in the world are those who are not seeking contentment in mere material possessions, but have schooled themselves to do without many things that they once imagined

### WESLEY ON INSPIRATION.

"I beg leave to give a short, clear, strong argument for the divine inspiration of the Holy Scriptures. The Bible must be the invention of good men or angels, bad men or devils, or of GOD.

1. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying "Thus saith the Lord," when it was their own invention.

2. It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity.

3. Therefore I draw the conclusion that the Bible must be given by divine inspiration.

—John Wesley.

they needed. They have chastened the body to the advantage and development of the soul. Let us learn to say no, to any rising desire for useless finery. Let us learn to curb the appetite for rich foods which perhaps do not contribute to our healthfulness but only please our palates.

I would not advocate any sort of extremes on these lines, but certainly our spiritual life does not prosper when we pamper the physical body. It is a very easy matter for us to become so interested in visible things that we neglect invisible things. Blessed is the Christian who has a chastened body under good discipline, that yields readily to the government of a sanctified spirit, that obeys the dictates of a will that is under the control of the divine will. The love of the world, an increase in its possessions, and desire to have more of its goods, have quenched the fires of divine love in countless numbers of hearts that once glowed with a blessed sense of Christ's presence.

The times in which we are living are wonderfully materialistic; there are riches on every hand and display. Our neighbors and kinsfolk tear down their old houses and build new ones, they travel in elegant equipage, they wear fine clothing, they have elegant dining rooms, with snowy cloths, and dine well, they have excellent cooks and tastily served fare, gathered from ocean and earth and air. We are in great danger of coming to desire to be like them, to forsake the simple life, to become discontented, to complain at our own condition and given to filling our minds with desires for wealth and to neglect to lay up our treasures in heaven, in order that we may become possessors of things of earth. May God's gracious Spirit warn us, instruct us, and hold us steadily to the things of Christ—the things which are eternal.

It is possible for you to preach a gospel which nobody else can preach. It is possible for you to know Christ as I cannot know him. Hence there is a Gospel according to Matthew, a Gospel according to Paul, and a Gospel according to you. And if you do not mediate Christ and if I do not mediate Christ the world will never get a full witness for Jesus Christ, never!—J. Stuart Holden.

### The Statesman vs. The Politician.

**I**N our published bill of fare at the beginning of this, the 43rd year of the history of this paper, we promised a discussion under the head which appears above this editorial.

The present condition in our country reminds me of an incident which occurred some time ago when I was making a trip in an automobile. Traffic was blocked; something had occurred that stopped the movement of the auto, and there was a long line of cars reaching back some distance. All along the line people were asking what the trouble was at the front. Men were getting out of their cars, walking up and down, calling to each other to know what had blocked traffic. We were so far away from the front it took some time to find out what had occurred to bring about the inconvenient standstill.

Something has blocked the progress of the nation. Many are asking what the trouble is. They are conscious of the fact that they are not moving forward; they are eager to know what the difficulty is, or what the hindrances are. There is a flood of questions and no one seems to be able to give a concrete, satisfactory answer. One of the serious phases of the situation is the fact that the present standstill, or running about in circles without advances, seems to be seriously affecting men on every part of the globe.

The fact is, the world is a big patient, desperately sick, and dangerously restless. Fret and restlessness are always bad for any one. We are sick; it is almost impossible to improve the condition of a patient who is fretting, tossing, refusing to be quiet, and to take proper medicine, nourishment and rest. The sick world refuses to quiet down. It flings away all medicines offered for its healing, violates the rules of moral, spiritual, economic and social health. It runs to all sorts of quacks for, well, no, not so much for health, but for some sort of opiate to quiet its pain while its many diseases, like a poisonous viper, sink their fangs the deeper into his vitals.

A few years ago the world tried bleeding, an old practice, generally supposed to have been out of date, but the world reverted to it when, in a high state of blood pressure, it bled itself white in the World War, but without improvement. The patient became much worse, while old Dr. War's bill for the bleeding is enormous. Doctors' bills are bad enough when the patient gets well, but it is fearful when the patient gets worse. Dr. War takes the sick world by the throat and says, "Pay me that thou owest," and has the power to tax and force payment from the sick world.

The patient seems to be a bit groggy, to some extent, delirious. It is not improbable that, in its search for a remedy for its poor

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# GOSPEL TRAVELS IN SOUTH AMERICA.

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



Peru is a country rich in history. Prescott made it famous with his book on the Conquest. Peru is rich also in oil, mineral, etc., but to one whose visit is confined to the coast or coast-wise towns and cities, Peru is the land of the desert. A certain writer has said:

"When we come to Peru, we find nothing of the palm-fringed beach and, until we cross the Andes, nothing of the lush jungle so characteristic of the tropical northern group. Instead, we are confronted by a desert of such unrelieved aridity that the great city of Chan Chan, built of sand by the prehistoric Chimu, stood intact. Not until 1925 was there sufficient rainfall to wash away the painted arabesques standing out in bold relief upon its high facades and finally to wash away the walls themselves.

"So extensive is this desert area of Peru that of the four or five million acres of land in cultivation 80 per cent is irrigated artificially. Vast as this irrigation system is, with the government bringing approximately 1,500 more acres a year under cultivation, yet in the days of the Incas the same amount of water fertilized three times as much land and supported two and a half times as many people. For Peru, more than any of the other South American republics, has a historical background of antiquity and culture. During the long reign of the Incas a socialistic government was maintained, in which there was little poverty, idleness or crime, in a domain which extended from what is now Quito in Ecuador to Santiago in Chile."

## II.

Our ministry in Peru was confined entirely to the Capital City of Lima, of which we have previously written. When we finished our work there we sailed by Grace Line ship, "Santa Maria," from Callao (which is the Port City of Lima) bound for Valparaiso, a voyage of over 2,000 miles, taking six days to make it. The Coast of Peru is one of barren mountains and hills and grassless shores, but its coast is the like of which I have never seen for birds. One morning I saw flying just above the sea birds, birds, birds, so many that one would judge there were millions of them. The whole coast of Peru vibrates to the sound of wings. Here is variety in the birds—the gull, the pelican, the buzzard, but the bird which has made Peru famous and enriched her has been the guanays—the guano bird. The islands upon which these birds live and breed have furnished the guano which has brought countless wealth to Peru. It is said the nitrogen content in guano is thirty-three times greater than the ordinary farm fertilizer. These guanay birds feed on fish which come up from the Antarctic drawn by the Humboldt Current. It has been figured out that the guanays of Peru consume as much fish as the entire catch of the fisheries of the United States

## III.

We reached Valparaiso on Monday thus obliging us to spend Sunday on shipboard which we regretted because we could only give one Sunday to Valparaiso. We had an opportunity, however, of preaching on board ship. The night of our arrival we held service at the Presbyterian School and next day began our series of meetings in the Methodist Church, and the third day moving the meetings to the Presbyterian Church.

Coming from Peru to Chili introduces one to great contrasts. The Chileans have been spoken of as the Yankees of South America. They are the most progressive people of this

## REVIVAL TIDINGS.

Our meetings in Valparaiso, Chili, were signally blessed of the Lord. The night we arrived we held a meeting in the Presbyterian school and an interest was created which brought most of the adult students to the evangelistic meetings in the churches with the result that a very precious revival broke out in the school and many gave themselves to Christ.

We held two meetings daily—in the afternoon for believers, at night, evangelistic. We divided the time equally between Methodist and Presbyterian churches. In a few days conviction set in and when we made altar calls many came forward for the baptism of the Spirit, for reclamation, and conversion. From the very opening meeting there was evident heart hunger and the Lord gave us special freedom and anointing as we preached the glorious gospel of saving and sanctifying grace.

The sixth and closing day was Sunday, a day of Pentecostal grace. The Presbyterian Church in the morning had a great congregation. We preached on the Baptism of the Spirit. At the close we had a victorious altar service; again at 6:00 P. M. we preached in the same church to a great crowd and a powerful revival meeting followed the message with many forward seeking God for their pentecost, and sinners seeking salvation. This was a visitation of God's power. At 8:30 we preached at the other end of the city in the Methodist Church and closed about 11:00 P. M. with precious victory—sinners saved and God's people anointed.

We praise God for these days in South America; all along the line now we are witnessing wonderful movements of the Spirit; doors are opening on all hands and the fields seem to be white unto harvest.

Later.—After writing the above I went out to preach at the Methodist Church. Felt led to preach from Acts 1:8. The Lord gave gracious liberty in preaching and attended the word with power. When I finished my interpreter, Brother Elfick, broke out in a passionate exhortation; he had hardly finished before a young Methodist preacher came rushing to the altar, then another preacher and soon the altar was filled with people. The young preacher poured out his soul in intense praying for the power of the Spirit; others prayed and the scene was that of an old-time revival meeting. Hallelujah!

G. W. Ridout.

part of the world. Chili has been described as a sword-shaped Republic. It has a coast line of twenty-nine hundred miles with sixty-five ports and the width of the country averages about 167 miles, but it is bounded by the second highest mountain range of the world on the West; on the North by a thousand miles of desert, and on the East by the chilly waters of the Pacific, but these things have produced a hardy race of workers, sailors and soldiers; the struggle for supremacy has made the Chilean people dynamic, hence the nickname "The Yankees of South America." Strange as you go around the city to see such names as O'Higgins, Cochrane, Prat, O'Reilly. These Irishmen helped make Chili history. O'Higgins was one of their greatest soldiers, Cochrane their great Admiral. O'Higgins' father was a barefooted Irish boy in Ballenary County, but he rose to heights unthought of and was Governor of Chili, Viceroy of Peru and at eighty died as the Marquis of Osorno and Baron of Ballenar; his son, Don Ambrosio, became the first Dictator and then the first President of Chili. This country gets such a hold upon foreigners that they live and die here. Many Germans and English, after a generation or two, find themselves naturalized citizens. One man however who failed to take out his naturalization papers was Robinson Crusoe. It was on the Island 400 miles from Valparaiso—now known as Juan Fernandez—in 1704 that a sailor whose name was Alexander Selkirk spent over four years marooned upon this desert island and from his account of things Daniel Defoe wrote that book which has thrilled all boys as they read it—Robinson Crusoe. This same Island is now quite a resort of tourists and famous for its lobsters.

## IV.

Valparaiso is a city of a large and varied population. It is five thousand, three hundred miles from New York, and one of the chief ports of Chili. Ships from all parts of the world are to be seen in the spacious harbor. The harbor is a treacherous one, waters are so deep it is hard to find suitable anchorage, and big ships when they do anchor take care to keep steam up and when storms break they make for the sea. Many a storm has hurled ships upon the rocky beach and wise mariners never trust anchor and chain. Many a fine ship got caught in the storm before getting away. The largest sailing ship in the world of years ago was wrecked at Miramar; when they were digging the foundations of one of the big banks they found the remains of a vessel that had been tossed by the storm away inland. Valparaiso is the Port of Santiago, the Capital of Chili, which is reached in from four to five hours by train. All Chili seems to be centralized in this great city of Santiago which has over one million people in it, and is one of the most modern of cities. They are now building skyscrapers there of ten and more stories, which are abnormal heights for this land of earthquakes.

Just at this writing things are shaky in Santiago. The other night the students of the University had a tussle with the police. That strange infection of Revolutionary something has not passed by Chili without leaving some marks and there's an undercurrent of disaffection which keeps the police busy, and the secret agents of the government always on the alert. Nearly every day some one is deported: the other day one hundred were sent out of the country. No one knows what will take place next.

## V.

One of the Congressmen attends our meetings. He is a Presbyterian and a loyal supporter of the Government and of Carlos Ibanez, the President of Chili. The other night he arranged an audience with the President for the Protestant preachers, missionaries and prominent men in church work. They were so kind as to invite me to accompany them. They made a presentation of a beautiful Bible and Hymn Book to President Ibanez. The Presidential palace is both old and new. In the old section they have preserved the old Spanish, while the new in its appointments is up-to-date. The President of Chili is an army man; he is a person of very few words, a tall, military looking man of a hard resolute countenance, the kind of man who evidently knows how to rule. They say that he is a man incapable of compromise and no doubt knows his business. Chili is one of the Republics which has not surrendered to the revolutionary spirit as yet, and the general opinion is that President Ibanez is as able a man as can be had for the position. Over in Peru President Leguia lies in prison, a sick man and strange, too, that he is himself in the prison which he built as a model prison. When the Revolution broke out the public were so incensed at the manner Leguia and his sons enriched themselves at public expense that the mob literally tore the President's private residence to pieces and made wrecks of other homes of his ministers. Such a man as Leguia who, for eleven years, lavished in honors and wealth, now as he lingers in prison may say in the language of Shakespeare:

"Farewell, a long farewell to all my greatness!

This is the state of man; today he puts forth  
The tender leaves of hope, tomorrow blossoms,

And bears his blushing honors thick upon him:

The third day comes a frost, a killing frost."



A most spiritual movement known as The Methodist Pentecostal Church has made the most extraordinary progress in Chili. It began in 1910 under the ministry of Dr. W. C. Hoover, a Methodist missionary. It seems that he had read of the remarkable baptism of the Spirit at Poona, India, in connection with Ramabai's work. He and others sought diligently by prayer and intercessions for the like outpourings of the Spirit, and while he was pastor of the Methodist Church in Valparaiso, his prayers were answered and the Spirit was poured out in pentecostal affusion. His church was filled with pentecostal grace and also filled with people—galleries and all. It was the largest congregation of evangelical Christians in South America. Now invariably with a great revival there will be extravagances, excitements, demonstrations,

etc., and these will offend many people. It was so in Wesley's days, in the days of Finney, in the Korean Revival, etc. The Holy Spirit, when he comes, will not suit every taste. Well in this Chilean Revival things happened which were unfortunate and the result was that Brother Hoover left the M. E. Church and ministry and organized the Methodist Pentecostal Church, and it has grown until now it has over fifty churches in the cities of Chili, and everywhere it is the liveliest and most vitally evangelistic church in the land and the whole movement is self-supporting. It has not a single foreign missionary; all its preachers and pastors are Chileans. It attempts no educational work, whatever. It is purely evangelical and evangelistic and its churches and halls are crowded with people and all its members are vital

workers. In the city of Santiago it has one congregation of a thousand, another one of fifteen hundred! it has a thousand in one of the Sunday schools. The Methodist and Presbyterian churches with missionary aid and helpers and finances and schools can seldom have 200 in either Sunday school or church. What makes the difference? Not doctrine. The Hoover doctrines are all essentially Methodist. I think it has to be conceded that the Baptism of the Spirit and the Divine Fire will do more to promote the work of God and fill the churches and create enthusiasm than all our educational and social programs. The Oriental Missionary Society in Japan and Korea is another example of what can be done on mission fields when the gospel is preached by native preachers with the Holy Ghost sent down from heaven.

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## A Tribute to The Beautiful Life of Mary A. Ott.



MARY A. OTT was born at Pomeroy, Ohio, on October 12, 1848, a daughter of the Rev. John Wesley Klein, a German Methodist minister. She received her earliest religious training in the home and in later life was wont to say she could not remember a time when she did not reverence God and pray to him. She was converted in early girlhood, uniting with the church of which her father was pastor and became a fervid worker in all its endeavors.

Her religious fervor was so tense it was her desire to become a deaconess and devote all her time and talents to Christian work, but those early aspirations were never realized. However, during her long and useful life her Christianity was evidenced in spiritual and material benefits to all with whom she came in contact. There is not a greater service one could render than "feed the hungry and clothe the naked"; and from means sometimes scant, Mrs. Ott contributed to those who were less fortunate. Her broad spirit, constant courtesy and willing helpfulness endeared her to people; legions benefited from her generosity who knew not whom to thank except the God who prompted the benefactress. Her modesty was supreme. She never allowed her name to be used in connection with any of her charities, preferring to remain in the background, taking that satisfaction which comes from a serene spirit following a deed well done.

From her store of wealth, which came later in life, Mrs. Ott was a constant donator to worthy causes. In many articles praising this are noted benefactions large and small, but with steadily increasing scope, and there are truly, to quote from a recent tribute, "many widows, orphans and superannuates who will rise up and call her blessed."

All that was necessary for Mrs. Ott to assist the unfortunates was to know of the need. When it was casually mentioned to her there were many superannuates who were having a trying time, she immediately set out to bring relief, and, as a result, for many years these elderly men who had given their lives to the gospel received a check for \$100 each Thanksgiving, Christmas and Easter. None knew where the check came from, for the only indication of the donor was a small slip bearing the simple wording "from the daughter of a deceased Methodist minister." These checks were not confined to ministers alone, but to widows of those who had passed on. Frequently these checks were augmented by smaller ones. What a glow of satisfaction must have been hers to know of the distress she was relieving! And what a sublime character one must have to relieve anonymously!

It would require many thousands of words to pay fitting tribute to the generosity of this woman of God. Her charities were many and

far-reaching, and in Louisville, where she and her husband, the late Henry Ott, began their struggle which was to lead to one of the largest fortunes in Kentucky, she had an especially tender spot. Doubtless this sentiment came from the recollection of early meagre income and the happiness which comes to those, who, with devout hearts and strong purpose, overcome all obstacles. For, let it be known, Mr. and Mrs. Ott began their married life much as other couples, with no material means to speak of. Prompted by the tender memories of early life, Mrs. Ott bestowed on the poor of Louisville comforts in time of need. She made handsome contributions to the old ministers of the German Church, the German Methodist Orphanage, the Highland Presbyterian Church, Union Gospel Mission, in Louisville. In the dead of winter when many families were shivering and with no means to buy coal, she had carloads of food, coal and clothing distributed each year. Physicians and nurses and hospital care were provided for the sick, always anonymously.

More than a score of boys and girls were given new hope and new life by her generosity. She provided money for their education and upon completion of the schooling of the boys, in many instances, set them up in business and saw her unselfishness rewarded by consecrated young men who are now leading business men in such cities as Cleveland, O., and many other large centers.

She had a strong sympathy for orphans and her generous hand was ever out to help the underprivileged. Orphanages which came under her radiance included the Presbyterian Orphanage at Anchorage, and the Kentucky Children's Home. Hundreds of individual cases locked in the heart of this noble woman with death.

It was my privilege to meet Mrs. Ott twelve years ago while pastor of the Crestwood Church; and to receive her son, Mr. Henry L. Ott, and his lovely family into the membership of that Church. The charm of Mrs. Ott will have a lasting memory in my heart because I have never known a woman so utterly unselfish, or one so thoughtful and considerate of others. Trivial little niceties assumed paramount importance with her. She was always bringing sunshine into the life of some unfortunate.

At the time of her son's entrance into my church she was living in Atlantic City and expressed a desire to become a member of the same church with her son, and shortly afterward came to us by letter from the Highland Presbyterian Church of Louisville.

This marked the beginning of her activities with our denomination which have been beneficial beyond expression.

It was directly after the affiliation of Mrs. Ott with our church that her benevolences started. We had a small chapel at Crestwood,

much too small for the growing needs of the church, and we began planning for a larger and more pretentious building. Our Board was in session at the church one day when someone looked across the street and wished for an edifice costing approximately \$20,000, and to be set on the opposite corner. Mr. Ott became interested, and in turn, his mother. The plans were started and finally the building began to take shape. We became a little more involved than we intended and during the progress of the building I called on Mrs. Ott and old her of the plans, and the limited funds which we commanded. She bade me return and have the architect draw plans for what we thought would be a model church. The church became a reality, but upon completion there was a deficit of \$34,000, which puzzled me greatly as I could think of no place the money would come from. I talked to Mr. Ott about it a number of times, but he did not seem so interested as I thought he should. The day of dedication came and I was in a quandary about the deficit. The Bishop delivered the dedicatory address and I called upon Mr. Ott, who had been chairman of the building committee, to say a few words. Imagine my astonishment when he said he was authorized to say an unknown friend had contributed sufficiently to take care of all indebtedness, and that the church was free of any incumbrance. The unknown friend was his lovely mother. Mother and son contributed three-fifths of the funds necessary to build the Crestwood church.

Mrs. Ott also donated the wonderful organ in the church, dedicating it to her grandchildren; and the only evidence of all this liberality is a small plate bearing the names of these two grandchildren, Jack L. and Mary Louise Ott.

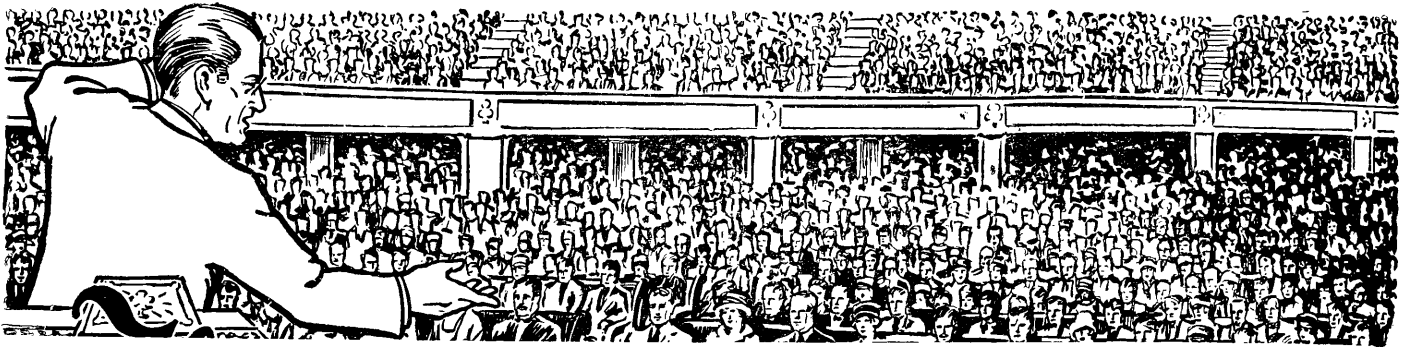
The greatest force in the world is true character expressing itself in service. One has only to look at the deeds of Mary A. Ott to find the truth of this. The magnificent Mary A. Ott Memorial building which we will dedicate in a short time is a living, lasting memorial to a life dedicated to service of God. In this building will be relieved pain and suffering every day. Lives will be saved; new lives brought forth; because God has endowed a woman with a generous heart.

Why is it that some are never forgotten while others soon pass from memory? It is the difference in service. The history of the world is studded, as the night is set with stars, with the names of those whose character and service molded the age in which they lived. America testified that Columbus lived. While our Republic stands shall we cease to know the name of Washington. Every star speaks of Herschel, and the footprints of philosophy mark the earnestness of Newton.

We do not associate the name of Moses with the handsome gifted prince of the

(Continued on page 6)





## "INFALLIBLE PROOFS."

Evangelist L. S. Hoover.

*"He showed himself alive after his passion by many infallible proofs." Acts 1:3.*

**I**N the modern religious controversy two great mistakes have been made. Modernists have made the mistake of supposing that Christianity is built upon cunningly devised fables; while fundamentalists have made the mistake of supposing that Christianity's evidences are so self-evident as not to need logical presentation. The need of the hour is correct presentation of Christian evidences under the rule of legal evidence as prescribed by law.

We shall here attempt to show

(1) That Christianity has an array of evidence, scientific, moral and real, which constitutes "Infallible Proof." Infallible proof of the genuineness, authenticity and divine origin of the Bible. Infallible proof of the Divinity of Christ. Infallible proof of the efficacy of Christianity.

We propose to show

(2) That Christianity's evidences, if presented according to legal rules, would be accepted in any court in the land. The legal rule of evidence as prescribed by courts of law requires that evidence usually be presented under three heads:

(1) Documentary evidence. This rule is, that "Every document coming from the proper custody, bearing no marks of forgery on its face, the law presumes to be genuine. It will be accepted as evidence unless it can be successfully impeached.

(2) Testamentary evidence produced by personal testimony, which also becomes documentary in its nature when testimony of deceased persons is introduced.

(3) Real evidence, or evidence that is presented to the consciousness of those present in court. Evidence which may be tested by consciousness.

Aside from this there is what is called "Judicial Notice," or notice which the court takes of established facts of common knowledge, matters of history, etc., noticed without proof.

We wish to present testamentary evidence to show that we have scientific evidence of the truth of the Bible,

(1) In the race's consciousness of sin. Man is a conscience as well as a consciousness. The race's sin is registered, not only in the higher moral realm of conscience, but in the lower scientific realm of psychology, as well. According to experts, "Psychology is the science of consciousness and behavior." At the dregs of life is the reality of human guilt, registered indelibly in the consciousness of the race. Sin is a universal, psychological fact. A psychological fact is a scientific fact, for psychology is science and nothing more. Therefore we assert that the true context of the Bible is the race's consciousness of sin, a scientific fact that establishes beyond question the truth of the Bible assertion, "All have sinned and come short of the glory of God."

Guilt registered indelibly in the consciousness of the race, is an undeniable scientific

fact that proves conclusively that, sin is society's moral fester, the leprosy of the soul, and the plague of the race ever since the fall. This fact is established by a vast amount of evidence gathered from every quarter. The practices of heathen religions, heathen mythology, the testimony of heathen persons obtained by missionaries, as well as the testimony of living thousands; a vast array of facts gathered from these sources all testify that guilt registered indelibly in consciousness, so that it cannot be erased except by Christian redemption, is the universal experience of society in all ages. We present,

(2) Documentary evidence of archeological discoverers. There is so great an array of facts under this head that space forbids reference to more than two standard works. See Dr. Camden Coburn's works and Dr. Melvin Kyle's works. This is received as expert testimony. Suffice to say that nothing in all their discoveries controverts the Bible, while hundreds of discoveries have confirmed its statements.

We also can produce the testimony of scientists of national repute who declare that no fact of nature contradicts the Bible, while hundreds of facts of natural phenomena confirm it. The sulphur bottom whale on exhibition in the museum at Washington, D. C., certainly dispels all doubt about Jonah and the whale. It is 78 feet long and large enough to swallow two men. As I gazed upon it my faith was confirmed.

We next present the findings of expert scholars. The best scholarship in the world exerted on the Bible in the most critical way, fails to impeach the integrity of the Bible documents. See Dr. Nast's book, "Introduction to the Gospel Records." Also Dr. Robertson McNichol's works on the New Testament. Since, therefore, these documents come from the proper custody, bear on their face no marks of forgery, and cannot be successfully impeached, they must be received as genuine and as the testimony of the best scholarship in the world; must be received as scientific evidence of their accuracy. We could furnish also a host of living witnesses composed of some of the best scholars of the twentieth century, who will testify that the gospel records are genuine and authentic.

Having presented this scientific evidence, we make the statement that Judicial notice must be taken of the fact that profane history agrees with the Bible documents and furnishes proof of their accuracy.

Next we present real evidence, and assert that there is a redemptive power associated with the Bible alone, that has been and still may be, tested by the consciousness of all rational persons. A million witnesses can be produced who will testify on oath, if necessary, that the Bible has made the dissolute virtuous, and satisfied the cry of their souls for salvation from the guilt, power and practice of sin.

The supreme proof, however, is the fact that this Book searches us with the power of Omniscience, and also is the power of God unto salvation to every one that meets its

conditions. This is infallible proof of its divine origin. It can be proved also from profane history that Christ claimed to be the Messiah or Divine Lord.. The legal document upon which he was condemned before Pilate charges him with claiming to be God. This fact also is susceptible of proof from testamentary evidence of select witnesses to whom the text, Acts 1:3, declares he showed himself alive after his sufferings and death by many infallible proofs, being seen of them forty days and speaking of things pertaining to the kingdom of God. These witnesses also witnessed his ascension.

Real evidence may be offered to show that his Divinity may be tested by consciousness. Some of us, yea millions of us, Christians know by experience, that the Omniscience of this Christ and his word searched us to our heart's core, as was the case with Nathaniel, and also the woman at the well. Moreover, we have the experience of being saved, and we reason from that to the greater certainty, that it is Christ who saves us from sin, for none but Christ could do that. So then we have the "Infallible proof" of Christ's divinity in our own consciousness, or tested by real evidence. Having this data in our experience delivers from the charge of egotism in pressing our claims, yea, it becomes missionary and claims that the whole world must be thus saved because this Christ said so, and real evidence proves it. We are not relying on cunningly devised fables or mere legends, nor merely the Genesis account, but upon infallible proof receivable as evidence in any court in the world. We rely upon the word, presence and salvation of the living Christ, who said, "In the beginning God created them male and female." And "Ye must be born again."

Infallible proof have we also of the efficacy of Christianity. Judicial notice must be taken of the fact that in early history one man said, "If this thing be of man it will come to naught," but on the contrary has grown from a small nucleus of disciples to a world power for righteousness. It has gone forth as the only true religion worthy of the name. Conquering and to conquer it goes forth in all the might of the Omnipotent God. Its glories shine forth in every nation. Its by-products of civilization and culture are welcomed everywhere. It has not failed; it has not been tried except by a small portion of the world's inhabitants. All who try it, revel in the glory of its salvation from sin and are satisfied. Many who turn from it do not really intend to do so, but are taken captive to sin by surprise attacks of the enemy. Millions would testify to its efficacy in reforming personal and social life when its precepts are obeyed. So we can produce infallible proof of its efficacy.

With this proof before us there is but one thing to do: test it out for ourselves and seek and find a real experience of its salvation. The real efficacy is yet to be seen in the Millennium; and the glory of it cannot be described, but we may have a foretaste of it in our Christian experience. Try it out and see.



## A FAITHFUL COP.

MRS. H. C. MORRISON.



It is not where we are, nor what our responsibilities may be; it is how we perform that which is committed to our trust that shall count in the end when the Judge of all the earth shall determine whether we have been faithful in our place or not.

The Book declares that "he that is faithful in the least, is faithful also in that which is greatest." The employee who watches the clock too closely is not the one who takes pleasure in doing his duty. No matter what your occupation may be, you can be A1 at it, and thus merit the plaudit, "Well done, thou good and faithful servant." Not long since I was reading a story taken from the "London Christian," entitled, "At the Crossing," which shows the fidelity of a faithful cop, and how he lost his life in seeking to rescue others from danger. I give it to our readers with the hope that it may encourage them to be faithful in the discharge of their responsibilities, be they small or great, and that at last, they may have the great Officer of the skies at the crossing, ready to escort them across the dark and turbid stream into the celestial city of unclouded day. The story runs thus:

### AT THE CROSSING.

The day was cold, the sharp wind whistled through the high buildings, and the people seemed selfish and irritable. In one of the busiest parts of the crowded city there stood a man whose pleasant words and ready hand to help had made him a blessing to many.

They called him "Policeman!" Thomas Vengern was his name, and he could tell how many years before, when a young man, he realized that change of heart we call regeneration. The joy of salvation being his, he dedicated himself to his Savior, henceforth to be and do everything for him. Therefore the over and above, in all his performance of duty, and his painstaking care and self-denying efforts.

For years he had been a tower of strength to weak and trembling ones, as they sought to cross that dangerous way. Always a bright assuring look, and the right word at the right time. Not few were the prayers he had sent up for young men on whose lips he heard language that told of a depraved heart, and in the coming time of open revelation, many a life will trace back its start to a new career from a word in passing that policeman.

On that cold day he was thinking of his little May, the one sweet child, who had been a bright summer blossom in his happy home. Something in the day reminded him of the morning, more than a year gone, when he left her ill, and heard the loud wheezing on her chest as he went down the stairs. He remembered how she used to sit on his knee, when duty was over, and listen as he told of children he had seen, of narrow escapes, of danger he had saved many from. He recalled the last words he heard her say, "Father, take care of the children today, and tell May all about them when you come home." But she was still and lifeless before he got back, and no bright little eyes looked up for his story.

"I'll tell her, bless her, when I go up yonder," he said, as he raised his hand to stop traffic; and if it passed first across his eyes no one would guess, for he was "Policeman!" and on duty. The crowds were great all day, and but for his vigilance many would have been injured. Yet all went well till just as evening closed in, when a terrible accident occurred. Two vehicles collided and the horses kicked and dashed about in a furious manner. In the rush a lady with a child fell under the horses' feet. Like a flash he heard, "Take care of the children, and tell May when you come home," and in reckless haste he dashed into the danger, seized the child in his strong arm and clutching the distracted mother he placed her on the pavement with the child by her side.

The panic continued but he slighted no chance of saving, while he could, though growing fainter, and almost unable to keep his stand. He thought the blow he received in the side had not been severe, although he knew the horse struck him twice, but now the way was clearer he began to reel. What followed he did not know until he became aware of it as he lay in his own bed.

"It is two days ago, Thomas," said his anxious wife. He slowly remembered, "I saved the child, though; I'll tell May soon," he said.

"Complications, poor fellow; all for the sake of others," said the doctor.

"Unto me," said another voice, for that child saved was to be a savior of many.

"He will die," wailed the wife in her agony. "He that believeth in Me shall never die," said a truer voice.

Days of weakness followed; the policeman knew his task was ended. Sometimes he grew confused in

thought, sometimes he talked anxiously of his post of duty.

"Wife, what will they do at the crossing? Some are so fearful." Then he would talk of little May, and the hope of seeing her soon. On the last morning he slept quietly, then all at once he called her, "Ellen, see, the crossing is blocked; they wait for me; my hand is heavy, I cannot raise it to clear the way."

"It's all right, Thomas, some one is there," she said.

Just before he died he became quite conscious, and his thoughtful eyes looked at her.

"I'm waiting to cross now," he said: "not in the noisy streets, but the dark way that leads into light. Jesus guards that crossing. His hand is lifted up to remove the hindrances. When your turn comes he'll lift it again. Look, he raises his hand: I shall be safe, and you. What could we do at that crossing if his hand was not lifted up?"

Fellow Christians, amid the whirl and perplexities of life it is well to remember God's hand is lifted up to guide, as surely as to his people of old (Ezekiel 20:5, 6), and when we stand at that crossing, we need not fear the darkness, but trust the hand that has guided all the way, for it will be lifted up to take us safely to the glory side.

## Taylor University Commencement.

Sixty-five students were graduated from Taylor University at the Annual Commencement exercises in the Maytag Gymnasium, June 10.

Dr. Robert Lee Stuart, newly elected president of the University presented the diplomas. The Baccalaureate Sermon was delivered by Dr. O. W. Fifer, District Superintendent of the Methodist Episcopal Church, of Indianapolis, Ind.

The Commencement address was given by Dr. Ira M. Hargett, pastor of the First M. E. Church, Tulsa, Okla.

As a pre-commencement event we had Bishop Francis W. Warne, of the M. E. Church as a special speaker from May 31 to June 3.

The list of graduates of Taylor University who will receive diplomas or certificates is as follows:

### MASTER OF ARTS IN THEOLOGY.

Ethel Knowles Howard, Upland, Ind.

Laura Ward Shute, Upland, Ind.

Ruth E. Young, 210 N. 4th St., Montevideo, Minn.

Bertha Keinbaum, 520 N. Huron Ave., Ypsilanti, Mich.

### BACHELOR OF SCIENCE.

High Morris, Upland, Ind.

### BACHELOR OF SCIENCE IN EDUCATION.

Florence Kjolseth, Upland, Ind.

Sadie Lucas, Orland, Ind.

### BACHELOR OF MUSIC.

Doris Paul, Upland, Ind.

### DIPLOMA IN SPEECH.

Darwin Bryan, Laotto, Ind.

Louise Fox, Appleton, N. Y.

Ellen Smith, Manton, Mich.

Fifty-three received the B. A. degree.

## Speaking of the Colored People.

I was just looking out the window at a colored woman in the backyard who is putting out a day's washing. She moves rapidly. She goes up and down on the washboard with rapidity and strength, wrings out a garment, hurries to the clothesline, hangs it out and wheels back to her tub with an agility that is remarkable.

It is impossible to estimate the hard work that is done, cheerfully and honestly, by the uneducated colored women of these United States. Say what you may, there is a multitude of them who are industrious, patient, trustworthy, God-fearing women. You speak to one of them on a religious subject and they respond with an intelligence and joy that is refreshing.

In many instances their friendship and remarkable devotion to the white people who treat them with courteous generosity is most interesting. There is something marvelous about these children of God wrapped up in black; and they are traveling an upward road. Many of this poor class of industrious washerwomen are living in fairly comfortable homes, and are eager for the education of their children, and their children are en-

joying fairly good educational advantages.

I am writing this editorial in Miami, Fla. Not far from where we write there is a very excellent school building for colored children. The teachers in this school have met the requirements of the Board of Education.

What we have said of these patient, industrious, hard-working colored women could truthfully be said of a vast army of colored men who are carrying the heavy burden of toil all over this land, with their faces turned toward better things. May God graciously bless and lead them on.

H. C. M.

## Suffering Multitudes.

In the coal region of Southern Kentucky there are something like 80,000 people in actual need because of the closing down of the coal mines. The owners of the mines are at great disadvantage because of freight rates, and for some time have been unable to make large contracts for coal; the result is, that the miners are out of work and they and their families are in a very precarious condition.

My friend, Rev. H. H. Jones, is doing everything within his power to relieve these people. His labors among them has given him access to them and he is working for the welfare of their souls and bodies. He writes me that he can use any amount of old clothing to advantage. Anything that will do to wear, from babies to elderly men and women, will be accepted. It would be a waste of time to send stuff that can be of no use, but here is an opportunity for our readers to give a helping hand to people in desperate need. Send any clothing you have to Mr. T. O. Dillingham, Nortonville, Ky. Be sure to pay postage or freight on anything you send, as the people at that end of the line have no money with which to pay for the sending of the clothing. Look about your house and find anything that can be used and send it at once. If you have winter clothing, send it now and it will come in most acceptably when the weather turns cold.

Brother Jones has arranged to sell honey at \$1.25 for five pounds. I bought some of it and it is excellent. Every pound he sells enables him to make a donation to these needy people. If you have no old clothing, but some tithe, send it to Rev. H. H. Jones, Hopkinsville, Ky. Do something for these people, and in doing so, do something for yourself. Remember that our Lord has said, "Inasmuch as ye did it unto the least of these, ye did it unto me."

Faithfully your brother,

H. C. MORRISON.

### JACKSON, MICHIGAN.

I have recently held two small meetings in Michigan; both were held under the poorest of conditions. The town in which these churches were located seemed to have entered into a compact not to go to holiness churches. Other evangelists had labored there and all had been treated alike. So-called "Pentecostalism" and "comeoutism" had about ruined all prospects for good, sane Bible holiness. But the meetings were not failures by any means. God blessed the truth and souls sought deliverance. One old lady 92 years old claimed deliverance from tobacco. She had used it ever since she was a girl—others gave up jewelry. One woman took off her wedding ring; some children sought and found Jesus. I shall be glad to hear from any one who wants a seasoned soldier who has been in a multitude of battles and seen thousands seeking God. Address me, 726 John Street, Jackson, Mich.

E. E. Wood.

It is in quiet moments that you really grow. Somewhere in every vexed, feverish day get a little "silent time" for Bible reading and prayer! It will bring heaven down into your heart, and make you strong for living and service.

## If You Want Something

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

PENTECOSTAL PUBLISHING COMPANY,  
Louisville, Kentucky.



## A TRIBUTE TO THE BEAUTIFUL LIFE

(Continued from page 3)

house of Pharaoh, but as the Commander of the Lord's hosts. We admire him because "he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

The philosophy of Service then is this, "We truly live when we truly serve."

Over the tomb of Christopher Wren in St. Paul's Cathedral are these words, "If you would see his monument look around." These same words could well be inscribed for Mary A. Ott on the buildings in Lexington, Crestwood, and Berea, Ohio.

In the hearts of all of us who were privileged to bask in the sweet radiance of her friendship there is nothing but tender love and reverence. She was earnest of purpose, a loyal friend, a great benefactress; yet an humble Christian following the dictates of a pure spirit. She was serene, contented, happy. The secret? Service to God and humanity! Is not this it?

She always had a great purpose in life—a holy ambition for right achievement. Inspired by great needs, sympathy for all great causes were outstanding factors in the life of Mrs. Ott.

Contact with leaders in churches unconsciously molded and helped strengthen the purpose of her life.

Were I a psychologist, I should like to speak of the power of personality. This has never been fully explained and perhaps never will be. Perhaps the power of personality is only the power of great earnestness and a great love for those to whom one ministers.

True nobleness can come only from faithful service. Mary Ott always believed the greatest thing in the world was service, and dedicated her life to it. The philosophy of service, is an interesting study. Philosophy is knowledge explaining cause and effect. Service is a much larger thing than we sometimes think. Its deepest meaning is to "minister to another." The highest type is voluntary—to do because we love—because we are unselfish—magnanimous. To give meat to the hungry, drink to the thirsty, shelter to the homeless, clothing to the naked; to visit those in prison and minister to the sick, to cheer those less fortunate—this is divinely approved service.

The memory of Mary A. Ott will live even after the handsome buildings have crumbled to dust. Service to humanity never dies. As truly as the beautiful monument overlooking the blue Bosphorus, erected in honor of the 8,000 brave British soldiers of the Crimea stands for heroism; as truly as the great tower near Stirling, in honor of the intrepid Wallace, stands for patriotism; as truly as the Arc de Triumph in Paris stands for victory; as truly as the glorious Taj Mahal in India stands for love—so truly do the Crestwood Methodist Church, the Berea School for Orphans, and the Good Samaritan Hospital, stand for heroism, victories and love of Mary A. Ott and her son Henry L. Ott; and their memories will live in the works of those whose lives have been molded by these institutions, even though these magnificent buildings may have ceased to exist.

W. P. FRYMAN.

### ADDENDUM.

The Mary A. Ott Memorial Building, an addition to the Good Samaritan Hospital in Lexington, Ky., is now being constructed as a memorial to this beloved woman, a friend of the Hospital.

The total cost of the building when completed will be \$300,000.00. Mary A. Ott donated \$100,000.00, and her son, Henry L. Ott, donated \$200,000.00. The building will be of true classic Architecture; the entrance facade ornamented by a Colonnade of monolithic Corinthian columns of Bowling Green Stone.

One enters immediately into a spacious lobby with floor and wainscot of Bugg mar-

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The Memorial Building fronts 120 feet on Limestone Street, and is faced with Bowling Green stone; four stories in height with provision made for additional two stories. Fire-proof construction throughout, and upon completion will provide Lexington with one of the most completely equipped Hospitals in the South.

Mr. Reichert was the architect of this building and lived just long enough to finish the plans completely. The rest of the work is being carried on by his assistant, Mr. Carl D. Russell.

The Crestwood Church and the Good Samaritan Hospital Buildings are not only a Memorial to Mrs. Ott, but also to a young man in whom she became interested and started on a successful career which would have carried him far. This young man was the late Clifford H. Reichert, architect for both buildings. Mr. Reichert became ill while working on the plans of the Good Samaritan, and it is the belief of the writer he knew the call was not far distant and that he put more of himself into the building than would have been possible otherwise. A fitting tribute will be paid his labor of love; and when the building is completed a small bronze plate will perpetuate his memory.



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## ENROUTE FROM SAT TAL TO LUCKNOW. Dear Herald Friends:

Since arriving in Calcutta we have held services in North, South, East and West India. In order to do this it has been necessary for us to travel over four thousand miles through the sun-baked plains. Our accommodations have been what is jokingly called missionary firstclass. There are four classes on most of the fast trains of India, first, second, inter and third. Inter class is a somewhat glorified third, boasting a thin mat on the seats instead of the plain boards of the regular third, and less crowded conditions. We carry our own bedding with us in a big camp roll, and when ready for sleep simply spread our beds on the fifteen inch wide seat and make the best of it. For the most part we are quite comfortable, but now and then our section is well populated with B flats, crimson ramblers and other lovers of humanity who are anxious to claim blood relationship with us. The temperature on the plains now runs well over a hundred degrees every day. Our compartment has been 112.

We thank God for this opportunity of seeing so much of India with all of its colorful variety of customs, costumes and scenic wonders. Little villages of tiny grass huts with naked youngsters crowded in the doorways appear in the jungle. Long-horned water buffalo lumber awkwardly along, dragging crude plows or queer great-wheeled carts behind them. Men and women glide by, perfectly erect, with huge burdens on their heads. Ragged children, scrawny dogs and comical monkeys run up and down the track looking for a handout. Just now an old man with two veiled young women, evidently his wives, crowded into our compartment. A beautiful six-year-old girl with them has a streak of vermilion running through the part of her hair, indicating that she is also married.

A few days ago we met a "holy man" on the train who spoke good English. He said, "The Christian religion is one-sided and soon empties the soul. You Christians continue to give out love to others and never receive from them." He continued, "I go to homes all over India where the members kneel before me and touch my feet. In that way I gain love and reverence from them as well as give to them through my presence. Thus my religion is a complete cycle of giving and receiving." We were so glad that we could tell him of the infilling of God's Spirit through Christ until the chalice of the heart so overflows that we continue to pour out divine love upon our brother without running dry ourselves. When we told him of living with the Korean peasants and of their expressed gratitude because we had led them into new joy through Christ, our Hindu friend jumped to his feet and cried, "Give me your hand, you are one of us; my very brother." The most remarkable feature of Hinduism is its all-inclusiveness. One can believe in Christ, Confucius or Krishna and still be a good Hindu.

Our second campaign in India was conducted in Bangalore, a hill city in the independent state of Mysore. Here again as in Calcutta we were overwhelmed by the abundance of outpoured revival blessings. Most notable was the high percentage of young people who sought the Lord. Three times daily the altar was filled with hungry hearts, while genuineness of soul travail accompanied their seeking. Some of them came back to the altar five or six times until they were sure that the work was done. Hindus, Parsees, Mohammedans and Catholics were among those who sobbed out their hearts before God. On the closing night opportunity was given for testimony. Notwithstanding a jammed house, most of those who had prayed through eagerly and clearly witnessed to the fountains of living water, newly sprung up within their souls.

We feel that the channel for this generous stream of good things was in a great measure cut by Rev. L. E. Seamonds and the band of praying Christians gathered around him. Brother Seamonds is not only an outstanding force for spiritual things in India, but has made holiness attractive through his unquestionable practice of the experience. By means of his influence holiness camp meetings have been established at various points. From these have come hundreds of Indian Christians with the seeds of perfect love planted deep in their hearts, and today an abundant harvest of the fruits of the Spirit is feeding the spiritual hunger of Central India as a direct result of this seed sown on good ground.

Yours in Him,  
The Asbury Foreign Missionary Team.  
Erny, Crouse, Kirkpatrick.

## REPORT OF HARRY S. ALLEN, GENERAL EVANGELIST.

Beginning a revival at the Central Methodist Church, Houston, Tex., with the pastor, Rev. A. J. McCary and his people, on Jan. 4, I have not had a week at home with my family since, as I have been going from one revival to another, closing on Sunday night and opening the next meeting as a rule on Monday night, without a break. This strenuous program has taxed my strength but I have rejoiced in the open doors for revival work and praise God for giving strength to carry on. I am now with Rev. E. A. Peterson, pastor of the West End Methodist Church, Houston, Texas. This is my seventh revival in and near Houston since January 4. I go next to Dallas for a revival at the Centenary Methodist Church, Rev. J. W. Slagle, pastor, followed by three other revivals in and near Dallas. During the campaign at the Central Methodist Church, in Dallas

Rev. Sam C. Riddle was with us assisting as a personal worker and soul winner. Although he is an honored superannuated of the North Texas Conference, he is the best preserved man for his age to be found anywhere. His mind is as active and his bodily strength as vigorous as men in the active work, and his ministry both here and at the next revival, Milby Memorial Church, was blessed of God in a wonderful way and many testified to the blessing his life had been to them.

At the first revival of the new year, God blessed in a wonderful way; nearly a hundred came into the church on profession and by letter. The membership rose up and said, "Let us build"; the spark of enthusiasm and determination kindled into a flame and soon after the revival closed a building program was started, and the congregation will in a few weeks be worshipping in a forty thousand dollar new building. This church under the leadership of Bro. McCary is going forward in a marvelous way and has a future usefulness unlimited in its scope. At the Milby Memorial Church with Bro. George Evans, pastor, the church has taken on new life and the attendance has increased in a surprising way.

At Pasadena, a suburban community and church, Brother H. B. Smith is the consecrated and efficient pastor. He is the editor of the Conference Minutes of the Texas Conference and one of the scholarly men of the church.

At Wharton, the pastor, Bro. Myers, has been there five years and is popular with all the people and they would keep him indefinitely, if possible. I found this a most difficult place to hold a real revival. Good was accomplished and the church somewhat revived but nothing like a sweeping victory was won.

At Benke Memorial, Houston, Tex., at my next revival, with Bro. D. W. Gardner and his people, we had a time of refreshing from the Lord. Bro. Gardner has been at Benke for six years and is greatly beloved by everyone who knows him. He is one of the hardest workers I have ever assisted in revival services. Although he has to use a crutch in walking, he gets out and covers that part of the city going from home to home, talking to the people about their spiritual interests and praying in the homes he visits.

The next revival was at Humble, Tex., Rev. T. C. Sharp, pastor. This is an oil town about twenty miles from Houston. From the first service victory was had in a most pronounced way. Crowds were in attendance, scores being turned away for lack of seating room at some services. The closing service had to be held at the Baptist Church which has a much larger seating capacity than the Methodist Church. Coming back to Houston to the North Side Methodist Church, Rev. J. F. Kidd, pastor, we had some real victory services with a splendid attendance, especially during the last week of the meeting. Bro. Kidd has a difficult field but he is commanding the situation in a wonderful way. This part of the city is not growing as other parts of Houston; many of the people are moving their homes from the section where the church is located. In the face of all these conditions, Bro. Kidd has gone forward with the work adding members to his roll and creating a spirit of optimism among his people.

Leaving Texas for a few weeks my next engagement was at Pineville, La. I found Brother D. B. Boddie, the pastor, one of the most active and energetic men I have ever been with in revival work. He has a splendid church and people. In addition to looking after a large membership he is the Chaplain at the Federal Hospital for Soldiers near Pineville. Bro. Boddie had the meeting well announced and his people were anxious for a real spiritual awakening. Great altar services were held and many were converted and united with the church. Brother A. S. Lutz, the presiding elder of the Alexandria District of the Louisiana Conference, who lives just across the river from Pineville at Alexandria, is one of the most spiritual men I have ever met. He attended nearly every service and worked at the altar and gave evidence of the great passion he has for souls, in his earnest prayers and soul-winning activity during the revival.

I was very happy at the privilege accorded me of returning to my home state, Georgia, and assisting in a revival at Capital View Methodist Church, Atlanta, Ga., Rev. Claude Hendrick, pastor. I have not held a revival this year where the power of God was poured out upon the people more wondrously than in this meeting. From the first service the altar was crowded with weeping, seeking people. At one service a man seventy-three came forward giving himself to God and the Church, and there were little children of tender age confessing Christ. Nearly a hundred professed conversion and applied for church membership. Scenes of rejoicing were had about the altar as souls came through with a ringing testimony and loved ones wept for joy.

May I say I believe in the old method of revivalism, calling for penitents, praying until souls are under deep enough conviction to be willing to come forward and pray it through at the altar and experience instantaneous salvation. I believe in souls being born into the experience, that one can come to a service, a sinner on his way to hell and go out a new creature, saved and adopted into the family of God with his name written in the Lamb's Book of Life. I will continue to believe in this method until I backslide and lose my hold on God. Thank God, I have not done that yet, and don't intend to as long as I am permitted to live and keep on the firing

line for God. Whenever you hear a preacher say the day of revivals is over, just add, for such as you they are over; for any one who has lost his grip on God they are over. Go into your closet, get down on your knees in prayer and fasting and stay there until you pray through and you will come out with your heart, mind and thought revolutionized as to revivals and their possibility today just as in years gone by. It's not so much in changed conditions around us as in the backslidden condition of the heart within, that makes us doubters and disbelievers in revivals. I am thanking God for a full slate, and having to turn down calls I can't get to, with meetings arranged for months ahead. To God be all the glory for victory in my own personal experience and in the work I am trying for the Master. May I ask the friends, especially those who have been in revivals I have held, who read this, to please pray for me and my revival work.

## TRAVEL LETTER, TILDEN H. GADDIS.

To The Herald Family, Greeting!

We left India on a Japanese boat and find Americans, English, Chinese, Portuguese, Japanese, Indians and Ceylonese as travelling companions. The Indians of high caste must not eat with us as that would defile them. We who eat meat and have no caste are lower than the lowest, and for even our shadow to pass over their food would so defile it that it would need be thrown out. Earthenware vessels touched by us would be destroyed and brass ones scoured of the defilement. After conversing with us they bathe before eating, and I reckon a bath doesn't hurt some of them. They prepare food over little charcoal stoves on deck or in their state-rooms. A motley band of Malays are traveling on deck down amidships. A canvas cover protects them from the fierce tropical sun. Their dress is very little improvement over the Garden of Eden style; some of the men have long black hair done up in a knot on top of their heads and they have a native twist that, in ten seconds will completely fix their hair. There are tall, portly women, straight as sticks laden with earrings, noserings, neckbands, anklets, bracelets and beads, painted like Indians and carrying naked babies.

The ship's officers granted us the privilege of a religious service in the dining saloon and God's presence was felt. An English army officer was touched. Others whose religions forbade a definite attendance came about and heard enough to be helped. We see indications of God's workings. The Lord so convicted our room steward that he has decided to become a Christian. We have music and singing on the deck of evenings where all classes come together with the captain and other of the shipmen. A Chinese priest plays a four-noted lute for an hour each morning to the rising sun.

We port at Colombo, Ceylon, the paradise of eternal green from which Solomon is supposed to have obtained his pearls, gold, silver, apes and peacocks. Coffee, tea, rubber, rice, cocoa, pepper, nutmegs, cinnamon and a hundred other things grow in abundance. The roads of Ceylon are through a fairland of tropical vegetation and by temple ruins 2000 years old. Rounding the island we pass Galle, supposed to be the old biblical Tarshish. The North Star is very low while the Southern cross has come into prominence.

The next stop is at Singapore, the seventh largest port in the world; 300 large vessels pass here each month and 76 languages are spoken on the streets. A Methodist missionary was aboard to help us see the sights, which included the beautiful botanical gardens. He also tells us much of the work of the Lord here. Entering the land of Confucius at Hong Kong we are at once in the midst of noise and hubbub, coolies, rickshaw runners, chair carriers people like a hill of ants and the large harbor alive with boats. 70,000 people here are born, live and die on a little sampan with a canvas cover. The mother with a baby tied on her back pulls one oar, while the husband pulls another and, by carrying a passenger or some freight, make a meager living.

We found Macao the Monte Carlo of China, a Portuguese colony under Catholic influence supported by three vices: gambling, opium and prostitution. Robert Morrison, the first missionary to China, labored here and his first converts were murdered. His works live on and his grave remains. It seems a judgment of God that this place, which so bitterly rejected the truth, is today with its opium joints, gambling hells and public houses the most wicked spot in the Orient.

Our evangelistic labors in Hong Kong began with the Peniel mission in a hall accommodating 700, with street meetings, hallelujah marches and other advertising. They shouted, cried and cheered. This campaign so attracted people from all over the city that the union of churches invited us to the St. Paul's church, of England, and this larger auditorium was overflowed the first night and every night thereafter. The Lord so continued to bless and at the first call here 125 remained to pray.

Chinese business men were reached, presidents and managers of large companies, lawyers, men connected with the city government found the fount of joy. They invited us to dedicate boats, celebrate anniversaries, attend feasts, destroy idols out of homes, and after showering us with gifts, gave us a real Chinese farewell.

The reason they have revivals in China they pray and believe, put their whole soul into it, do personal work and really work at the job.



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(Continued from page 1)

health, it will again call in Dr. War, swallow down more powder and lead, bomb shells, liquid fire, and poison gas. If it should resort to such strong and dangerous medicine it will again find the remedy worse than the disease.

"We have some people on our globe who are very anxious to get in touch with the inhabitants of Mars, if there be such inhabitants, and get into communication with them and foster the exchange of commodities if Mars has not erected an impassable tariff wall. If Mars in inhabited by intelligent beings, and they are well acquainted with conditions on our globe, I have no doubt their wise statesmen will warn them against "entangling alliances" with the governments and peoples of this globe. The sick world is very large, with several wars going on at this moment, and indications that more will break out at any day. Let us confine our studies for a few minutes to conditions in our own nation.

First of all, we note the fact that our nation is daily taking into its system a fearful gorge of poisonous literature. Think of the daily papers with almost no strong moral tone, no real spiritual appeal; no sort of effort to lift society on to a higher plane of religious living. There are a few noble exceptions, but how rarely do you read a great soul-stirring editorial in powerful protest against the many phases of immorality and wickedness of our time; a real clarion call to righteous living, for decent dress, for reverence for God and a respectful recognition of the rights and highest interests of our fellow-men.

Which one of the monthly magazines, with its millions of copies of circulation, is an outstanding advocate of the higher and better things of life; is making a plea for respect for law, human rights, and any, and all, of those things that should count large in the healing and betterment of national conditions. It is generally agreed that the moving pictures, which furnish entertainment for millions, are schools of crime; that almost the entire tendency of the moving picture has an ugly sex appeal, and is of a character to lead young fellows to try their skill at hold-up robberies, kidnapping, and the various crimes that run riot in our midst.

Where are the great statesmen, the eminent men who are moulding public opinion, the fearless leaders with dauntless courage in a campaign for the restoration of law and

order, decorum and decency, and the unselfish administration of the affairs of government, municipal, state and nation? The people are beginning to feel that we have very few really great statesmen.

The statesman is a very different sort of man from the politician. The statesman is an unselfish man. He lives and labors for the welfare, uplift and progress of the people. The mere politician is a selfish man; he lives and labors for the aggrandizement of himself, without concern for the better interests of the suffering multitudes. The statesman has principles which he desires to inculcate. He will seek to formulate high ideals into law for the protection of the people and the well being of humankind. The politician has selfish schemes for the advancement of his own interests and those of his immediate supporters, regardless of the general welfare. The statesman is willing to suffer for his convictions. He knows that there are certain principles of righteousness for the proper adjustment of society, and the general well being of the masses of the people, and he would rather go to defeat contending for what he knows to be right, than to succeed in the promotion of movements or legislation which he knows will be detrimental to the interests of the people. The politician is a schemer. He wants votes. He hungers for power and the advantages which he hopes to secure for himself in the exercise of power.

Reverting to the blocked traffic of the automobile. There is a very wide feeling that something has occurred, or has failed to occur, at Washington City, which has blocked traffic, is hindering progress, bringing conditions of discontent which promise no good. There is a feeling that our political leaders are in battle with each other for advantage and self interest, rather than that they are uniting all of their energies and influence for the general welfare of the people.

Very well, so much for that much. After all is said and done the preachers must exert a powerful influence in this nation for its weal or woe. "Godliness hath the promise of the life that now is, and that which is to come." We have been suffering from a high tide of wickedness. There is a general impression that the machinery of our life is out of order, as suggested above. Many things have been tried without any indication of improvement. For instance, immodest dress has had a widespread opportunity to bring order out of our chaos, and saintliness out of our sin, but it seems to have failed entirely.

The tobacco remedy has had a very thorough trial. The whole country has been soaked with the stench of cigars and cigarettes. Tobacco juice has been squirted over the entire country, and we cannot see that the people have been benefited, but rather have wasted their substance in riotous smoking and grown worse. We have a generation that has been faithfully taught the theories of evolution, and a very wide and general belief that we are near kin to the ape kingdom; this, however, does not seem to have had a wholesome influence on the rising generation.

This editor, after a bit of experience and observation, is of the candid opinion that one of the greatest needs of our time is the hickory limb and the mourner's bench. If you prefer, put it this way—Home discipline and a gracious revival of religion that involves the broken heart, contrite spirit and regenerating power of the Holy Ghost. This is a subject of wide range and prime importance. More Anon.

### Interdenominational Evangelistic Meeting.

Rev. S. C. Figg, with efficient workers, will begin revival meetings in a big tabernacle on Adams and Irvine Streets, Sunday, June 21. Services each evening at 7:45. Take East Market Street car, get off at Adams, and walk three blocks north, toward river. Services each evening until further notice.

## A Charter for Asbury Theological Seminary.

At the recent meeting of the Board of Trustees of Asbury College I was authorized to prepare a charter for Asbury Theological Seminary. As we are now educating and graduating from this Seminary quite a number of young men, it is entirely proper that the Seminary should have a charter.

With a group of very excellent sanctified men we are preparing this charter, and believe it will be one of the best legal documents written in the history of the Holiness Movement. This charter will provide an opportunity to those disposed to do so, to make gifts direct to the Seminary for its enlargement, support and special assistance for devout young men who are preparing for the ministry.

The Seminary and the College will work in harmony, as they have since the organization of the Seminary, and each one will be a large contributor to the development of the other. I do not believe there is any greater need in the world today than for just such a Seminary as we are now building up at Wilmore, Ky.

We have an excellent faculty of university men who are thoroughly equipped educationally, have had large experience as preachers and teachers, are Wesleyan to the core in belief and faith, and each of them enjoys the experience of sanctification, as a second work of grace, gives his testimony in humility, and exemplifies in his life that to which he witnesses in his testimony. I have never known a group of more choice men in all of my touch with men through more than a half century as a minister of the gospel, than the men who make up the faculty of Asbury Theological Seminary.

I feel that, somehow, the Lord has called me back from the verge of the grave for this work, and it appears that all of the labor and battle of my past life have been preparation for this, the biggest and best effort which appeals so strongly to all that is within me. I have a great faith for the success of this work that lies on my heart, and I am believing that God's people, those who have been sneeringly called the "holiness people," will show their faith by their works in making Asbury Theological Seminary a success, a real power in its output of well trained, sanctified, Spirit-empowered young men and women for a zealous evangelism in soul winning, both in this country and beyond many seas.

This charter will be so drawn that the school will be carefully protected against any taint of modern liberalism. Its trustees, professors, and student body will stand firmly and aggressively for the Wesleyan interpretation of the Scriptures, of the need of individual regeneration, the witness of the Spirit, the remains of the carnal nature and entire sanctification by a gracious baptism with the Holy Spirit cleansing from all sin.

We launch into this great, good work with a strong faith in the God of infinite resources, and a longing to meet something of the desperate need of humanity. We believe that the holiness people of the nation will respond to this work. They can, and we believe they will, in this crisis of the spiritual history of the nation, help to prepare and send forth an army of young men and women carrying the banner of full redemption to the lost multitudes.

The times are fully ripe for a ministry with convictions, who have positive beliefs founded upon the Word of God, and a positive message calling the people to repentance, to saving faith in Christ, to a heart cleansed from sin through the precious blood of Jesus, and a holy life of devoted service to God. We



are expecting that some who are able will make large contributions for the upbuilding of this Seminary; but from the very first we have had a great desire for the prayers, sympathy and help of God's little ones who have great faith, great love, and small means, but who delight to give what they can for the furtherance of this work.

Our hearts are thrilled as those who love the Lord and believe in the full redemption from sin provided in Christ, send in their contributions. We have been asking from the friends who could and would do so, to make subscriptions of ten, five and one dollar a year for five years. Of course, larger sums than these amounts would be appreciated, but these smaller contributions, with a prayer of the giver, make great things possible. Several friends during the past year have sent in larger amounts; others did not subscribe but sent in their gifts to assist these young men. Last school year we were able to assist more than fifty young men who are preparing for the ministry. This year we believe we shall be able to assist sixty, possibly, seventy; if the Lord's people respond, we may even be able to do better than that.

As this work looms up before me my youth seems renewed; my heart is strangely warmed and my faith lays hold upon God and his people in a peculiar and blessed way. I feel that we who are engaged in this work are in a very gracious manner in league with the Lord Jesus Christ to help him in the redemption of souls he died to save. I know there are twenty thousand of God's sanctified children who, if they could but for a few moments get my vision, feel the warmth and joy of my heart, see the necessity, the wonderful sufficiency of the Lord Jesus, and the need of mankind, would at once respond to this appeal if they were able to give only a small sum. Look at the bottom of page 9, clip out that pledge slip, sign it with whatever you are willing to do each year for the five years, and send it to Mrs. H. C. Morrison, Box 592, Louisville, Ky. If you cannot sign this pledge, send a cash donation, even though it be very small. Not long since Mrs. Morrison received for this good work, fifty cents from a devout woman who gave it as her tithe of the money she had received as a washerwoman. That is sacred money. It reminds one of the widow who cast in her two mites and received the praise of her Lord. Every cent of money contributed to this work will be used with most careful economy. Join us in prayer and faith.

Faithfully yours,

H. C. MORRISON.

### No Paper Next Week.

Owing to our Fourth of July skip, there will be no paper next week, but the following week we shall greet you with a great Prohibition Number, which we trust you will enjoy. Why not order a number of extra copies and scatter them in your community. The people need to know the facts about Prohibition, which they do not get in the daily press, as a rule. The enemy is busy; let the friends of righteousness get busy also and thus counteract the tide of evil that is sweeping over the land. A Happy Fourth to one and all!

### You Will Thank Us

for suggesting to you the most spiritual and helpful exposition of the S. S. Lesson. We have hundreds of friends who use this book and would not be without it. We have only a few of them and are closing them out at one-half price, which is 50c each, postpaid. You may send us stamps, if more convenient. The name of the book is Arnold's Practical Commentary on the Sunday School Lesson, and it covers the lessons for the entire year of 1931.

If you are not more than pleased with your bargain, you may return the book to us and we will refund your money. If you find the book to be as we represent it, we want you to tell your friends about it.

## AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

### In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

### We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

### Reasons Why You Should Circulate The Herald

It is food to hungry souls. It is pure and clean. It fights sin in all of its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

### Prohibition Number

The first issue in July we are to bring out a rousing PROHIBITION NUMBER of THE HERALD. The nation is stirred on this vital question, and you will want your friends to get this number, so get to work at once, send in their names so they will receive this issue which will be full of facts and figures about Prohibition.

### We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD sent for the next six months. And don't forget to pray that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

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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 FALL OF THE KINGDOM OF JUDAH.

Mrs. Geneva Mendenhall.

The Babylonian king, Nebuchadnezzar, rose to power over all the nations even conquering the once powerful Assyrians. He came over into the land of Judah but Jehoiakim, who was king at that time, was afraid to fight his mighty army and promised to serve Babylon if only allowed to govern the land as a petty ruler. But no sooner had Nebuchadnezzar gone away than he turned against Babylon and tried to throw off its rule. But he was killed and his young son, Jehoiachin was chosen by the people to rule. But he was only on the throne three months when King Nebuchadnezzar returned to besiege the city of Jerusalem, which he easily captured. He carried the young king as well as many of the princes and rulers away with him into the land of Babylon. Many of these people continued to worship God in this strange land for their sorrows only drew them closer to him.

Nebuchadnezzar set up Zedekiah as king of Judah, but his friends soon persuaded him to rebel against the rule of Babylon and he also forgot the Lord and turned to the worship of idols.

The king of Babylon came again with a great army of men and surrounded the city of Jerusalem so that no one could pass in or out. Food became so scarce inside the walls of the city that many of the people starved to death and when Zedekiah saw at last that he must surrender the city, he tried to escape. But he and his wives and sons were all taken prisoners. His sons were put to death right before him and after his eyes were put out he was led away to Babylon.

Nebuchadnezzar carried away all the gold and silver vessels from the Temple and burned all the buildings. He tore great holes in the walls of the city and then burned the beautiful, the glorious capital of the kingdom that had known the splendor of David and Solomon until it was only a heap of smoking ruin. And so the kingdom of Judah came to an end.

#### Questions.

1. How many kings reigned over Judah?
2. Did a woman ever rule over them?
3. Who was the last king of Judah?
4. To what country were they taken as captives?

Dear Aunt Bettie: I am from West Virginia and would like to join your band of boys and girls. I go to church every Sunday when possible. Nannie Faye Cooper, my church name is the same as yours. I am four feet and six inches tall and in the seventh grade. Martin Griffin, I guess your name to be Eldmann. Am I right? My middle name starts with E and ends with E, and has seven letters in it. Anyone who guesses it I will write to them. I will close for this is my first letter, and I wish to see it in print.

Hildreth E. Sheets.

Dunmore, W. Va.

Dear Aunt Bettie: Slip over just a little bit and let a Georgia girl join in your happy band of boys and girls. Mother takes *The Herald* and I enjoy reading page ten. I go to school and Sunday school. I have seven brothers and four sisters. My name is Mary. Who ever guesses my middle name I will write to them. It starts with O and ends with E, and has four letters in it. I hope Mr. W. B. is playing golf when this letter arrives. My birthday is Dec. 2. Have I a twin? If so, write to me. I hope to see my letter in print.

Mary Berry.

Rt. 2, Warthen, Ga.

Dear Aunt Bettie: I wonder if a Kentucky girl would be admitted into a band of so many members? This is my first letter to *The Herald*, so would like to see it in print. I go to Sharon Grove school and am in the eighth grade. Our school consists of four rooms and has a teacher for each room. I was thirteen years of age

June 10. I live about six miles from a large cliff which is visited by many people. In the spring and summer it is dotted with wild flowers, ferns, and laurel bushes in bloom. There are also many high bluffs, hills, and caves. One cave is known as the Salt Peter Cave. There is one high peak called Buzzard Ball Yard, on which people make pictures and sometimes eat their lunches. It almost makes one's head dizzy to look off of this peak. There is also a cave in which the principal of the high school here and some of the boys camped a few days. There are many signs of Indians at this place. There are places where they have dug holes in the rocks, and many people have found arrowheads which the Indians used for shooting. There is one large rock known as the Split Rock. There is just room enough in this split for a person to walk, and there is solid rock on each side as high as a tree. In summer one must be very careful to prevent getting snake bit, as there are many snakes in there, among which are rattler and copperhead. Well, well, I must close before Aunt Bettie and all the cousins get worn out reading my letter.

Ima Mae Harris.

Sharon Grove, Ky.

Dear Aunt Bettie: I have often thought of writing to *The Pentecostal Herald*. Mother takes *The Herald* and I enjoy reading page ten. I attended Indian Spring camp meeting last August and enjoyed hearing Dr. Morrison preach. Mother thinks he is the best preacher she has ever heard. I go to church every Sunday and lead singing sometimes. I will close before Mr. W. B. comes along.

Brack Goolsby.

Locust Grove, Ga.

Dear Aunt Bettie: Move quick, for I haven't much time to tarry. I have written to *The Herald* and my letter was in print. Thank you, Aunt Bettie. You cousins who have written to me, please write again. The last time I wrote Bernice Vick wrote with me. I am five feet, three inches, weigh 125 pounds. I have dark brown hair, brown eyes and dark complexion. My birthday is Jan. 24. I am fifteen years of age. I am a member of the M. E. Church. I go to Sunday school every Sunday and Epworth League every Sunday night and prayer meeting. Our pastor is J. R. Randolph. We like him fine. There are seven in our family. All the cousins write to me and I will be sure to answer. Have I a twin? Gladys Fletcher.

Smithland, Ky.

Dear Aunt Bettie: Here comes a girl of thirteen from the state of good old North Carolina. May I join your happy band of boys and girls? I have written once before and you printed my letter. I hope this will escape Mr. W. B. this time. Mother takes *The Herald* and I have been reading *The Pillar* in the Church. I thought it was so good that I couldn't hardly wait till the next *Herald* came. I always keep up with page ten. I am in the sixth grade at school and when I finish high school I would like to come to Asbury College. Aunt Bettie, I am not a Christian girl but I hope to be in the near future. May I ask a Bible question? On what month did the flood come? I will close, hoping to receive many letters from all of Aunt Bettie's band.

Hazel Wall.

Tobaccoville, N. C.

Dear Aunt Bettie: I am ten years old. I am in the seventh grade. I love to go to school because it is a good place to learn things and make something out of yourself. This is my third letter to *The Herald*. I was a Christian for five years and was sanctified March 27, 1931 in the Garfield Church. I have given my life to Jesus because he has given his life for you and me. He has called me to go ye into all the world and preach the gospel. I am very sad to say that there are hardly any boys and girls living for Christ, and Johnstown is a wicked city. I am praying for a great revival all over the world. I

love to tell the story of Jesus. Jesus died on the cross and on the third day he rose from the dead. May God bless all *The Herald* readers. Will you please pray for my Dad, my brother and sisters that they will give their hearts to Jesus.

Dwight S. Buchanan.  
352 Corrine St., Johnstown, Pa.

Dear Aunt Bettie: This is my first letter to *The Herald*. My daughter takes *The Herald* and we enjoy reading its many interesting pages. We live on a farm some distance from any church, so don't get to go to church very often. Our pastor is very old, but has kept up wonderfully so far. I sure envy the folks that can attend church often and regular. Ruby Johnson, I guess your name is Virginia. Jewell Logan, I guess your middle name is Winnie. If I have guessed these correct I shall expect each one to keep their promise.

Mrs. R. C. Love.  
Sycamore, Va.

Dear Aunt Bettie: I am a North Carolina boy eleven years old. May I join your happy band of boys and girls? This is my second letter to *The Herald*. Hope Mr. W. B. is plowing when this arrives. He is always in "mischief." I love Jesus with all my heart and want to be a Christian. Mother has been taking *The Herald* for about ten years, and I like to read page ten. I am in the fifth grade at school. My teacher is Miss Ruth Petree. Aunt Bettie, you and the cousins come this summer and we will eat watermelons and strawberries.

Vernon Davis Wall.

Rt. 3, Tobaccoville, N. C.

Dear Aunt Bettie: Will you let a Texas girl join your happy band of boys and girls? I have just read *The Pentecostal Herald*. I was eleven years old May 27. Who will guess my middle name?? It begins with C and ends with O, and has four letters in it. I go to church every Sunday I can. I would like to receive letters from all the boys and girls of page ten. I am closing hoping to see this in print.

Evelyn Camp.

Rt. 1, Wellington, Kan.

Dear Aunt Bettie: Will you let me in from the Lone Star State of Texas? I am not a member of your circle of cousins, but want to be. I belong to The Church of the Nazarene at this place. I read *The Pentecostal Herald*. One of my dear friends gives it to me. I am saved and sanctified. I will be eighteen August 29. I have red hair and bluish gray eyes. I am in the eleventh grade in school. I shall graduate the end of school. I am five feet, three inches. Have I a twin? I have a number of papers and thought I would try guessing at the names and ages of the cousins, as I love to receive letters and also pictures from the cousins. Louise Savage, I guess your middle name to be Mary. Pauline Cook, yours to be Marie. Hulda Pudge, yours to be Inez. Lorna Baldwin, yours to be Myrtle. If I am right be sure and remember me. Mary Jo George, your brother has a twin. My sister was ten years old January 4. Who can guess my first name? It begins with A and ends with S, and contains four letters. Some one write to me.

A. Beryle Morgan.

310 South St., Orange, Tex.

Dear Aunt Bettie: May a little Kentucky girl join your happy band of boys and girls? I am five years old, have fair skin, brown hair and blue eyes. I like to go to Sunday school and church. We live out in the country and only have monthly preaching, so every Sunday we can we go to the Baptist Church first Sunday; second Sunday we go to the Cumberland Church, and third Sunday we go to the Methodist Church. My middle name begins with V and ends with E, and has four letters in it. Guess it and write to me.

Dorthie V. Mallory.

Rt. 1, Box 84, Lewisburg, Ky.

Dear Aunt Bettie. Just recently this remark was made in my presence, that, when some people get up to testify all they can talk about is "I" and what the Lord has done for "me." That set me thinking. Why shouldn't that be a Christian's only theme in a testimony? I'm glad to know that I

## Gospel Tents

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### Heralds of a Passion.

By REV. CHARLES L. GOODELL.

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have a personal Savior, one who has taken away my sins, and started the joybells ringing in my heart. He never fails to help me when I call on him. He is my Savior for he has saved me from sin. He is my sanctifier for he has purified my heart and keeps me from sin. He is my comforter for he comforts me in sorrow. He is my refuge for I can hide in him when the storms of life o'ertake me. He is my counsellor, for I go to him for advice. He is my Prince of Peace for he gives me that wonderful peace which no one else can give. He is my Great Physician for he healed my wounded spirit and made me whole. He makes me happy even when I am sad. I am glad that in That Riffed Rock I'm Resting, and that I have the blessed assurance that Jesus is mine.

Mrs. Emma Newcomb.  
Richview, Ill.

Dear Aunt Bettie: Will you move over a bit and let a little Kentucky girl join your happy band of boys and girls? I am ten years old and in the fifth grade. Father is a preacher of the M. E. Church. He took *The Herald* but his time has expired. I sure enjoyed reading page ten. My little neighbor friends wrote to the boys and girls, so I thought I would try for my first time to join your happy band. The one who guesses my first name write to me and I will answer. I must ring off before Mr. W. B. returns from lunch.

D. Lee Smith.  
Wallingford, Ky.

Dear Aunt Bettie: Will you let a little Kentucky boy join your happy band of boys and girls? Mother reads *The Herald*. Cousin Jason Sanders has been giving her the paper to read. I am eight years old and promoted to the third grade. I like to go to school and Sunday school. I go to school at Roark School. Brother Curtis Ray is our pastor. He is a wonderful preacher. I live in the country. I have brown hair, fair skin and brown eyes. My birthday is Nov. 7. I have one sister five years old.

Randolph Mallory.

Rt. 1, Box 84, Lewisburg, Ky.

Dear Aunt Bettie: Will you let a Pennsylvania boy join your band of boys and girls? I am eight years old and in the third grade at school. My father is a Methodist minister and we take *The Pentecostal Herald*. I enjoy reading page ten. Can any one guess my middle name? It begins with E and ends with T; it has seven letters in it. F. Evelyn Gibson, I guess your first name to be Frances. I would like to see this letter in print.

Robert E. Shafer.

Rt. 1, Brookville, Pa.

Dear Aunt Bettie: Please admit a senior shut-in just a little space. I surely love *The Herald* and am glad to see many letters from young folks who are following in the footsteps of our dear Savior. It is not all of life to live nor all death to die, so let's try to live better Christians each day. I am badly handicapped. I haven't walked for many years, and I am very weak. We live in the country and in the winters I get lonely. I read a lot which affords me much pleasure. I had my 54th birthday April 26. I'll answer all who send self-addressed envelopes. Please pray for my healing. I wonder what has become of my pen pal Alberta Mabel Smalley, or Corinth, N. D.? She and her sister Sarah are two dear girls. Thanking one and all for past favors.

Mrs. Della Krone.  
Vienna, Mo.



## THE VALLEY OF THE SHADOW.

The valley is a charming place  
The shadow is God's cloud of grace,  
There are no swollen streams in sight,  
And not a token of a night:  
It's like a garden fair in June,  
With sweetest roses that can bloom.  
The valley thought all disappears  
In grandeur where can be no fears.

"For Thou art with me," proven true,  
Transforms the place and makes it  
new;

Like Golden Boat on Silver Sea,  
With passengers including me;  
All singing, shouting with delight,  
While Heaven's port is clear in sight,  
The valley and the shadowland,  
One must be in to understand.  
It is so full of Holy charm  
Where no one ever feels alarm.

It is a suburb of the place  
Where we'll see Jesus face to face.  
Charmed with the glories everywhere  
And lured along without a care  
I'll steal away and be with God  
The way the Holy Saints have trod.

Robert L. Selle.

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## VITAL POINTS OF PENTECOST.

Rev. Curtis Askew.

In considering the subject of Pentecost there are some vital points that must not be overlooked, if we would get the full benefit of the consideration.

First, there was a complete and full consecration made that was to hold good for all time. This consecration brought forth fruit. John the Baptist refused baptism to the ones who failed to bring forth fruits to prove their repentance; so the Lord will not give the blessings of Pentecost to the ones who fail to back up their consecration by fruits.

These recipients of the blessing at once began to use their talents for the service of the Master. Their time was so devoted as well, and they went to the limit and sold their possessions and brought the price and laid it at the apostles' feet. Can any one picture out a more complete and lasting consecration than this? Such a consecration today on part of God's children would bring results that would leave a mark in history to go down to succeeding generations that would stir them. Do not think I am advocating a rash move on part of any one; it might not be the leadings of the Holy Ghost to sell, as they did, and have a common treasury, but the essence of the principle could be carried out and God know it and honor it. Then they were "sitting." They had prayed through and completed their part before the blessing came. When the people of God have dug the last ditch, and turned the last stone, and wait on him, the promise will be fulfilled. Preconceived, selfish notions about the plan of salvation must be given up and the plain simple truths of God's word must be accepted as the man of our counsel. All emptiness, vanity and foolishness must be given up and we must meet God's conditions without any reserve before we can "sit" and wait for the fulfillment.

While they were thus "sitting," the touch of fire came upon them and, according to Peter's statement, Acts 15:9, their hearts were purified. All the consecration that we make, all

the praying we do, all the waiting we engage in will be a failure without the touch of fire. If the touch of fire does not come we do not know the consecration is complete. We may not have prayed "through" and we may not be ready to wait; but when the fire comes we know all has been accepted and sealed and we are ready to "go" and ready to "testify" to the uttermost parts of the earth.

If, with all the discussion and ado about Pentecost, we have failed to get the "purifying" of our hearts by the touch of fire it will all be as a sounding brass and a tinkling cymbal. But if we have received this touch, or do receive it, our lives will tell for God and righteousness; and though our names may not be known outside of our own little hamlet, yet there will be an influence set in motion that will be recognized at the judgment day, and somebody will feel it after these bodies are sleeping under the sod.

Again, this "purifying" was by faith. Not a growth, but suddenly, by faith, the blessing came and the fire fell. No one denies the fact of growth in grace, but this baptism was not that way; it came suddenly and by faith. Many times we see people who say they are growing and have been, for years, but they are smaller now than when first born of the Spirit. Our churches are full of them and, as a result, the seats are empty and the services are too cold and dead to attract the multitudes. They would rather go joyriding or to the park, where they can rest. Oh God, give us the touch of fire to give us an impetus that will make the church "Go forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

This strenuous age demands a church at its very best and, instead, we see many places where it is paralyzed by worldliness and afraid to warn sinners in the Bible way to take a stand for the kingdom of God which consists of righteousness, peace, and joy in the Holy Ghost. May we not miss any of these vital points of Pentecost—consecration, praying through, touch of fire purifying the heart, and all done by faith.

**"FROM THIS DAY I WILL BLESS YOU." (Haggai 2:19).**

God's people may delay blessing, and have done so over and over again. They are doing it today.

The Jews delayed blessing in the days of the prophet Haggai. They were "running every man to his own house," while the house of the Lord was lying waste. God withheld his blessing and called for a drought upon the whole land.

The prophet testified against Israel, showing them that the years of leanness were due to the neglect of God's house. Their love to Jehovah had waned. They had settled down into selfish ways. Therefore, God restrained his blessing and sent his servant to reprove them. They were called upon to "consider" their ways; to go up to the mountain and bring wood and take pleasure in God's house, so that God could take pleasure in them, and that God might be glorified.

They had looked for much, and little came. The heaven over them was stayed from dew, and the earth from her fruit, because Jehovah's house was lying waste.

Repentance brought immediate prosperity. The Lord sent his servant to announce to them, "From this

day I will bless you." It is ever thus. God loves to honor the obedience of faith.

The following narratives of blessing experienced by outstanding servants of Christ, following their obedience to God's Word, beautifully illustrate this promise:

P. P. Bliss, the noted song writer, urged by Mr. Moody to devote his life wholly to evangelistic labor, decided, in co-operation with Major Whittle, to make a test campaign at Waukegan, Ill. "If souls are saved," they said, "we will take it as an indication that God has called us into this work."

The first meeting was not encouraging. But the following night, although it rained, and a smaller audience was expected, there were twice as many present. The workers felt the responsibility upon them, and the next afternoon spent some hours in prayer. Bliss surrendered everything to the Lord, his musical ambitions, his writing of secular music, and in simple childlike faith, placed himself and his talents at the disposal of the Lord in the proclamation of the Gospel. That night they had a wonderful meeting. In God's gracious response to their faith souls were saved, and a deep spirit of conviction was upon the people. That meeting decided the question of continuing. They went from place to place with the evident blessing of God resting upon their labors. The cities visited witnessed scenes of revival blessing. That day of humiliation and prayer was the turning point in their experience. Bliss especially from then on became a veritable fountain of Gospel song. God seemed to say to him, "From this day I will bless you."

Christmas Evans tells in his diary that one afternoon, as he was traveling along a very lonely road to an appointment, he was convicted of a cold heart. He says, "I tethered my horse and went to a sequestered spot, where I walked to and fro in an agony as I reviewed my life. I waited there three hours before God, broken with sorrow, until there broke over me a sweet sense of his forgiving love. I received from God a new filling with the Holy Spirit. As the sun was wester, I went back to the road, found my horse, mounted it and went to my appointment. On the following day I preached with such new power to a vast concourse of people gathered on a hillside, that a revival broke out that day and spread all over Wales."

The above incidents should encourage Christians individually and collectively to draw nigh unto God, and to take hold of him for the needed blessings of his grace. Certainly God is the same today. Surely we, too, may have a fulfillment of this precious promise, "From this day I will bless you."

Reader: Will you seek him? Will you consecrate yourself unto the Lord this day and receive his blessing?

Continue to pray earnestly for a revival.

Great Commission Prayer League.  
808 N. LaSalle St., Chicago.

## REQUESTS FOR PRAYER.

M. B. B.: "Please pray that three afflicted people may be healed and that I may secure proper employment."

A Reader: "Please pray for me and mine that we may rely more on God, and for a young lady that she may find employment."

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OF THIS HOUSE  
The Unseen Host  
AT EVERY MEAL  
The Silent Listener  
TO EVERY CONVERSATION**

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# SUNDAY SCHOOL LESSON

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

There being no paper next week, on account of the Fourth of July skip, we are giving two Lessons this week.

Lesson I.—July 5, 1931.

Subject.—The Gift of the Holy Spirit. Acts 1:6-9; Acts 2:1-8.

Golden Text.—Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth. Acts 1:8.

Time.—Pentecost, Sunday, fifty days after the Passover Sabbath, A. D. 30.

Place.—Jerusalem.

Introduction.—The outpouring of the Holy Spirit upon the Church on the day of Pentecost was the greatest event that has taken place on earth since the resurrection of our Lord. It was his coronation gift to the church, in order that she might be wholly sanctified and equipped with power for future service. It was a glorious answer to his own high-priestly prayer for his disciples, as we find it recorded in John 17: "Sanctify them through thy truth: thy word is truth." He had suffered outside the gate of Jerusalem, in order to sanctify the people with his own blood; and now the gracious work was being done in the hearts of the little band of a hundred twenty.

It is hardly probable that the disciples understood what they were waiting for during the days of their stay in the upper room prior to the gift of the Spirit. It is true that Joel and other Old Testament prophets had foretold the coming of that great day. John the Baptist had spoken of it. Jesus had promised it on more than one occasion. Maybe they had some vague notions about it; but they could not know the facts till they had lived through them. This is demonstrated by the fact that in the present day men cannot understand this experience until they have entered into it.

We are not to understand that the disciples were strangers to the presence of the Holy Spirit prior to his coming upon them at Pentecost. "If any man have not the Spirit of Christ, he is none of his." Jesus Christ makes a very emphatic statement concerning this in John 14:17: "He dwelleth with you, and shall be in you." This is not a distinction without a difference, as some have intimated. The disciples had the Spirit in several different offices before the day of Pentecost. He had convicted them of sin, assisted them to repent, helped them to believe, had declared their pardon, had regenerated them, adopted them into the family of God, and was bearing witness with their spirits that they were the children of God. What more could they need? That was all very blessed; but a greater day had come; and they received the Holy Ghost in his baptismal office. Glad Day! Glorious Day! A new dispensation of grace had begun in the Church of God, that of the Holy Spirit, the Vicegerent of Jesus Christ in our world. Jesus had done gracious things what time he walked among men; but the dispensation of the Holy Spirit was to surpass his dispensation. The night before his glorious crucifixion he told the disciples that it was expedient for him to leave them, in order that the Holy Spirit, the Paraclete, might come to abide

with them forever. Read those wonderful, though little understood, words in John 14:12. The promise is so big that the church has ignored it. Beyond question the Master is referring to the dispensation of the Spirit when he promises his church a blessing that would enable her to continue doing the work that he was doing, and that she should do works even greater than his own.

Out of more than 500 disciples Jesus could get but 120 to tarry for the baptism with the Holy Spirit, that was to introduce them into the new dispensation. That seems strange; but not more so than the fact that after nineteen hundred years of Christianity, the church is almost utterly ignoring the baptism with the Holy Ghost. There are no words to express the sadness of this thing. Just as the Jews rejected the Son of God, so the modern church is rejecting the third Person in the Trinity. Jesus said to the Jews: "Ye will not come to me, that ye might have life"; and well might the Holy Ghost say to the modern church: "Ye will not come to me, that ye might have life more abundantly." A return to Pentecost is the only hope for the church and the world.

Comments on the Lesson.

6. When they therefore were come together.—This must have been one of our Lord's last interviews with his disciples before he went away; but we are not told where it occurred. Lord, wilt thou at this time restore again the kingdom to Israel.—They could not forsake the idea of an earthly kingdom. Surely he would take the throne of David, and drive out their enemies. They were blundering; but Pentecost would give them a clear vision of a spiritual kingdom. Even now, for want of spiritual vision, the church is trying to establish an earthly kingdom; but it cannot come yet a while.

7. It is not for you to know.—Some things are hidden in the mind of God—things that we have no right to pry into. If he sees fit, they will be revealed in due time. "Power" here means authority.

8. Ye shall receive power.—Here we have a different word for power, the Greek word *dunamis* from which we get the word dynamite, being used. It signifies working power. But when would they receive this power? "After that the Holy Ghost is come upon you." God has no other plan for imparting power to his church. The coming of the Holy Ghost would make them witnesses for Christ at home and abroad, even unto the uttermost part of the earth.

9. He was taken up.—That was a thrilling moment when the Lord of glory, wrapped in clouds of supernal splendor, passed through the heavens back to his throne on high. Read a bit further, and get the promise of the two heavenly messengers who stood by the disciples, clad in white apparel, that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He is coming again.

2:1. The day of Pentecost.—This feast came fifty days after the Passover. Was fully come.—It began at sunset in the evening, and by nine o'clock the next morning it was "ful-

ly come." One accord.—They were in perfect harmony in love and faith and expectation. Beyond question, this is a prerequisite to the coming of the Spirit upon the church at any time.

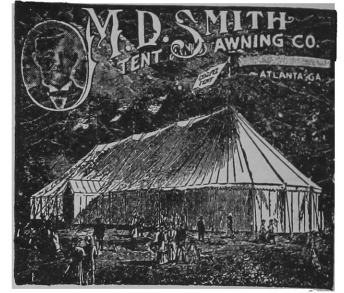
2. A sound from heaven.—One of the manifestations of the Holy Spirit on that particular occasion. As far as we know, it was never repeated. This sound, as of the rushing of a mighty wind, filled all the room where they were assembled.

3. Cloven tongues.—Split tongues. Like as of fire.—I am not sure that anybody now living understands what this was. It is not said that these tongues were fire, but that they were like fire. It may have been another of the Spirit's manifestations. Like the "sound," it was never repeated on any other occasion. That "it sat upon each of them" is worth while, indicating that "God is no respecter of persons"—he has no pets, except as we are all pets.

4. They were all filled with the Holy Ghost.—This verifies the promise of Jesus in John 14:17: "He dwelleth with you, and shall be in you." If I understand the words of Peter in Acts 15:9, this baptism with the Holy Ghost "purified their hearts by faith." It certainly fulfilled the promise of Jesus in Acts 1:8, that they should receive power after that the Holy Ghost came upon them. Above all else, it brought to the Church a mightier dispensation of grace than she had ever known. It was her equipment for service. Began to speak with other tongues.—Not to jabber in some unknown tongue, but to speak the different languages of the strangers who had come up to Jerusalem to attend the feast of Pentecost; so that they all might understand the message of salvation. This manifestation was not present when the converts in Samaria received the baptism with the Holy Ghost, as far as the record goes; but it was repeated in the home of Cornelius and at Ephesus. Paul had no little trouble with it in the Corinthian church, where it assumed a false note. Like some of these other manifestations, it has long been withdrawn from the church. I have made the closest investigation possible to me; but if there is in the modern church any genuine speaking in tongues, I cannot find it. I have found some very good persons who were sincere in believing that they were speaking in some language that they did not know, but their speaking will not stand thorough investigation.

5. Dwelling at Jerusalem.—Not citizens of Jerusalem, but such as were there for the feast. Devout men.—They were not a wild rabble, but sincere Jews, descendants of men who had gone into the regions around the Mediterranean Sea to engage in business. "Out of every nation under heaven" is about equivalent to what we mean when we say at a convention: "They are here from everywhere." It is somewhat hyperbolic.

6. When this was noised abroad.—It is not stated that the peculiar manifestations of the Spirit were made known to the multitude—possibly not; but they did hear the disciples speaking in their own languages the wonderful works of God. Mark you, they were not jabbering in what some are pleased to call "unknown tongues." They were speaking intelligently the languages of the various Jews who had come up to the feast from foreign countries, who did not understand the language of Palestine. Were confounded.—They were amaz-



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ed, because they heard the disciples speaking their own tongues "wherein they were born."

7. Are not all these which speak Galileans?—They thought all of them were from Galilee, though some of the disciples may have been from other parts of Palestine. They could not understand how these simple folk could speak so many languages.

The church has lost nothing by the passing of these mere manifestations. Her one need is the Spirit himself. If she has him, she can get on without sounds and fire and tongues.

Lesson II.—July 12, 1931.

Subject.—The preaching of the Apostles. Acts 4:1-14.

Golden Text.—We ought to obey God rather than men. Acts 5:29.

Time.—Shortly after Pentecost.

Place.—Jerusalem.

Introduction.—It would be interesting to have a fuller account of what occurred among the disciples between the gift of the Holy Spirit on the day of Pentecost and the beginning of our present lesson. But we shall have to be content with the meager information furnished us. In the latter portion of the second chapter of Acts we have some account of the sermon Peter preached after the coming of the Spirit. It is very short, and perhaps gives only the gist of what he said; but the effect was powerful, resulting in the conversion of about three thousand souls. That was preaching the gospel with the "Holy Ghost sent down from heaven."

As we move into the third chapter we find Peter and John about to enter the temple at the hour of prayer. They have just come upon a very lame beggar lying at the gate of the temple, called Beautiful. He asks for alms; but Peter said: "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." There was a tremendous boldness in such faith as that; but God honored it, and the lame man was fully healed instantly. Of course, this healing produced an outburst of excitement; but it gave Peter a fine opportunity to preach Christ to the people, while John said the Amens. Our lesson begins right in the midst of this stir.



Comments on the Lesson.

1. As they spake unto the people.—The language indicates that both Peter and John were preaching; but from other words in the account I suppose Peter was doing the preaching, and John was endorsing all that was said. The priests, and the captain of the temple, and the Sadducees.—There is little doubt that this persecution was instigated by the priests. Nearly all persecution against God's people in all ages has been stirred up by the clergy. The priests were burning with envy against the very name of Jesus Christ. The Sadducees were angry because the two apostles were declaring the resurrection through Jesus Christ. They were materialists, and did not believe in any resurrection. Some of them are yet living in the camp of the Modernists. Note carefully the second verse of the lesson for this unbelief of the Sadducees.

3. They laid hands on them.—Put them under arrest. Put them in hold.—Put them in prison. They would have rushed them to trial at once before the Sanhedrin; but being even-tide, it was too late.

4. Howbeit, the two preachers had done a good day's work, for many of their hearers believed the Word. Five thousand.—There has been some difference of opinion as to whether two more thousands were added to the three thousand who believed on the day of Pentecost, or five thousand more were converted, bringing the number up to eight thousand. I see no way to settle the question, but am inclined to believe that this was a new group of converts. Peter was doing some great preaching. Really and truly, nothing is preaching, unless the preacher is so filled with the Holy Ghost that people are saved and sanctified under the message.

5 and 6. That was a rather dirty court to try an innocent man for his life. They were in the Sanhedrin and before it. Caiaphas is the chief character in the group, he being the high priest and a Sadducee at the same time. He was a bitter enemy of Jesus Christ and the disciples. Annas was father in law to Caiaphas. While the latter is called the high priest, the former seems to have been acting as such. We are not told who John and Alexander were. They were some big fellows among the high rabble mob of that gang of sinners.

7. Set them in the midst. Brought them before the Sanhedrin from the prison. By what power, or by what name, have ye done this?—The reference is to the healing of the lame man at the gate of the temple. Some courage needed now on the part of Peter and John. They will rise to the occasion. Not long ago a lady said to her pastor: "Why don't you preach holiness?" He replied: "I know that it is the doctrine of the Bible and of our church, but I shall not batter my head against a wall by preaching that unpopular teaching?" Poor fellow! He was a coward, and recreant to his trust. God wants men who are not afraid to suffer and to die.

8. Then Peter, filled with the Holy Ghost.—That is a prerequisite for all who are appointed to preach or to testify for God. Ye rulers of the people, and elders of Israel.—It was proper that Peter should recognize their authority and be respectful towards those in authority. We must always be, not for their sakes, but to uphold the law.

9. If we this day be examined of the good deed done to the impotent man,—Peter wastes no words on pre-

ambles, but plunges immediately into the matter before the court. The court shall have the truth, the whole truth, and nothing but the truth.

10. Be it known unto you all, and to all the people of Israel.—I doubt if that court had thought of the opportunity they were furnishing Peter and John to scatter the message of salvation to the four winds of the nation. Their effort to suppress the gospel resulted in an explosion that scattered it abroad. Note that the prisoners did not hesitate to declare that they had healed the lame man through the name of Jesus Christ of Nazareth. We need to stay in the background with all our little nostrums, and lift up Jesus before men. There is too much of us, and too little of him in much of our modern preaching and teaching. "We are the people; and wisdom will die with us."

11. This is the stone which was set at nought of you builders.—A powerful figure. The Jews had set Jesus Christ at nought; but now he is the very cornerstone of the entire building, of the entire church. Peter was not mincing matters, but hitting hard. His words must have cut that gang to the bottom of their mean souls.

12. Neither is there salvation in any other.—All these modern cults that deny the virtue of the blood of Jesus Christ, and claim to save people by some other method are deceptions of Satan. All of them combined cannot save one sinner; but they are leading people into everlasting damnation by the million. We must be saved by the blood, or we shall forever perish. Away with Eddyism, Russellism, Modernism, Mormonism, Romanism, and every other ism and cult that tries to put something else into the place of the precious blood of the Lamb of God that taketh away the sin of the world.

13. When they saw the boldness of Peter and John.—There is marvelous power in holy boldness. "Conscience makes cowards of us all," if we are morally unclean; but a wholly sanctified soul can face men and devils. Unlearned and ignorant men.—Yes, when measured by the schools, but mighty in the Scriptures when measured by God's standard of learning. All learning is farcical for the preacher, unless he knows God Almighty in his own heart. What we term education is mighty good in its place, but mighty bad out of its place. It is well to know books, but better to know God.

14. Beholding the man...they could say nothing against it.—A healed man was a demonstration of the truth of their message. A redeemed soul is a proof of the Deity of Jesus Christ and of the saving power of his blood. Every converted soul knows that he is God. The rulers would not suffer themselves to be saved from sin through Jesus Christ; but they could not gainsay the merit of his blood in the healing of the man before their eyes.

NOTICE.

In June 3 Sunday School Lesson there was a mistake, simply an oversight of proof reader, which we wish to correct. In the sentence, "It is a consolation to know that our Lord Jesus Christ endorses the Old Testament from Genesis to Revelation," should have been "Old Testament and New." Of course, our readers know this was simply a mistake too conspicuous to be charged to ignorance.

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## ANNOUNCEMENTS.

Rev. C. R. Crowe, for the past three and a half months has had an unusual experience with an infection on his right leg, but is now slowly improving. One of our good laymen, because of Bro. Crowe's condition, also because he is now one of our superannuated preachers, has arranged for him to sell "Heralds of a Passion," by Dr. Goodell. The book retails for \$1.25, but Bro. Crowe can sell it for \$1.00. Lest one should be misled by the word "passion," will state the book is no plea for emotionalism or sentimentalism or any sort, or an appeal to fear, or against criticism, high or low, but a holy passion for the souls of men. Send Bro. C. R. Crowe, 2725 Victor Place, Louisville, Ky., \$1.00, get a good book and help one of our superannuated preachers, who has, on account of his peculiar affliction, had to cancel some of his summer engagements for meetings.

Rev. Andrew Johnson, of Wilmore, Ky., is engaged to conduct revival services in the Paul Rader Tabernacle, Chicago, Ill., June 30-July 10. The readers of *The Herald* in and around Chicago are cordially invited to attend these services.

Rr. T. M. Hofmeister closed a revival campaign in Phoenix, Arizona, which extended over a period of five and one-half months. The evangelist preached one to three sermons daily. He was assisted by Ralph Leonard Morris, chorister who has been with the evangelist for the past three years. At the close of the series of meetings the friends presented the evangelist with a Dodge Sedan car as a token of their love and appreciation. The Hofmeister Party are now engaged in a lumber tabernacle campaign in Lima, Ohio. The tabernacle seats three thousand people and a great revival is predicted.

"I am Available for meetings the last of June and all of July; will be glad to correspond with those who desire my services. Free will offering. Home address, 516 N. D Street, Oskaloosa, Iowa." Rev. C. W. Cody.

Wichita, Kan. The series of meetings conducted at the South Emporia Ave., Friends Church, with Wm. J. Murphy, of Boise, Idaho, was a period of fruitfulness and blessing. Wm. Murphy is a faithful servant of the Lord and his blending of message in song and the Word is very unique and honored of God. In spite of rainy weather and small crowds, fourteen found their way to Christ at the altar of prayer. We heartily recommend this Spirit-filled man.—Glenn and Velma Reece, Pastors.

Rev. W. Edmund Smith, who has finished a four-years' pastorate with the First Evangelical Church, Cambridge, Mass., is entering the evangelistic field. He has splendid testimonials from his former church, his

presiding elder and others who have known him and his work for years. He is a graduate of one of the great universities in theology; enjoys and preaches full salvation through a second definite work of grace. He will be glad to assist any pastor or camp meeting association in revival work along definite holiness lines. Address, Rev. W. Edmund Smith, 37 Curtis St., West Somerville, Mass.

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## Camp Meeting Calendar

### ALABAMA.

Dothan, Ala., July 16-26. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. R. Clarke, leader for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammett, D. O., Dothan, Ala., Rt. 5.

### ARKANSAS.

North Little Rock, Ark., July 23-Aug. 2. Workers: Rev. Oscar and Mrs. Nettie Hudson, Dr. H. Orton Wiley and Prof. John E. Moore. Address Mrs. Anna L. Oliver, Dist. Sec., 621 Olive St., North Little Rock, Ark.

Beebe, Ark., July 10-20. Workers: Mrs. Diffey and Beasley, evangelists. Song leader, Rev. Earl Harris. Write R. A. Dodson, McRae, Ark.

### CANADA.

Beulah Camp, Brown's Plats, Kings Co., N. B., July 3-12. Workers: Rev. Howard W. Jerrett, assisted by the ministers of the R. B. Alliance and others. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

### GEORGIA.

Indian Springs, Florida, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith. Rev. J. M. Glenn in charge of work with young people. Charlie D. Tillman, director of music. Write J. M. Glenn, Sec., Florida, Ga.

### ILLINOIS.

Manville, Ill., June 21-July 5. Workers: Mrs. Carrie Crow Sloan, Harry V. Morrow, musical director, Adolph Gross. Sextette sang Gospel Four Quartette of Chicago will furnish special music. Wilder Hoobler, Sec., Manville, Ill.

Normal, Ill., August 29-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists, Mr. Burl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Charleston, Ill., July 24-Aug. 2. Rev. W. L. Surbrook, evangelist. Write Rev. Geo. A. Smith, 2221 Shelby Ave., Mattoon, Ill.

Sherman, Ill., August 6-16. Workers: C. B. Pughett and Burl Sparks. Write Burel Huddleston, 241 N. Douglas Ave., Springfield, Ill.

### INDIANA.

Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly and Gaddis-Moser Party.

Oakland City, Ind., August 21-30. Workers: Rev. C. Holland, London, Dr. G. E. Macklem, evangelists. Prof. Kenneth Waud and wife, song leaders. Write Mrs. Maude Steele, Sec., Oakland City, Ind.

Alexandria, Ind., July 17-Aug. 2. Workers: Rev. D. E. Sawyer, Rev. R. L. and Pearl Rich, Rev. Charles Stalker and Rev. H. E. Forbes. Singing in charge of Southern Sacred Singers of God's Bible School. Address Beulah Park Management, Alexandria, Ind.

Indianapolis, Ind., July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Duker, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Band workers, and others. Special singers, Rev. and Mrs. O. H. Small, Halesburg, Ind. Write Rev. O. H. Nater, Camp Sec., 101 Alton Ave., Indianapolis, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Shank, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

### IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oilar, Sec., 1027 Timea St., Keokuk, Iowa.

### KANSAS.

Stafford, Kan., July 23-Aug. 2. Workers: Evangelist T. C. Henderson; Song leader and children's worker, Mrs. T. C. Henderson. Address Mrs. Alpha Carter, Sec., St. John, Kan.

Bronson, Kan., July 30-Aug. 9. Bros. A. C. Watking, Ray L. Kimbrough and others in charge. Write P. H. McGehee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Reed, Rev. D. E. Wilson, Rev. Claude A. Watson, evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

### KENTUCKY.

Central Holiness Camp Meeting, Wilmore, Ky., July 16-27. Workers: Rev. T. H. Gaddis, H. C. Morrison, preachers. Music in charge of Moser Sisters. For information, address Josh Barber, Wilmore, Ky.

Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. W. P. Davis, H. C. Morrison and S. Reed, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

Corbin, Ky., July 16-26. Rev. John F. Owen, evangelist, and Rev. J. L. Schell will have charge of the music. Write to L. D. Rounds, Paintsville, Ky.

Callis Grove, Ky., July 31-August 9. Rev. J. R. Parker, preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

### MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming, evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

### MARYLAND.

Mt. Lake Park, Md., June 25-July 5. The preachers, singers and personal workers for our camp this year will be had to beat. Write Rev. M. W. Castle, 107 28th St., Huntington, W. Va.

### MASSACHUSETTS.

North Reading, Mass., June 26-July 5. Workers: John Gould in charge. Evangelists: Rev. T. M. Anderson and Rev. C. W. Ruth. Song leader, Rev. N. B. Vand. Children's worker, Edith Covey. Write Miss Rose Wright, 1073 Middlesex Ave., Lowell, Mass.

### MICHIGAN.

Eaton Rapids, Mich., July 24-Aug. 2. Workers: Rev. Joseph Smith, Rev. Joseph

Owen, Rev. John Thomas, Rev. Iva D. Vennard, Miss Mary Vennard, Rev. Lloyd Mason, Prof. Morse Skinner. Write Rev. D. E. Reed, Albion, Mich.

Iron Mountain, Mich., July 10-20. Preachers, Rev. Geo. Bennard, Rev. W. Combella, Rev. Blanche Francis. Write Wm. Combella, Ironwood, Mich.

Romeo, Mich., July 10-20. Workers: Rev. J. L. Brasher, Rev. T. M. Anderson, Rev. John Owen. Song leaders, Prof. and Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. L. S. Miller. Write J. H. James, Sec., Decker, Mich.

### MINNESOTA.

Redwood Falls, Minn., June 30-July 12. Workers: Rev. Theodore Ludwig, Rev. Minnie Ludwig, preachers, children's workers, sacred song illustrating artists. Rev. G. Walraven. Write Rev. G. Walraven, Redwood Falls, Minn.

Pipestone, Minn., June 29-July 12. From June 29-July 2, the camp will be conducted by visiting pastors and laymen. Rev. E. A. Lacombe, evangelist, will arrive for the evening service on July 2. Write Mrs. W. A. H. Anderson, Sec., Rt. 2, Pipestone, Minnesota.

Red Rock, Minn., June 25-July 5. Workers: Rev. Paul S. Rees, Rev. John Thomas, Rev. Harry W. Blackburn, song leader. Write Mrs. A. S. P. Atkins, Newport, Minn.

### MISSISSIPPI.

Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 1087, Leakeville, Miss.

### MISSOURI.

Hannibal, Mo., July 16-Aug. 2. Workers: Rev. Theodore Ludwig, Rev. Minnie E. Ludwig, preachers, children's workers, sacred song illustrating artists. Rev. Harlow Reed. Write Rev. Harlow Reed, Hannibal, Mo., general delivery.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write E. P. Phillips, 2117 Market St., Hannibal, Mo.

### NEBRASKA.

Gordon, Neb., June 26-July 5. Workers: Rev. R. A. Young and Rev. Geo. Bennard, Mr. and Mrs. B. D. Sutton, leaders in song. Address Mrs. Otte Pfeiffer, Gordon, Neb.

Lincoln, Neb., June 26-July 6. Workers: Rev. John L. Brasher and Rev. Lawrence Reed, evangelists, and Kirby S. Fields and wife, song leaders. Write Rev. A. V. Wilson, Sec., 2608 N. 60th St., Lincoln, Neb.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, evangelist, Rev. J. H. R. B. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

### NEW YORK.

Seven Oaks Camp, Stop 337, Troy-Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward. Song leader, Rev. Alvin Young; young people's worker, Mrs. S. A. C. East; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richland, N. Y., August 17-30. Workers: Rev. Fred Suffield, Rev. F. E. Arthur, Rev. Bona Fleming and Tillie Albright, evangelists; Mrs. Florence Miller, song leader; Charles Sergison, pianist; Miss Ida E. Biss, children's worker; Rev. George Warner, missionary. Write Miss Luella C. Hunt, Sec., Richland, N. Y.

Freeport, L. I., N. Y., July 11-26. Evangelists: Rev. Theodore Elsner, Rev. James Jones, Rev. Paul Hill, Rev. C. W. Butler, D. Missionary, Miss Pearl Congdon; song leader, Rev. Wayne Lamb; pianist, Mr. Robert L. Simpson; Street meetings, Mr. H. Willard Ortlip. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I., N. Y.

### NORTH CAROLINA.

Connelly Springs, N. C., August 1-9. Workers: Revs. John Paul, A. L. Stanford, R. V. Self, A. Burgess, Edith Crouse and others. Address Box 200, Connelly Springs, N. C.

### OHIO.

West Union, Ohio, Aug. 1-16. Workers: Rev. E. E. Shelhamer, wife and family. Mrs. I. E. McColm, Sec., West Union, Ohio.

Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Babcock, Rev. B. W. Petticoat, and Rev. Howard Sweeten, evangelists. Prof. James E. Campbell, song leader; Janie Bradford, young people's worker; Edith Mackey Smith, children's worker; Edwina Wilson, pianist. Address E. R. Householder, Sec., 618 Trenton St., Toronto, Ohio.

Sebring, Ohio, July 17-26. Workers: Rev. Joseph H. Smith, Rev. E. W. Petticoat, Rev. W. H. McLaughlin, Rev. Lawrence Reed, Music director, Prof. James E. Campbell; pianist, Miss Edwina Willson; young people's leader, Mrs. W. L. Murphy; children's meetings, Miss May C. Gorsuch. Write Rev. Raymond L. Bush, P. O. Box 45, Sebring, Ohio.

Portage, Ohio, August 20-30. Evangelists, Geo. B. Kulp, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge of The Oriental Missionary Society. Young people in charge of W. and Viola Mills. Write to E. L. Day, Sup't., Newark, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. F. Lincione, Rev. John Norberry, Music directors, Mr. and Mrs. E. M. Cornelius; children's worker, Mrs. Aura Smith. Write V. V. Thomas, Alvada, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turbeyne, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna

McGhie, young people's worker; Miss May C. Gorsuch and Mrs. H. E. Oberholzer, children's workers; Rev. H. A. Guiler and wife in charge of ring meetings. Address Rev. E. E. Shiltz, Sec., 89 S. Broadway, Geneva, Ohio.

Columbus, Ohio, July 16-26. Evangelists, Dr. Chas. Babcock, Rev. H. V. Miller, Prof. Kenneth Wells, Mrs. Eunice Wells. Rev. Chas. A. Gibson, Platform Mgr. Write Rev. W. R. Gilley, Sec., 2976 Cleveland Ave., Columbus, Ohio.

Circleville, Ohio, August 19-30. Evangelists: Rev. C. H. Phillips and wife in charge. Rev. Charles Slater, Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincione, Rev. L. R. Akers. Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

Sharon Center, Ohio, July 24-Aug. 2. Workers: Rev. Wm. G. Heslop, Rev. Warren C. McIntire, evangelists. Rev. W. L. Mullet, song leader. Miss Anna E. McGhie, young people's and children's worker. Write Mr. R. D. Brown, Publicity Secretary, 41 Richmond Place, Akron, Ohio.

Mendon, O., July 9-19. Rev. John Thomas and wife. R. A. Shank and wife. Address O. T. Redick, Cor. Sec., Spencerville, Ohio.

### OREGON.

Portland, Ore., July 9-19. Workers: Rev. Paul S. Rees, Evangelist; Mrs. Bess O. Runyan, song leader; Miss Verena V. Johnson, children's worker. Write Mr. C. H. Gossalt, Bus. Mgr., 1759 Wabash St., Portland, Ore.

### PENNSYLVANIA.

Conneautville, Pa., July 31-August 9. Workers: Rev. Joseph Owens, Rev. Chas. M. Dunaway. Song leader, Prof. W. R. Hallman; Evangelist Misses George and Lewis, young people's work. Write C. A. Lockwood, 425 Second Ave., Pittsburgh, Pa.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. I. Boarts, Rt. 5, Kittanning, Pa.

Hughesville, Pa., July 2-12. Workers: Rev. W. H. Link, Rev. H. A. Frye, Mrs. Charles E. Cowman, of the Oriental Missionary Society, Rev. Alma Budman, song leader, Miss Eleanor S. Ecroyd, children's worker, Rev. J. R. Bartow, Miss Eldora Bartow, pianist, Rev. C. A. Metzger, and Mrs. C. L. Cupp. Write Miss E. S. Ecroyd, 334 N. Orange St., Media, Pa.

Reading, Pa., July 14-24. Workers: John and Bona Fleming, Kutch Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

Bentleyville, Pa., July 9-19. Workers: Dr. John L. Brasher, Dr. C. H. Babcock, Rev. Chas. Sweten, Singer, Prof. N. B. Vandal; children's worker, Mrs. Rev. J. V. McIntyre; young people's worker, Janie Bradford. Write Rev. L. E. Headley, Sec., Clairton, Pa.

Easton, Pa., August 6-16. Evangelists, L. A. Reed, Fielding Howard, C. W. Butler, Eddie Patch, song leader; Millie Rodenbaugh, children's worker; Young people's workers, Barnes Sisters. Write L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

### SOUTH DAKOTA.

Mitchell, S. Dak., June 26-July 5. Workers: Rev. J. M. Harms, Rev. F. Lincione. Song leader, Rev. W. M. Redfield. Children's worker, Mrs. Carl J. King. Write Wm. Durkee, Sec.-Treas., Mitchell, S. D.

### TENNESSEE.

Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Eychsinger, Sec. Mrs. Walter D. Fouché, Sec. Maryville, Tenn.

Dyer, Tenn., July 30-Aug. 9. Workers: Rev. R. B. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

### TEXAS.

Pearl, Texas, July 31-Aug. 16. Rev. I. L. Flynn, evangelist, and Rev. W. Lawson Brown and wife will be the singers. Write R. L. Mosley, Sec., Pearl, Texas.

Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Callis and Rev. Jarrette Aycock. Mrs. Aycock and daughter will have charge of the music. Address B. P. Wynne, Sec., Marshall, Tex.

### VERMONT.

Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Braman will have charge of the singing. Write Ruth A. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moores, N. Y.

### WASHINGTON.

Ferndale, Wash., July 23-Aug. 2. Workers: Rev. and Mrs. Arnold G. Hodgkin, evangelists; Rev. E. Sylvester Weidman, director of music; Miss Gertrude Egbert, pianist; Miss Ruth A. Fogle in charge of the Junior camp meeting. Address Rev. A. O. Quall, Sec., So. Bellingham, Wash.

### WISCONSIN.

Hillsboro, Wis., July 23-Aug. 2. Workers: Jesse Whitecotton, J. M. Hanes, evangelists; Robert Conley, song leader; Stell Wood and Catrina Rure in charge of children, and Chas. Butcher and J. K. Peckham, leaders of the young people. Write J. B. Clawson, 445 Maxwell St., Beaver Dam, Wis.

Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

Hayward, Wis., July 2-12. Rev. C. E. Myers, evangelist, and Maxwell Enyart and wife, singers. J. M. Boone, Sec., Stone Lake, Wis.

AYCOCK, JARRETTE. (3023 Troost Ave., Kansas City, Mo.) Brooktondale, N. Y., June 26-July 5. Crowley, La., July 10-19.

BABCOCK, C. H. Mt. Lake Park, Md., June 25-July 5. Bentleyville, Pa., July 9-14.

### BENBARD, GEORGE.

(Hermosa Beach, Calif.) Gordon, Neb., June 26-July 4. Ironwood, Mich., July 10-20. Machias, N. Y., July 26-Aug. 2. Entiat, Wash., Aug. 6-16.

### BOOKER, HORACE A.

(432 13th St., Canton, O.) Mannington, W. Va., June 14-28. Cambridge, Ohio, July 5-19. California, Pa., July 26-Aug. 9.

### BUSSEY, M. M.

Louisville, Ky., June 28-July 12. Lincoln, Ill., July 19-Aug. 2.

### CARNES, B. G.

(200 Morrison Ave., Wilmore, Ky.) Gloster, Miss., June 14-July 5. Gouldsburg, Tex., July 7-19. Dublin, Tex., July 20-26.

CAROTHERS, L. L. AND WIFE. Colorado Springs, Colo., May 31-July 1. Bennington, Kan., Sept. 27-Oct. 11.

### COLLIER, J. A.

Brandenburg, Ky., July 5-19.

### EDWARDS, J. R.

(Elmore, Ohio, L. B. 29) Lima, Ohio, Sept. 6-27. Sebring, Ohio, Oct. 4-25.

GADDIS-MOSER EVANGELISTIC PARTY. (4805 Ravenna St., Cincinnati, Ohio) Des Moines, Ia., July 3-12.

### GLASCOCK, J. L.

(1350 Grace Ave., Cincinnati, Ohio.) Buckingham, Va., July 26-Aug. 2. Homer City, Pa., October 4-18.

### GOODMAN, M. L.

(Burns, Mich.) Jackson, Ohio, July 31-July 5. Boyne City, Mich., August 21-31.

### HAMES, REV. J. M.

Mitchell, S. D., June 25-July 5. West Chazy, N. Y., July 12-19. Hillsboro, Wis., July 23-Aug. 2.

### HEWSON, JOHN E.

(127 N. Chester Ave., Indianapolis, Ind.) Lisbon, N. Y., August 2-16.

### HOWARD, FIELDING T.

(198 Timberlake Ave., Erlanger, Ky.) Corinth, Ky., July 1-12.

Sadieville, Ky., July 19-Aug. 2.

### HENDRICKS, A. O.

(1436 E. Washington St., Pasadena, Cal.) Akron, Ohio, June 14-28.

Jamestown, N. D., July 2-12.

### LEWIS, M. V.

(Wilmore, Ky.) Delanco, N. J., June 26-July 6. Buffalo City, Tenn., July 7-19.

IRICK, ALLIE AND EMMA. (Bethany, Okla.)

Jonesboro, Ark., June 28-July 12. Tilden, Ill., July 17-27.

### JOHNSON, ANDREW

Chicago, Ill., July 1-10. New Castle, Pa., July 12-23. Bentleyville, Pa., Aug. 15-25. Toronto, Can., Sept. 6-20.

### LINCIONE, F.

(Gary, Ind.) Mitchell, S. D., June 26-July 5.

### MILBY, E. C.

(Song Evangelist, Greensburg, Ky.) Glasgow, Ky., July 2-14. Kent, Ind., July 23-August 2. Acton, Ky., Aug. 7-17.

HENDERSON, REV. AND MRS. T. C. (221 N. Professor St., Oberlin, Ohio) Haynes, N. D., June 19-28.

Mitchell, Ind., July 13-19. Stafford, Kan., July 23-Aug. 2.

### OWEN, JOHN F.

(262 E. 13th Ave., Columbus, O.) Pacific Palisades, Calif., June 26-July 5. Corbin, Ky., July 16-26. Romeo, Mich., July 30-Aug. 9.

### PARKER, J. R.

(415 N. Lexington Ave., Wilmore, Ky.) Callis Grove Camp, July 31-Aug. 9. Athens, Ohio, Aug. 16-30. Clarksburg, Md., June 29-July 19.

### REED, LAWRENCE.

(Rt. 1, Salem, Ohio.) Lincoln, Neb., June 26-July 6. Sebring, Ohio, July 17-26.

Belsano, Pa., July 30-Aug. 9.

### REES, PAUL S.

(13249 Littlefield Ave., Detroit, Mich.) Newport, Minn., June 26-July 5.

### ROOD, PERRY.

(Box 268, Chesapeake, Ohio) London, Tenn., August 6-23.

### RUTH, C. W.

(1290 Dominion Ave., Pasadena, Calif.) North Reading, Mass., June 28-July 5. Stayner, Ont., July 2-14.

Kittanning, Pa., Aug. 13-25.

### SMITH, W. EDMUND

(37 Curtis St., West Somerville, Mass.) Open dates.

### THOMAS, JOHN.

Eaton Rapids, Mich., July 24-Aug. 2.

### VAYHINGER, M.



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